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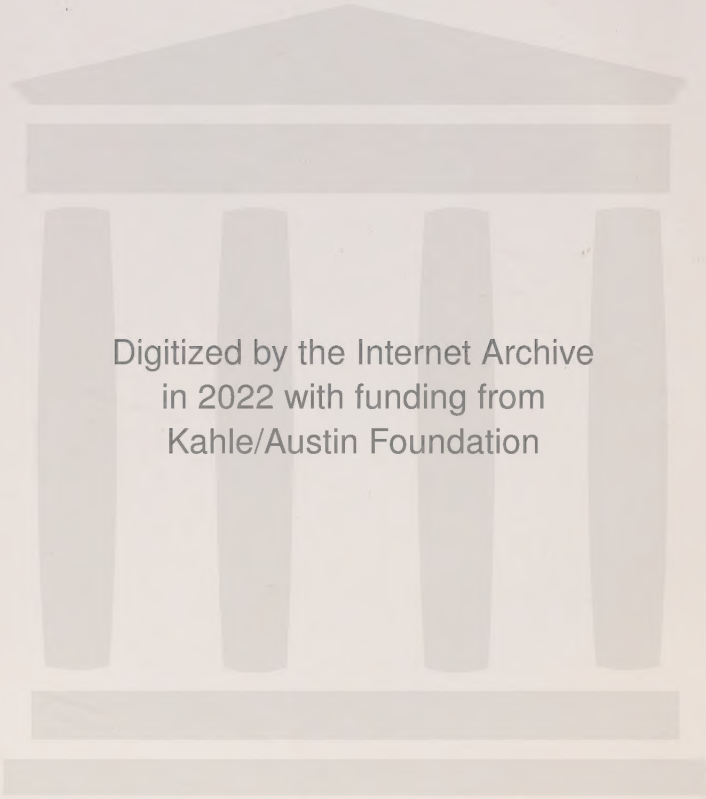
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THE

MISSIONARY HERALD:

CONTAINING

THE PROCEEDINGS OF THE

American Board of Commissioners for Foreign Missions

WITH A VIEW OF

OTHER BENEVOLENT OPERATIONS,

FOR THE YEAR 1887.

VOL. LXXXIII.

HOLBROOK LIBRARY
PACIFIC SCHOOL
OF RELIGION

BOSTON:
PRESS OF STANLEY AND USHER,
171 DEVONSHIRE STREET.
1887.

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1887

Published at the expense of the AMERICAN BOARD OF COMMISSIONERS FOR FOREIGN MISSIONS, and the profits devoted to the missionary cause.

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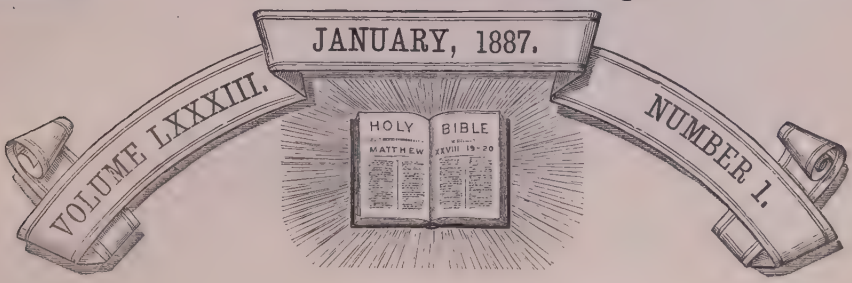

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BOSTON

Published by the American Board of Commissioners for Foreign Missions

CONGREGATIONAL HOUSE, 1 SOMERSET STREET

PRINTED BY STANLEY & USHER, BOSTON, MASS.

Entered at the Post-office at Boston, Mass., as second-class matter, in accordance with Section 199 of the Postal Laws and Regulations, and admitted for transmission through the mails at second-class rate.

Subscription, $1.00. Address CHARLES E. SWETT, No. 1 Somerset Street, Boston, Mass.

American Board of Commissioners for Foreign Missions.

Mission Rooms, Congregational House, Boston, Mass.

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THE MISSIONARY HERALD, published monthly at $1.00 per year.

Pamphlet Sketches of the several missions of the Board, 35 cents for the set.

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THE

MISSIONARY HERALD.

VOL. LXXXIII. — JANUARY, 1887. — No. I.

THREE MONTHS. — The receipts for the first quarter of the financial year are about $28,000 less than those for the corresponding period of the preceding year, there being a falling-off in donations of about $15,000, and in legacies of about $13,000. During the next three months let there be special endeavors, on the part of all the friends of the Board, for greatly increased contributions. See article in the present issue of the *Herald*, entitled "A Special New Year's Thank-offering."

THE AMERICAN BOARD ALMANAC FOR 1887 has made its appearance and is ready to be circulated throughout the country and around the world. It should be in every family, kept in some conspicuous place for daily reference. It is packed with interesting missionary information and beautifully illustrated. Those who have seen it pronounce it a decided advance upon that of last year, which was received with much favor. A friend writes of it: "Sunday-school children should be encouraged each to have a copy and to preserve it for future reference. For this is one of those almanacs, like its predecessor of 1886, which contains missionary information of various kinds, not easily obtainable and of permanent value. One hundred thousand copies should be in circulation before the New Year dawns." Scores of pastors and laymen last year purchased the Almanac in quantities and secured their distribution within their several churches. Orders of similar character have already been received for this year. Sent by mail at 10 cents per copy; 12 copies, $1.00; delivered at the rooms or at any express office in Boston, *in packages of not less than fifty*, $5.00 per hundred. Address, Charles E. Swett, 1 Somerset Street, Boston.

OUR readers will be glad to peruse the letters, brief though they are, from the missionary party on the *Morning Star* as she passed through the Gilbert Islands on her way to Kusaie. Captain Turner writes that he finds the vessel tight, and the engineer reports that everything in his department is working satisfactorily.

THE *Mission Dayspring* appears this month in new type and in paper of cream-white color in place of green. Send for a specimen copy if you have not seen it, addressing *Mission Dayspring*, 1 Somerset Street, Boston, Mass. New plans are formed for the improvement of this children's paper, and a large increase in its circulation is looked for.

Death of Mrs. Currie. — Many hearts, the world around, will be saddened by the sore affliction of the West Central African Mission, in the death of Mrs. Clara Wilkes Currie, which occurred in Bailundu, September 24, 1886. Mrs. Currie, a niece of the late Rev. Dr. Henry Wilkes, of Montreal, was the only daughter of James and Matilda Wilkes, of Brantford, Ontario, Canada, where she was born February 14, 1857. She was married March 11, 1886, to Rev. Walter T. Currie, and sailed with him and Mr. and Mrs. Fay from Boston the same month. It was a sudden sickness, in no way connected with the climate, which took her from her stricken husband, from the associates who already loved her tenderly, and from the work to which she had given her life. The missionaries, who had written home expressions of their warmest satisfaction with this new helper, the "sweet, lovable, and gentle lady," now mourn deeply for themselves, as well as for her husband and for the mission. Thoroughly educated and heartily consecrated, cheerfully leaving the comforts and luxuries of home for Christ's sake, she seemed to have every prospect of a long life of usefulness. We can only humble ourselves under this deep disappointment of man's hopes, praying with all prayer that the bereaved parents and husband may be comforted and upheld by the almighty hand of God. May the mission too be strengthened by the redoubled faith and prayer and sympathy of all who love the Lord.

Now is the time for our friends to aid most effectually in securing new subscribers to the *Missionary Herald*. The publisher is always glad to send specimen copies to any address furnished him by those who would bring the magazine to the attention of such as do not now take it. The circulation of the *Herald* is gradually increasing, but in the interests of the churches at home, as well as of the missions abroad, it should be yet more widely taken and read.

It is with sincere regret that we receive the final number of *The Foreign Missionary*, which has been a most welcome exchange for many years. The Presbyterian General Assembly having decided that all the missionary magazines of their Church shall be consolidated, *The Foreign Missionary*, after completing thirty-five volumes in pamphlet form, comes to an end. From our point of view, this seems a great mistake; but the experiment of a consolidated magazine will be watched with much interest, and if there is anything to be learned from the experience of the Presbyterians in this matter, every friend of missions will rejoice.

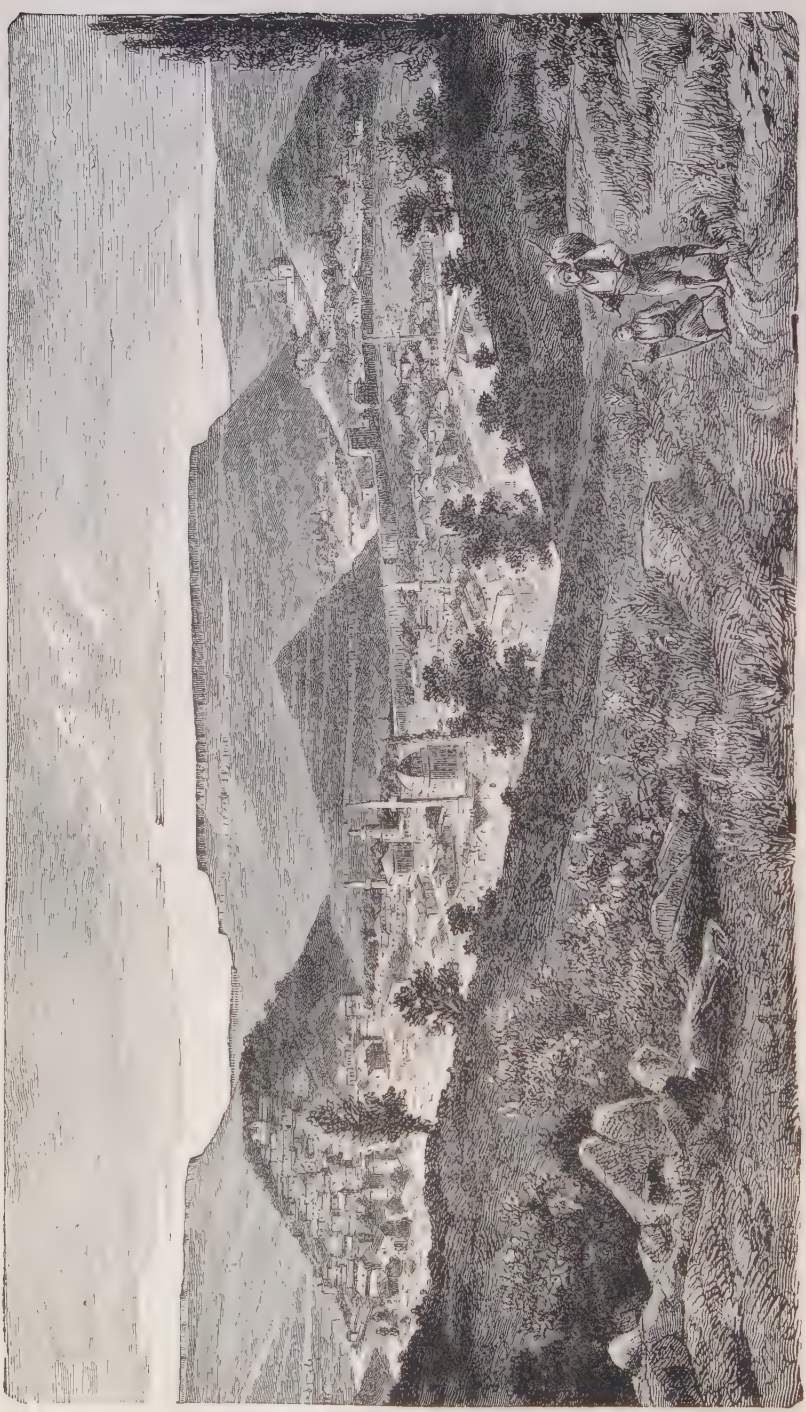
Two or three synods of the Southern Presbyterian Church, the synods of Kentucky and Missouri, have recently recommended the formation of the "Gentlemen's Foreign Missionary Societies." This was the method generally pursued during the first twenty years of the history of the Board, before the churches as such had taken vigorous hold of the work. Certainly the men should study the progress of missionary work as much as do their wives and daughters; yet while the multiplication of women's missionary societies has been going on, there has been little thought that the advantages of this form of effort might be secured for the men also. As matters now stand in most of our churches, the women lead the men in intelligence and helpfulness in missionary lines of effort.

THE New England Conservatory of Music, Boston, which is under the direction of Dr. Eben Tourjée, has generously proposed to give the advantages of the institution, free of charge, to all foreign missionaries, or candidates for missionary service, who may be sojourning near Boston. This offer is made because those who have charge of this institution are in sympathy with missions, and they firmly believe that a knowledge of music and the ability to teach it constitute a valuable preparation for the best service of those who would preach the gospel in lands not yet Christianized. The power of song as an evangelistic agency is understood to some extent by missionaries, and such as can avail themselves of this generous proposal will be doing a good thing not only for themselves but for the work in which they are to be engaged.

A LETTER from Mr. Wilder, of the Zulu Mission, printed in the *Herald* for November last, gave an account of a visit paid to a chief in the Polela district, named Sakayedwa, who had written Mr. Wilder, saying, "Let the children come and rain in light on my dark eyes, that I may see where my father did not see." Mr. Wilder now writes of recent and favorable tidings that have come from Sakayedwa. At a prayer-meeting held by a native Christian an opportunity was given for any one to pray, when the chief at once led in earnest prayer, — as the leader said, "just like any believer," — and when he had finished, his principal wife joined in. She has cast off her heathen garments and wears a Christian garb. This opening for mission-work seems very hopeful.

"THE heathen will never 'be judged for not accepting a Saviour of whom they have never heard,' and it is wholly unfair to present any such man-of-straw conception for the sake of a lame argument; *but the Christian Church will be judged for not proclaiming a Saviour to the heathen*, and that is the fact which it most concerns the Church to ponder. It is not God's compassion toward them that needs vindicating, but our own." This utterance from the last number of *The Foreign Missionary* is as true as it is terse. The question, why God does not give the gospel more speedily to the heathen by angels or some other agency, we may leave to him to answer. The question he will ask of us is, why *we* have not given it to them sooner.

THE reports of the massacre of converts in Central Africa connected with the mission of the Church Missionary Society will be found among the Notes from the Wide Field. The story is one which should be read by all Christians, as showing not merely the power of the gospel to sustain believers in the hour of death, but as indicative of the heroic element in the African character. There is nothing nobler in the history of the Church than is the record of these Christian martyrs, who, less than ten years ago, had not so much as heard the name of Christ. Since these letters were written, a telegram from Zanzibar has reported that all native Christians had been put to death and that missionaries were in extreme danger. *The Church Missionary Intelligencer*, however, does not think that Mr. Mackay, who is forcibly detained in Uganda, is in any special peril by reason of his detention. Mr. Ashe has been allowed to depart, but the king knows the value of Mr. Mackay as a craftsman and is unwilling to lose his services. Earnest prayer should be offered for this mission.



TIRNOVA, THE ANCIENT CAPITAL OF BULGARIA, 75 MILES N. E. OF PHILIPPOPOLIS.

After all the matter for this issue was in type, letters have been received giving confirmation of the somewhat startling dispatches which have appeared in the daily papers concerning a revolt of the natives on the coast of East Africa against Portuguese rule. Messrs. Richards and Ousley wrote, October 25, from Inhambane, to which town they had removed for safety, that about ten days previously rumors began to prevail that Umzila's son and successor intended to send a large force to conquer the Inhambane province and drive out the Portuguese. On the 23d of October, a battle was fought at a point near Cape Lady Gray, some 70 miles north of Inhambane, between a large force of friendly natives, under Portuguese officers, and the bands of Umganu. The former were defeated, and the fugitives came southward, many of them by Kambini, Mr. Ousley's station, and were crossing Inhambane Bay to the town. A Portuguese man-of-war was in the bay, and everything was in readiness to transfer the foreigners on board vessels in the harbor in case the town should be attacked. Mr. Richards says: "Do not worry over us at all. We shall lose nothing, save property. The events are advertising our mission among the natives." The Portuguese at Inhambane are thoroughly alarmed about their hold upon the natives, and affairs in that region will doubtless be unsettled for some time to come.

Mr. Richards, of Mongwe, prior to the date of the reported revolt against the Portuguese in that vicinity, made an exploration of the region south of Inhambane and sends an outline map of the region, showing the country to be thickly populated and with many points which might well be occupied as mission-stations. Mr. Richards went 100 miles south of Mongwe, to Gilundwini, a point some twenty miles from the coast. On the way he saw and counted 13,513 huts. Some sixty-five miles south of Inhambane are two lakes, — large, with beautifully clear and deep water, — making an admirable situation for a mission-station. The dialects used in the region through which he passed are the Gitwa, Tonga, and Chopa, and, as there is intermarriage of the people of the different tribes, it sometimes happens that there is a babel of tongues in a single kraal. The total number of huts or houses in Inhambane is given as 1,642, and among these there are said to be "three Frenchmen, two Swiss, two Hollanders, and four Americans, *and several Portuguese*."

Reports from Marsovan indicate that the theological school and the college are in excellent condition. Dr. Herrick affirms that there has never been a theological class that appears so well as the present one. It numbers 14 students. The college numbers 115 pupils besides others who are soon to come. Of these 115, 48 are in the college proper, and the rest in the preparatory department. Twenty-one of these pupils are Greeks. It is anticipated that there will be paid into the college treasury this year from native sources not less than $4,400.

The Christians of England and Scotland, under the lead of the Archbishops of Canterbury and York, observed the thirtieth of November last, St. Andrew's Day, as a day of intercession for foreign missions. It may be that, in the future, Christians in all parts of the world can unite in the choice of this day as an annual day of prayer in behalf of the foreign missionary work.

THE missionary is a peacemaker wherever he goes. A report comes of the cessation of hostilities in the Yoruba country through the intervention of the Rev. J. B. Wood, of the English Church Missionary Society. The region has been devastated and trade and agriculture were almost at an end by reason of prolonged wars. Again and again the missionaries sought to bring the chiefs to agreement, yet all efforts have hitherto failed; but after long journeys to different tribal centres, they have at last persuaded the chiefs to sign the treaty.

SINCE the letter published last month from Miss Swift in regard to the revival in the Girls' School at Madura, further reports have been received, indicating that the work of grace is advancing. It seems as if every member of the school would be made a subject of this work of grace. Like all Orientals, these young people are demonstrative in their expressions, and there has been much effort made to repress any undue excitement; but everything indicates depth and sincerity of convictions on the part of the pupils, and that the work is indeed wrought by the Spirit of God. Meetings for prayer are held with greatest interest, and the dominant motive seems to be expressed in the petitions of one of the pupils: "More, more, more of thy Holy Spirit, O Lord!" Mr. Jones speaks of the girls as full of happiness, and as giving unmistakable evidences of being born again.

A DONATION of $5 has just been received at the Treasurer's office from Mrs. Olive C. Clarke, of Springfield, Massachusetts, who, though *one hundred and one years old*, writes her name in the letter accompanying the offering in a clear, bold hand. This gift from such a source ought to do a great deal of good and for a great many years.

THE missionary party for Central Turkey, which left Boston September 16, reached Mersin on the twenty-fifth of October and immediately proceeded by rail to Adana. Mr. Mead reports that the people of Adana gave Mr. Montgomery a most affectionate and enthusiastic reception. A special car, crowded with friends, came a portion of the way to reach them, and when the train reached Adana, several hundred people, some of them having gone many miles for the purpose, were at the station to give their missionary a welcome. Such warm-hearted expressions of love on the part of the people give our missionaries strong hopes for a spiritual blessing in the immediate future.

MR. WALTER, from Benguela, reports that on the twenty-eighth of September last a submarine telegraphic cable was completed to St. Paul de Loanda, and dispatches were sent to the king of Portugal. It was expected that in a few months a cable line would be completed between Loanda and Benguela, thus placing our West Central African Mission in direct telegraphic communication with the world.

WORD has just reached us from Dr. Barnum, of Harpoot, Eastern Turkey, that, in obedience to an order from Constantinople, the government officials had recognized the college in all its departments, and that they were then busy in putting the official seal on the textbooks used. This is good news indeed and apparently puts an end to a contest that has been going on for nearly four years. We trust, moreover, that it indicates a change in the attitude of the Turkish government toward missionary work within the empire.

The letter of Mr. DeForest, on another page, gives a striking illustration of the change which has taken place in Japan since the Kioto Training School was established thirteen years ago. That a Christian school could be opened at Sendai — the buildings being the gift of a native gentleman (himself a non-Christian), the mayor of the city presiding, and the governor of the province welcoming the missionaries who came to take charge — is indeed a marvel. The missionaries of the American Board had planned to enter Sendai before other societies began work there; but this gift of the native gentleman, who made it a condition that the school should be like the Doshisha at Kioto, and that Mr. Neesima should be at least nominally at its head, seemed like a direct voice of Providence calling to this undertaking.

The English Society for Promoting Christian Knowledge, one of the most venerable institutions of benevolence now existing, was founded in 1799. It ceased long since to engage in direct missionary work among the heathen, and is not now usually included in the list of evangelistic agencies. It, however, renders important service to missionary societies of the Church of England, and only to them. One of the more important methods is by grants-in-aid, particularly in the line of Christian literature. One of the committees has specially in charge the department of "Foreign Translation," and the number of languages in different parts of the missionary world and the number of valuable translations from the English into those vernaculars show a gratifying diffusion of religious literature within the present century. Missionaries returning to England after years of labor on their several fields, and bringing manuscript treasures, can have them printed without charge under their own superintendence. Very many of the numerous alphabets now employed in different countries are represented on the society's shelves, where may be found works in five languages of the Pacific islands, fifteen languages of the American continent, eighteen of the European, twenty-one of the African, and twenty-three of the Asiatic continent. The honor and the amount of usefulness resulting from this method of Christian influence through fourscore of the tongues now spoken by the human family form an enviable heritage.

Mr. Ireland, of Natal, reports that Dinizulu, the son and successor of Cetywayo, the late Zulu king, has addressed a letter to the native churches of Natal, under the care of the American Board, asking them to secure a good and true man to become his missionary. The Board has not sent missionaries north of the Tugala River, into the region over which Dinizulu now reigns, but the native Christians of Natal are now regarding this section of Zululand as a hopeful field for missionary work.

A revered Christian woman, fourscore and six years of age, a lifelong friend and contributor to the American Board, in sending her donation of over one hundred dollars, writes as follows: "The dear old American Board will lose some dollars by their faithful adherence to the truth. This I regret. Only a few have watched, as I have, the course of the Board from 1810 (being then only ten years old) to the present time. Most of those who rejoiced in its beginning have finished their work on earth. I believe God will raise up friends and helpers who will more than make up the loss."

MISSIONS.	Organized.	Stations.	Out-stations.	AMERICAN LABORERS. Ordained.	Physicians. Males.	Physicians. Females.	Others.	Wives.	Other Women.	Total.	NATIVE LABORERS. Pastors.	Preachers.	Teachers.	Helpers.	Total.	Total of Laborers.	CHURCHES. Number of Churches.	Members.	Additions.	EDUCATION. Colleges and High Schools.	Pupils.	Girls' Boarding Schools.	Pupils.	Common Schools.	Pupils.	Total under Instruction.
East Central Africa	1883	3	2	3	. .	. .	. .	3	. .	6	. .	. .	.	4	4	10	. .	. .	. .	. .	. .	. .	. .	4	200	200
Zulu Mission	1835	7	17	10	. .	. .	. .	10	7	27	3	52	51	16	122	149	16	866	67	2	66	2	87	36	1,443	1,596
West Central Africa	1880	3	. .	4	. .	. .	1	5	. .	10	. .	. .	. .	. .	. .	10	. .	. .	. .	. .	. .	. .	. .	2	20	20
European Turkey	18[illegible]	4	[illegible]	[illegible]	1	. .	. .	11	4	20	5	15	15	. .	35	61	7	483	38	1	34	2	77	8	181	304
Western Turkey	1849	8	11[illegible]	22	. .	. .	1	19	23	65	17	37	109	45	208	333	28	2,558	235	8	402	8	446	128	4,668	5,839
Central Turkey	1847	2	42	7	1	. .	1	7	10	26	13	16	91	12	136	162	33	3,567	204	6	267	4	158	85	3,406	3,832
Eastern Turkey	1[illegible]	5	147	14	1	. .	. .	15	12	42	22	23	138	26	209	251	34	2,203	123	14	419	4	197	140	5,018	6,113
Maratha	1813	7	86	12	. .	. .	. .	9	3	24	15	15	136	63	229	253	23	1,718	171	3	222	2	166	89	1,898	2,285
Madura	1834	11	24[illegible]	12	. .	1	. .	11	5	29	18	152	234	23	427	456	36	3,020	225	8	450	4	223	163	4,332	5,005
Ceylon	1816	7	16	5	. .	. .	. .	5	4	14	10	24	232	29	295	309	13	1,243	109	3	92	2	133	128	8,167	8,392[6]
Hong Kong	1883	1	2	1	. .	. .	. .	. .	. .	. .	1	. .	. .	3	2	5	6	2	25	7	. .	. .	. .	. .	3	207	207
Foochow	1847	3	17	5	1	1	. .	6	3	16	2	19	18	7	46	62	14	311	40	1	28	2	40	13	228	296
North China	1854	7	29	14	2	2	1	16	3	38	. .	30	10	15	55	93	7	899	53	2	35	2	39	10	121	195
Shanse	1882	2	1	4	. .	. .	. .	3	. .	7	. .	. .	. .	. .	. .	7	. .	. .	. .	. .	. .	. .	. .	. .	. .	. .
Japan	1869	4	50	18	1	. .	2	20	16	57	22	20	. .	. .	42	99	31	3,465	866	2	225	4	251	. .	. .	476
North Japan	1883	1	5	2	. .	. .	. .	1	1	4	. .	. .	. .	. .	. .	4	3	104	. .	. .	. .	. .	. .	. .	. .	. .
Micronesia	1852	3	33	7	. .	. .	1	6	6	20	16	. .	28[3]	. .	44	64	51	4,985	1,234[4]	3	79	1	19	37	2,504	2,602
Western Mexico	1872	2	6	2	. .	. .	. .	2	1	5	. .	. .	1	7	8	13	2	64	15	1	12	1	30	. .	. .	42
Northern Mexico	1882	3	. .	4	. .	. .	. .	4	2	10	. .	. .	. .	. .	. .	10	1	42	42	. .	. .	. .	. .	1	40	40
Spain	1872	1	10	1	. .	. .	. .	1	1	3	6	. .	15	8	29	32	6	418	40	. .	. .	1	52	9	205	257
Austria	1872	1	13	1	. .	. .	. .	1	. .	2	. .	7	. .	3	10	12	3	158	27	1	7	2	40	. .	. .	47
No. Pacific Institute	1872	. .	. .	1	. .	. .	. .	1	. .	2	. .	. .	. .	. .	. .	2	. .	. .	. .	1	14	. .	. .	. .	. .	14
Total		85	819	139[1]	7[2]	4	7	156	101	434	151	412	1,141	260	1,964	2,398	310	26,129	3,496	56	2,352	41	1,958	856	32,698	37,762[5]

[1] Of whom ten are physicians.
[2] Besides ten who are ordained.
[3] Including Hawaiian Missionaries.
[4] Since the last returns.
[5] Including some under instruction, but not reported in schools.
[6] The common schools of Jaffna, connected with the mission, are under the direction of a Board of Education, and the teachers are not reckoned as mission helpers.

A SPECIAL NEW YEAR'S THANK-OFFERING.

NOTHING can be more appropriate at the beginning of this new year of grace 1887 than a special thank-offering, in view of the goodness of God to the American Board. It has been an eventful year in several particulars, both as related to the missions abroad and to the churches at home. Probably there has never been a year in the history of the Board during which so much earnest prayer was continuously offered as during the few months preceding and during the week of the last Annual Meeting — prayers which were answered in a signal manner. We have reason to believe that these prayers have not ceased and that they are continuing in a signal manner to be answered. Never has the outlook for the work as a whole, in all its departments, notwithstanding some serious hindrances, been more hopeful than it is to-day, and never was there more occasion to express thanks in the form of personal consecrated gifts. While every wise and efficient arrangement is made by pastors and churches and Sunday-schools for the enlargement of their ordinary contributions during the year through weekly, monthly, or annual offerings, let there be among the well-tried friends of the Board not a few who, recognizing the importance of a marked increase of contributions at the beginning of this new year, shall set apart generous sums as special personal thank-offerings in behalf of this great work. Nothing could be more helpful just now than two or three subscriptions of $5,000 each, followed by eight or ten of $1,000 each, which should speedily call out twenty-five or thirty of $500 each, and probably one hundred or more of one hundreds and fifties. Let these gifts be accompanied, as they doubtless would be, by special prayer, and the coming year will be, as we have some reason to think may be the case, one of the most notable years in the history of missions. So, with glad expectation, let us multiply both our prayers and our gifts.

THE CHILDREN'S MORNING STAR MISSION.

BY this name we designate the mission to the Micronesian Islands, because of the interest of the children and youth of our Sunday-schools in the beautiful steam-barkentine, the *Morning Star*, which they have built, of which they are the owners, and without which the interesting and fruitful mission among these islands of the Pacific could not be efficiently sustained.

There are now connected with this mission, including the several groups of islands, — the Gilbert, the Marshall, the Caroline, the Ruk Lagoon, — twenty missionaries and assistant missionaries, and forty-four native helpers, having under their care 51 churches, with a membership of about 5,000, and under special instruction in schools over 2,600. Every year gathers in a large number of new disciples, so that the interest in the work is constantly increasing. It is just the mission to be heartily adopted by the children and youth of the Sunday-schools as peculiarly their own. Nothing can be more interesting to boys and girls than to follow the course of their missionary ship each year on her annual voyage of 12,000 or 13,000, and sometimes 15,000 or 16,000, miles, carrying supplies and comfort wherever she goes.

Let all the children and youth of our Sunday-schools have a hand in this interesting work by dividing up the necessary expenditure into annual shares of ten cents each, every Sunday-school scholar being encouraged to take one of these shares, some to take five, and some ten. Why should not the Sunday-schools be permitted thus to feel that they have a personal ownership not only in the vessel but also in the commander and officers and missionaries, in the native churches and native helpers, and in the Micronesian children as well? When you meet them by-and-by in heaven, you will not be sorry that when they were on earth, you helped show them the way to that blessed home.

Communications from the captain, the missionaries, and others, as often as they are received, will be presented, with pictorial illustrations, through the monthly *Mission Dayspring* and the Young People's Department of the *Missionary Herald*. Everything possible will be done to increase the interest from year to year in what we shall be glad to continue to call "The Children's Morning Star Mission."

A neat annual certificate of shares has been provided and will be furnished to all who desire. Shares ten cents each; ten shares for a dollar. Let all the Sunday-schools and all the Sunday-school scholars heartily respond.[1]

FOREIGN MISSIONS IN 1886.

A REVIEW OF THE YEAR.

In the wide field of missions a single year does not ordinarily witness any marked changes, and too much should not be expected in the review of any brief period of labor in foreign lands. While the year just closed has not been exceptional, yet during its months many events have transpired which will have a marked bearing on the progress of the kingdom of God on earth. Some of these events may well be recalled in these pages.

If we glance first toward Africa, we shall see that the prince of darkness has apparently triumphed at certain points. The English Church Mission on Lake Nyanza, after passing through the fires of persecution, has been suppressed, temporarily we trust. The killing of Bishop Hannington, in October, 1885, was followed during the past spring and summer by the martyrdom of the native Christians and the dismissal from King Mwanga's territory of all foreign missionaries, save one who, at last accounts, was detained because the king wished to avail himself of his skill as an artisan. But this dark page is illumined by the story of the faith and constancy of the native Christians who unflinchingly confessed their Lord in the face of death, and sang praises to him who sustained them amid the flames that were consuming their bodies. The annals of church history contain no more inspiring records of Christian heroism than are the accounts just received of the martyred sons of Africa who during the last summer sealed their faith with their blood. As in apostolic days there were saints in Cæsar's household, so have there been saints at the court of King Mwanga, and

[1] Certificates of ownership of shares, ten cents each, the names of the owners to be inserted by those to whom they are sent, will be forwarded on application to C. N. Chapin, No. 14 Congregational House. Contributions should be sent to Langdon S. Ward, Treasurer, No. 1 Somerset Street, Boston.

it is cheering to find that the martyr spirit is as genuine in the nineteenth century as it was in the first, and that it can be found in Central Africa as well as at Rome. There is little ground for discouragement for a mission where believers meet death so bravely, and where, in the face of persecution, new converts come forward by the score for baptism.

In other sections of Africa there are hopeful signs of progress. Our own Zulu Mission finds a growing Christian life among its churches. The American Baptists are rejoicing in reports of a genuine revival in their mission on the Lower Congo. Bishop Taylor writes hopefully of his work on the Western Coast. The American Board's mission at Bailundu and Bihé has been reëstablished under favoring circumstances. The Scotch Missions near Lake Nyasa have been greatly cheered by the progress of the year. As we write, telegraphic reports are received of a rising of the native population on the East Coast, at or near Inhambane, against Portuguese rule, but the reports are evidently exaggerated, and we are yet without definite information as to just what has occurred. The Portuguese are seeking to extend and enforce their authority in all sections of Eastern and Western Africa, and it will not be strange if their agents, few in number compared with the native population, should be resisted and driven out wherever the people they seek to rule can combine against them. Should the reports of the uprising in Inhambane be confirmed, our prosperous mission in East Africa will suffer a serious, yet, we trust, only a temporary, check.

The year has witnessed the cessation of the war between France and Madagascar, and the ratification of a treaty which, while not relieving the Malagasy from some of the unjust claims of the French, yet leaves them practically free to carry forward their religious and educational work. The Hovas, never yet fairly worsted in their conflicts with the French, are still supreme in the island, and, so far as appears, there was no check upon the progress of Christianity while the natives were cut off by the blockade from influences and aid from the outside world. The Christian faith has taken strong hold upon the Malagasy, and the past year has shown that the progress of Christ's kingdom in the great African island does not depend upon foreign support.

In Roman Catholic Europe there has been little change in the attitude of governments or the papacy. Evangelical work in France, Spain, and Italy has been prosecuted with the ordinary success. In Austria attempts have again been made to restrict religious liberty, but the people listen to the gospel with increasing interest, and the year closes with the hopeful prospect of the speedy removal of the restrictions upon freedom of worship.

To outward appearance the political revolution in Bulgaria boded serious disaster to missionary work, but though the whole Balkan peninsula is deeply agitated and the solution of the political problem is by no means clear, the work of our mission has not been interfered with in any marked degree. The people hear the Word with readiness, and gratifying results are witnessed. What the immediate future has in store for the brave Bulgarians few would be bold enough to prophesy.

Throughout the Turkish Empire there has been within the year great distress by reason of poverty and excessive taxation, so that there has not been that expansion in evangelical work which was hoped for. A reactionary wave passed

over the Turkish officials, leading, during the spring and summer, to the suppression of Christian newspapers and the closing of many Christian schools. Though external opposition has seemed to put in peril the work of years, the great body of believers has been stedfast, and the year closes with new light breaking in at many points. The officials have already begun to put their seal upon the text-books used in Christian schools. The college at Harpoot has at last received official recognition, and there is a promise of a speedy removal of restrictions upon the press. The outlook for work throughout the dominions of the Sultan is certainly brighter than it was at the opening of the year.

The recent commencement of a mission to Arabia by the Scotch Free Church is a noteworthy event. The Honorable Keith Falconer, son of a Scotch nobleman, with his wife and a missionary colleague, left England in October last for Aden, to begin in person and at his own charges a new work for Mohammedans.

Little has transpired during the year in India calling for special comment here. An unusual number of religious riots have occurred, owing to the falling on the same days of Hindu and Mohammedan festivals, but these events are not tokens of any special religious movement. Nearly all of forty missionary societies laboring in India proper report a steady advance in their work. Since the statistics for the Decennial Conference were prepared, covering the year 1881, there has been an increase of eighteen per cent. in the number of communicants, and the adherents now number not far from half a million. In January last the formal annexation of Burma to Great Britain was proclaimed, giving promise of the opening of a clear field for missionary labors. The American Baptists immediately pushed forward their outposts, but the natives have not submitted without a struggle to their new rulers, and little more than preparation for future work has been attempted. The latest reports show that the dacoits are rapidly submitting to British authority, and an opportunity will now be afforded for Christian work.

Within the Chinese Empire Protestant Missions have, with slight exception, enjoyed a year of quiet and successful labor, while Roman Catholic missionaries have met serious opposition from native hands, and have witnessed a rapid decrease in the number of their adherents. The conduct of the French troops in Tonquin and at Foochow awakened the bitterest hostility to French priests and to Roman Catholics generally, who in the eyes of the Chinese are allied with France. The Roman Catholic converts have therefore been exposed to sharpest persecution, and the decrease in their number was so great as to alarm the Pope at Rome, leading him to resolve to send an ambassador from the Vatican to reside at Peking, that the Chinese might learn not to confound Catholicism with the claims and deeds of the French. This purpose France has not permitted the Pope to carry out, as it would seriously damage her prestige in the East. Though the conduct of France threatened to put in peril all missions in China, yet the past year has revealed the fact that the great body of the Chinese are neither so blind nor so bigoted that they can not or will not discern between Protestants and Romanists. The steady progress of most Protestant missions during the year is an auspicious omen for the future, when present disturbing causes shall be removed. In Korea there has been much to encourage those who have recently effected an entrance within "The Hermit Nation." Medical

work has been the key which has unlocked the door, and the king has of late given to the medical missionaries signal tokens of his favor.

Japan has within the twelvemonth fully maintained the speed at which she has been moving within recent years towards the position of Christian nations. Open opposition to Christianity has ceased; the peril is of another sort — that she will accept the form of Christianity without knowing its power. Education is welcomed everywhere, and it seems to be no objection on the part of the non-Christian Japanese that the faith of Jesus is taught in the schools. Public meetings for the preaching of the gospel are held in all sections of the Empire, with audiences limited only by the size of the buildings. The year has been crowded with incidents indicative of the interest of the people in the new religion, and bearing witness to the true spiritual life in the pastors and the churches. There are now within the empire over 170 churches, with probably not less than 13,000 members.

In the Island World the triumphs of the cross have been witnessed as in the past. The event of greatest significance to the missions of our Board has been the occupation of the Caroline Islands by Spain and the Gilbert Islands by Germany. Though this action on the part of foreign governments was naturally regarded with much apprehension, it does not yet appear that any serious results are to follow to our missions within those groups.

It is impossible in our limited space to even allude to many events of the year on missionary ground which are cheering. If we look at home there is much also to awaken courage. Most of the churches have maintained their rate of giving; some of them have advanced grandly. The Methodist Church especially has taken a forward step with the cry, "A million for missions," and has nearly reached the mark. A still further advance is planned by them for the coming year. But the most hopeful sign of which we should make full recognition, and for which all who seek God's kingdom should be devoutly grateful, has been the wave of missionary interest which has passed over many of the seminaries and colleges of our land. The gathering of students at Mount Hermon during the summer and the meeting of the Inter-Seminary Missionary Alliance were greatly blessed to the quickening of the missionary spirit, and a new impulse of Christian enthusiasm has reached and refreshed many of the seminaries and colleges of the land. The full fruit of all this remarkable movement it is too early to look for. Its ripening should be awaited with hope and prayer. With a world open for the gospel, and needing it as it needs nothing else; with young men and women in large numbers ready to be sent as Christ's heralds, and with the Christian Church ready to sustain them by their gifts and prayers, there need be no fear of opposing forces. God will surely give his blessing. While rejoicing in a year of divine favor, let us pray that the coming year may be better than the past.

DIARY OF THE LATE BISHOP HANNINGTON, OF AFRICA.

The story of the martyrdom of Bishop Hannington, the English Church missionary, in Central Africa, has been told many times within the past year, but there has just been received in England a little diary kept by the bishop during

the last weeks of his life, which reveals much that ought to be known by all lovers of missions and all friends of Africa. The diary is only four and a half inches by three inches in size, giving an entire page for each day. It is written so closely that a magnifying-glass is necessary to decipher some of its pages. This record was secured by a native Christian, who bought it from one of the executioners, just after the killing of the bishop, and brought it as a precious relic to the missionaries at Uganda. We are unable to find room for all the entries in this diary which are presented in *The London Times* of November 5, but shall give the essential portions. The story is exceedingly touching.

It was on Wednesday, October 21, 1885, that Hannington, with his porters, was detained by the chief Lubwa. It will be remembered that he was on his way to Uganda over the route that was passed by Thomson on his journey through Masai-land, and that the king, Mwanga, Mtesa's successor, was displeased because white men were coming to his capital on the eastward side. While detained at Lubwa's, which is near the northeastern arm of Lake Nyanza a soldier was placed to guard the bishop's tent, yet he was allowed to climb a hill from which he could see the Nile. While upon this hill he was set upon by about twenty ruffians. His diary gives particulars of what followed. "Brahim [his head-man] they bound instantly; me they threw violently to the ground, and proceeded to strip me of all valuables. Thinking they were robbers I shouted for help, when they forced me up and hurried me away, as I thought, to throw me down a precipice close at hand. I shouted again, in spite of one threatening to kill me with a club. Twice I nearly broke away from them, and then grew faint with struggling, and was dragged by the legs over the ground. I said: 'Lord, I put myself into thy hands. I look to thee alone.' Then another struggle, and I got to my feet and was thus dashed along. More than once I was violently brought into contact with banana-trees, some trying in their haste to force me one way, others the other, and the exertion and struggling directly after dinner gave me an agonizing pain in the stomach. In spite of all, feeling I was being dragged away to be murdered at a distance, I sang, 'Safe in the arms of Jesus' and 'My God, I am thine,' and then laughed at the very agony of my situation. My clothes torn to pieces so that I was exposed, wet through with being dragged along the ground, strained in every limb, and for a whole hour expecting instant death, hurried along, dragged, pushed, at about five miles an hour, until we came to a hut into the court of which I was forced. 'Now I am to be murdered.' As they released one hand I drew my finger across my throat, and understood them to say decidedly 'No.' We then made out that the sultan had had me seized. Then arose a new agony. Had he had all my men murdered? Another two or three hours' awful suspense, during which time I was kept fixed, shivering with cold, when, to my joy, Pinto, the Portuguese cook, and a boy were brought with my bed and bedding, and I learnt that the sultan had seized me, and simultaneously my men and loads, and meant to keep me prisoner until he had received word from Mwanga, which means, I fear, a week or more, nor can I tell the exact truth of what they say. I am in God's hands."

On October 22 the diary reports that he found himself in a fair-sized hut, with no ventilation, in which he could only see to write by a strain, and with twenty men around him. His cook came to him, and he was allowed to have his

Bible and writing-utensils. He learned that his men were in close confinement, and his own surroundings were of the most repulsive sort. He speaks of himself as "in a feverish district, fearfully shaken, scarce power to hold up small Bible. Shall I live through it? My God, I am thine.

"1 P.M. — Good breakfast, but no appetite to eat it; however, if it was not here I should, no doubt, feel starving. Towards evening I was allowed to sit out for a little time, and enjoyed the fresh air; but it made matters worse when I went inside my prison again, and, as I fell exhausted on the bed, I burst into tears. Health seems to be quite giving way with the shock. I received no news all day, beyond what I expected, that the messenger might reach Mwanga to-morrow, and would return in about four days, so that I dare expect nothing under a week. I fear I am in a very caged-lion frame of mind, and yet so strained and shattered, it is with the utmost difficulty that I can stand; and yet, though in close confinement, there are many mercies to be thankful for. I ought to be praising His holy name, and I do."

On October 23, Friday, he records that it was just three months since he had left the coast. "I slept better — well, in fact; but I woke full of pain and weak, so that with the utmost difficulty I crawled oustide and sat in a chair, and yet they guard every move as if I were a giant. My nerves, too, have received such a shock that, some loud yells and war-cries arising outside the prison fence, I expected to be murdered, and simply turned over and said: 'Let the Lord do as he sees fit; I shall not resist in the slightest.' Finding how bad I am, they have sent my tent for me to use in the daytime. I implore to sleep here but fear not. I said: 'Take away my boots, and how can I flee?' Going outside I fell to the ground exhausted, and was helped back in a gone condition to my bed. I do not see how I can stand all this, and yet I do not want to give in, but it almost seemed as if Uganda itself was going to be forbidden ground to me — the Lord only knows. Though I am really far in the dominion, I have yet only looked upon the country itself."

On that day the chief and one hundred of his wives came to look at the prisoner, and leave was asked to sleep in the tent rather than in the hut. The chief permitted this, and offered to send word to Mwanga and to Mr. Mackay, the missionary at Uganda, if the bishop would say nothing to the king about his (the chief's) conduct. The offer was gladly accepted.

On October 24 the bishop records that he had a comfortable night. "The day passed away very quietly. I amused myself with Bible and diary. I had no visitors whatever beyond my own men; two only were allowed to bring me my food. I hear that they implore to be permitted to do this: they find the monotony of confinement quite as bitter as I do."

The next day was Sunday, the fourth day of the bishop's imprisonment, but it witnessed no improvement in his condition. "Still a great deal of pain in my limbs. The fatigue of dressing quite knocks me over. My guards, though at times they stick to me like leeches, and, two rifles in hand, remain at night in my tent, are gradually getting very careless. I have already seen opportunities of escape had I wanted so to do, and I doubt not that in a few days' time, especially if I could get a little extra *pombe* brought to them, I could walk away quite easily; but I have no such intention. . . .

"What I fear most now is the close confinement and utter want of exercise. The sultan sent a detachment of twenty more of his wives to inspect the prisoner. After they had feasted their eyes and made their remarks they respectfully retired. When I was almost beginning to think of my time in prison as getting short, the chief has sent men to redouble the fence around me. What does it mean? I have shown no desire or intention of escaping. Has a messenger arrived from Mwanga? There is just time that it should be so to tell them to hold me fast. The look of this has cast me down again."

On Monday the bishop records that he was somewhat improved in health, but was heavy and sleepy, and that he felt that there were signs of fever creeping over him. More wives of the chief came to disport themselves at his expense. He speaks of himself as broken down both in health and spirits. "It is not pleasant to be examined as a caged lion in the 'Zoo,' and yet that is exactly my state at the present time. My tent is jammed in between the hut and high fence of the Boma, so scarce a breath of air reaches me. Then at night, though the tent is a vast improvement on the hut, yet two soldiers, reeking with pombe and other smells, sleep beside me, and the other part of my guard, not far short of twenty, laugh and drink and shout far into the night, and begin again before daylight in the morning, waking up from time to time to shout out to my sentries to know if all is well. I feel all this is telling on my health tremendously."

On Tuesday, October 27, the record shows that the bishop was in great perplexity, it being impossible for him to divine what was going on about him, or whether any message had really been sent to King Mwanga. "I do not know what to think, and would say from the heart, 'Let the Lord do what seemeth to him good.' If kept here another week I shall feel sure no messengers have been sent, and if possible shall endeavor to flee, in spite of all the property I must leave behind and the danger of the undertaking.

"Only a few ladies came to see the wild beast to-day. I felt so low and wretched I retired within my den, whither they, some of them, followed me; but as it was too dark to see and I refused to speak, they soon left."

The record of the last two days we give in full. It is evident that the bishop was suffering from fever, as well as from the fearful condition of his surroundings. He speaks of himself as very low and crying to God for release

"October 28, Wednesday (seventh day's prison). — A terrible night, first with the noisy drunken guard and secondly with vermin, which have found out my tent and swarm. I do not think I got one sound hour's sleep and woke with fever fast developing. O Lord, do have mercy upon and release me! I am quite broken down and brought low. Comforted by reading Psalm xxvii.

"In an hour or two's time the fever developed very rapidly. My tent was so stuffy that I was obliged to go inside the filthy hut, and soon was delirious.

"My fever passed away. Word came that Mwanga had sent three soldiers, but what news they bring they will not yet let me know.

"Much comforted by Psalm xxviii.

"October 29, Thursday (eighth day's prison). — I can hear no news, but was held up by Psalm xxx, which came with great power. A hyena howled near me last night, smelling a sick man, but I hope it is not to have me yet."

Here the record ends, and apparently the bishop was taken out shortly after this

entry was made, and put to death. The order had arrived from Mwanga that the whole party should be slain, and the emissaries of the king were not slow in executing his commands. It will be remembered that when they were about to spear the bishop he asked that they use the gun and not the spear, and that his request was complied with. "Tell them," he said, "that this road is bought with my life, and that I am dying for those who kill me." The record of these last days of a noble life is inspiriting though sad. The way into Africa, with deliverance for her sons, is indeed opened by such a life and such a death. To the faithful martyr, we doubt not, was swiftly fulfilled that word which came to him with such power on the day of his death: "Weeping may endure for a night, but joy cometh in the morning."

REV. LORENZO LYONS, OF WAIMEA, HAWAII.

BY REV. C. M. HYDE, D.D., OF HONOLULU.

FIFTY-FIVE years ago there sailed from New Bedford, November 26, 1831, in the whale-ship *Averick*, with Captain Chadwick, a company of missionaries bound for the islands of the Pacific — Rev. Messrs. Alexander, Armstrong, Emerson, Forbes, Hitchcock, Lyman, Lyons, Spaulding, Dr. Chapin, and Mr. Rogers, a printer. Of this band of missionary brethren the last survivor has just finished his long life of faithful, systematic, loving, patient activities, in the eightieth year of his age. Four aged widows still remain — Mrs. Alexander, Mrs. Armstrong, Mrs. Emerson, Mrs. Hitchcock.

Rev. Lorenzo Lyons, born in Coleraine, Massachusetts, April 18, 1807, graduated at Union College in 1827, and from Auburn Theological Seminary, 1831; received an appointment from the American Board of Commissioners for Foreign Missions as missionary to the Sandwich Islands, and on his arrival was stationed at Waimea, Hawaii. At Waimea Father Lyons has resided continuously, from his arrival at his station, July 16, 1832, until his death, October 6, 1886. He has never visited his native land, and for the last twenty-three years never left his station, even to go to Honolulu to attend the annual meeting of the associated Hawaiian churches, which now takes the place, and carries on the work, of the former general meeting of the Sandwich Islands Mission. His first wife (Betsey Curtis, born in Elbridge, Onondaga County, New York, January 10, 1813) died in Honolulu, May 14, 1837. Her early death occurred at such a time as to deeply affect the hearts of the little company of Christian workers in that then isolated mission field. It was largely instrumental in so deepening the spirit of devotion in her bereaved husband and his fellow-laborers that a wondrous outpouring of God's Spirit began at Waimea, after Mr. Lyons's return, and at the succeeding communion season sixty-one were admitted to membership in the church, while seventy-five others stood proposed for admission at some subsequent communion season. The native population of 125,000 then reported for the Hawaiian Islands has decreased to 40,000, and these gathered mainly in Honolulu, and in some few large centres of the chief industry of the islands at the present time, growing and grinding sugar for the San Francisco refineries.

Those days, however, from 1838 onwards, were busy times of self-forgetful

toil, as day after day, from hut to hut, the Christian missionary walked from shore to shore, down into secluded valleys, up precipitous, rocky hights, delivering his message of light and life and love to benighted souls, stolidly indifferent to spiritual realities and to noble ideals of character. Then followed a time of dauntless industrial achievements in the building of stone or wooden churches. For the new converts needed suitable houses of worship, ten or twelve of them, throughout this one missionary's special district, really two distinct tracts of land, extending twenty miles along either shore, and half as many miles in either direction from his station on the central ridge of the island of Hawaii. And when the churches were organized and at work, he was unweariedly active in promoting their growth by Christian efforts, insisting strongly on personal purity and generous gifts to missionary enterprises.

The church in Waimea, like those in the hill-towns of New England, with only a scanty population now on its rich grazing lands, too high and cold for the cultivation of sugar, has dwindled to a few score of worshipers, reporting the present year a total membership of only forty-six. Yet these last years of Father Lyons's ministry have been fruitful of good for the nation at large. From that now lonely mountain-home, quaint in its style of building as the hill-town farmhouses of New England a hundred years ago, there has through all these years sounded throughout the islands the sweet strains of sacred song, evoked by the deft minstrelsy of this devout and gifted soul. One hymn a week has gone regularly to the newspaper press. And when the revival meetings of 1881 and 1882 were begun, much of their success was due to the Gospel Hymns, just then translated and compiled in a pocket edition, which proved most taking and winning in the management of those meetings.

Since the International Sunday-school Lesson System was inaugurated, Father Lyons has prepared the Lesson Helps, notes and questions, published in advance in a weekly newspaper, and furnished in slips from week to week to some of the Hawaiian Sunday-schools. "In labors more abundant" would seem to have been the motto of his declining years. When at the close of the seven years' series of lessons the Hawaiian Sunday-schools testified their grateful appreciation by a present of $1,200, Father Lyons invested the money in publishing for the use of the schools a large and choice selection of Sunday-school hymns, in Hawaiian, through the publishing-house of Biglow & Main, New York. The hymnbook used by the Hawaiian churches is the sixteenth revision of the scanty collection first published. Of its 112 hymns the large majority are of Father Lyons's composition or translation. He has written constantly timely articles for the newspapers, and many of the lessons in the reading-books were prepared by him.

Of slight, spare frame and cheery, genial nature, he has always been greatly beloved by his missionary associates, and revered by the Hawaiians for his amiable, guileless character and for his warm personal interest in them individually and in their national progress and prosperity. Attacks of acute disease have during the last part of Father Lyons's life racked him with pain for months at a time. The last seven months have been a period of great suffering. Yet in the midst of it all there have shone out from time to time gleams of sweetest Christian tenderness, thoughtful to the last for others, not for self. "E hooikaika! E hooala!

(Be strong ! Rouse up !)" was one of his last utterances, as in his weakness he tried to raise himself up without calling others away from their special occupations to wait upon him. But at last the loving, self-sacrificing spirit has passed from its body of weakness to be made strong with the eternal vigor of a redeemed and glorified soul, risen into the new life of heavenly communion with the blessed Redeemer. The few that remain of the fast-diminishing band of old Sandwich Island missionaries, themselves enfeebled now by age, close up their ranks again, as this veteran standard-bearer of the cross falls at their side, and encourage themselves for their last days of service and waiting by the glorious prospect of a speedy reunion in the father's house of many mansions, but one family.

A widow (Lucia G. Smith, married to Mr. Lyons July 14, 1838) and four children are left to mourn their irreparable loss.

SELF-SUPPORT IN MEXICO.

BY REV. JAMES D. EATON, OF CHIHUAHUA, MEXICO.

THE extreme poverty of the great mass of the Mexicans has been noticed in recent magazine articles, which discuss the political, social, and economic situation and outlook of this republic. All who come from the prosperous North are impressed with the general meagreness of life here. The plastered mud hovels, without floor or window and almost destitute of furniture, the scant food, the soiled and ragged clothing of men and women, shading off in the summer-time into an abbreviated undergarment for the children, and into absolute nudity for some of the small boys, are the outward signs of the mental and spiritual destitution which widely prevail. No wonder that "self-support" seems to be an almost unattainable ideal, and that some of the earlier Christian workers in Mexico felt that these poor people were objects of charity in every way, and should be receivers instead of givers. As a result, the converts were led to expect a pecuniary return for much of the Christian labor performed by them, especially as their espousal of the evangelical cause usually subjected them, as now, to immediate loss of friends and employment, and exposed them to petty insults and even at times to personal abuse.

But those who pity these poor so unwisely would do well to remember : —

I. That the evident poverty does not involve the extreme of wretchedness and suffering that would attend such a degree of want at the North. Wealth and poverty being relative terms, and the laboringman of the United States enjoying many comforts which are unheard-of luxuries to some descendants of Spanish dons who ride over their own broad acres and count their thousands of sheep and cattle, the Mexican *peon* does not miss the conveniences he never knew, and maintains a surprising cheerfulness while plying his tasks. Not to have at night any food in the house for the next day is but to imitate the custom of his wealthy neighbors in the towns, whose servants buy each morning before breakfast the few cents' worth each of meat, bread, beans, green vegetables, fruit, sugar, and lard needed for the table for that day. Besides, fuel is little needed and rarely purchased by the poor for purposes of heating ; so that in this more genial climate the horror of death by freezing is unknown.

II. The people have from time immemorial supported the priests and ceremonials of their own pagan religion and of their degraded and polluted form of Christianity. It is truly wonderful to see the size, solidity, and number of the religious edifices erected since the Spanish Conquest, recalling at the same time the number of ecclesiastics that must have been required to minister in these temples, and that even now remain after the general confiscation of the estates of the church which once yielded such large revenues. True, a reformed church here could not, and would not, exact contributions in the form of taxes on public enterprises levied by the Roman hierarchy in former years; and the converts thus far have been drawn entirely from among the poor, as was the case in Christ's time, and as has been seen so often since; wealth, power, and station remaining opposed for a long time to the entrance of new doctrines. But such accumulations of wealth, such a multiplying of costly edifices, such a gathering together of church dignitaries and employees, are not necessary for successful evangelism and for the vigorous maintenance of Christian worship and instruction on the basis of the early simplicity; and the poorest are not too poor to give something in aid of Christian institutions which in time must attract adherents in sufficient number to ensure their support.

III. There are sentiments of human sympathy, and of generosity toward the unfortunate, manifest in the conduct of the people, which may be so directed and trained as to secure hearty coöperation in Christian consecration and service. After all deductions have been made for superficiality of feeling, untruthfulness, and even treachery, if you will, there still remains a warm human heart beating under these brown skins. The offence of street-beggary even has its offset in the ready and generous responses made to such appeals in almost all the private houses and places of business. It is truly affecting to find how often the very poor will receive into their single room one who is still poorer, or sick; or will give this miserable shelter to a whole family that may be worse off than themselves, and divide with these their last morsel of food.

Who doubts that a people ready to respond to such appeals on the ground of humanity may be led to answer joyously when told that "the Lord hath need of them," of their powers, their possessions, their hearts? Since they have been accustomed, under the compulsion of fear and superstitious dread of priestly power, to buy the privileges of the sacraments of baptism, the communion, and marriage, to pawn their clothes and household utensils for money to hire the presence of the priest at the death-bed of loved ones, and to pay for masses for the repose of their souls, who will deny that they may be taught to offer freely, of goodwill, in loving gratitude to Him who redeemed them with His own precious blood? Some have been given a chance to show their disposition and are making encouraging response: so that they not only pay for their own Bibles, books, and papers, but are giving what they can toward the building and furnishing of houses of worship, and toward the support of schools and preachers. Only a year and a half ago the missionaries of one leading church admitted that no one of their congregations was giving anything to support the native pastors, although often lighting and caring for their places of worship and helping their own sick and poor. But already generous pledges toward the salaries have been made by a number of congregations, and fair recognition has

been won for a method which maintains the self-respect of the native churches and must make them far more earnest and efficient.

Amongst many striking instances of self-denial and truly Christian liberality which have occurred on our own new field, the latest is suggestive of rich results. Four or five months ago a sermon on Christian giving was preached to the little congregation in this city, and seventeen "mite-chests" were distributed among the families, with the suggestion that in addition to the sums given by them on the plate at morning worship and in the Sunday-school, they might put into these boxes, from time to time, such special "thank-offerings" as they might wish to make in recognition of God's mercies to them individually, or to their families, or the church. It was proposed to devote the gifts to the fitting up for purposes of worship of rooms in an old property recently acquired by the Board, in order that each one might feel a personal interest and sense of possession in the house of prayer, and that the money thus saved to the treasury might carry the gospel to other places. It was further stipulated that the individual gifts should not be announced publicly; and as the boxes were all alike it was expected that even the missionaries would not know how much any family had given. They were urged to think only of Him who seeth in secret, and to give as in his sight. Afterwards the distributor of the boxes was forced to leave the country for a considerable part of the summer, and it was feared that in the absence of spoken reminders for so long a time the evident interest might abate and the result be a disappointment. Some days ago, however, the boxes began to come back unsolicited and heavy with copper coins, the givers expressing a wish to have the same chests returned to them when emptied. So all were called in and a special meeting was appointed for the opening. The way was prepared by the reading of the wonderful twenty-ninth chapter of I Chronicles and of a translation of the story of "Mrs. Pickett's Missionary Box," and hymns were sung during the process of counting the offerings, while all faces glowed with eager anticipation. Some families had moved out of town beyond present reach, and only thirteen boxes reported. But they were found to contain, in fractional paper currency and silver coins, mostly ranging in value from five to twenty-five cents, 114 pieces; and of copper, 680 *tlacos*, a coin worth one cent and a half: a total face-value of $34.55, or, reduced to Mexican silver, $32.00, in 794 pieces, an average of 61 to each box. Really there should be counted over 1,000 pieces, because the tlacos were sometimes hoarded in a separate place and then exchanged for twenty-five cents in paper, which was dropped into the box.

Have "mite-chests" ever performed a worthier service in the United States? We were astonished at the result, and sung hymns of praise with full hearts, and offered on our knees a prayer of humble consecration of ourselves, our bodies, and our possessions to the Lord our Maker and Redeemer. Yes, the Mexicans can love and pray and work and *give* as Christians.

Letters from the Missions.

Japan Mission.

A NEW TRAINING SCHOOL FOR JAPAN.

MR. DEFOREST sends an account of the opening of a school of high grade at Sendai, Northeastern Japan, which promises to be an important centre of influence in the empire. The mission would not have entertained the thought of establishing this school at Sendai had not the extraordinary offer of a citizen of that place been presented to them in such a way that it was impossible to turn it over to some of the other missionary boards having work in that city. This offer was to provide buildings, native teachers, and to meet all necessary expenses of the school, if the American Board would provide missionary teachers for ten years. We must make room for nearly all of Mr. DeForest's letter upon this matter, simply premising that Sendai is a city of about fifty thousand inhabitants, near the eastern coast, and about ninety miles north of Tokio. Mr. DeForest's letter is dated October 11: —

"It was my good fortune twelve years ago to be in Rutland at the Annual Meeting of the Board, when Mr. Neesima made his effective appeal for help in establishing a Christian school in Japan. His deep earnestness aroused the enthusiasm of the hearers to such a degree that they raised on the spot $5,000, with which he joyfully departed and began at once to plan for his school. He approached men of influence and wealth here, hoping to interest them and gain their coöperation; but the idea of a *Christian* school in this land was obnoxious to some and even a terror to others, so that no encouragement whatever was given to the enterprise. It remained for the American Board to take up the whole movement bodily and push it, at large expense, against the desires and prejudices of the influential classes or else to drop the matter entirely. You have heard how the school was at last located in the 'Sacred City,' Kioto, and from the first had the opposition of the governor and his staff and also the bitter hostility of thousands of Buddhist priests. It was the talk of the city that it would be easier to move Mount Hieizan into Lake Biwa than to establish in Kioto a school that should in any way be connected with the hated name of Christ. And at first it seemed quite likely that the scorn and contempt of the city would crush out the school, for it started with only two scholars, and these were taken there by the two teachers, Dr. Davis and Mr. Neesima.

"But what a change has come over this empire! Mr. Neesima's tact, perseverance, and moral power, coupled with the ability and Christian earnestness of the missionaries working with him, have made for the Kioto School a reputation that now is national. Seeing this, a wealthy gentleman of Sendai birth last year asked Mr. Neesima to lend his name to the establishment of a Christian school in that city which should gradually develop into a college like those of New England. If you ask how this gentleman knows anything about New England colleges, I reply that while representing his country, as consul in the United States, he saw with his own eyes those colleges, and well knows the part the religion of Jesus has played in their inception and growth. He told Mr. Neesima that if the American Board would grant and provide for missionaries as teachers for ten years, the people of Sendai would furnish buildings for the school, native teachers, and all other expenses.

"Now there is perhaps no form of missionary work that pays better here in Japan than teaching school. This work not only brings hundreds of young men and girls under direct Christian influence; not only opens the homes of the scholars to a favorable consideration of the claims of Christ; not only brings scores and hundreds of fathers and mothers to openly confess Jesus, but it effectually checks all official opposition to the open propagation

of our belief and puts us at once into friendly relations with circles that otherwise we could enter but slowly if at all. It is no small gain to have the influential classes seek our society and welcome us to their houses.

"So this offer of a school that should cost the Board nothing but the support of foreign teachers, and that would greatly widen our field by giving us a new and important centre, in the occupation of which we should have a chain of work extending through a thousand miles, from Yezo to Kiushu, was one not lightly to be rejected. Mr. Neesima and I were therefore sent last spring by our mission to see just what the offer meant and, of course, to have a perfect understanding about the Christian attitude of the school. We were cordially welcomed by the governor and other prominent men, and at an entertainment provided for us the governor announced that 5,000 yen were pledged for the new school, and we were assured that its religious basis should be the same as that of the Kioto school."

THE SCHOOL OPENED.

"I need not report the consultations that resulted in the opening to-day of the People's English School of Sendai, with three Christian Japanese teachers, one non-Christian teacher, two missionaries (Mr. Allchin and myself), and 120 scholars. As the new buildings — a two-storied recitation-hall and two dormitories, each 144 feet long — will not be done till New Year's, we all gathered this morning in a dirty shed, and there a prominent citizen, who is giving all his time to the school, made the opening address, emphasizing especially the fact that this school is to be based on morality. Mr. Ichihara, the vice-principal, followed with reading the Bible and an address in which the school was declared to be a part of the great plan of the Unseen God, whose hand is guiding all the nations of the earth. Then came his prayer, asking the divine blessing on the school and praying that it might become a light to the whole empire.

"The mayor of the city was among the guests, and in his address he affirmed with emphasis that America is the only true friend Japan has and that the return of the Shimonoseki indemnity is a conspicuous proof that this most forward of Protestant countries is worthy of Japan's imitation. Then he expressed great pleasure in welcoming the foreign teachers and told the boys they were to follow every suggestion emanating from us. 'We shall have new and substantial buildings soon,' said he, 'but for a few weeks you must put up with these sheds, such as, I suppose, American Indians live in.'"

Mr. Allchin adds some interesting statements respecting this "New Doshisha":

"It is called the People's School to distinguish it from the government schools and to indicate that it is established by the gifts of private individuals and not by public money. This school is an experiment. It is the first of its kind in the country. The course of study, which comprises two years' preparatory and five years' college, is modeled after the Doshisha (Kioto) course. The president (nominal), Mr. Neesima; the vice-president (acting), Mr. Ichihara, and two of the teachers, are from the Doshisha."

RELIGIOUS CHARACTER OF THE SCHOOL.

"The amount of religious instruction is the same in both schools. In all respects in which it resembles the Doshisha, the school is not an experiment. But not one of the patrons of this school is a professing Christian. The governor of the province, the mayor of the city, and other prominent officials are among its hearty supporters in word and deed, and yet these men are strangers to Christ and his religion, which we teachers, in public meetings as well as in the rules of the school, have declared to be at the basis of this school. It is this union of a Christian faculty with a non-Christian board of trustees to form a Christian school which is the experiment. All the suggestions of the Christian teachers have been cheerfully adopted, and we have heartily fallen in with the plans of the trustees. Of a faculty of seven, six are Christians. The Christian religious instruction at morning prayers and in Bible classes is equal in

amount to what is given in the Doshisha or at Williams or Amherst College. With such a faculty and with such a basis of religious teaching, why should not the future history of this school be similar to that of the above three colleges? The Doshisha at Kioto began with two, this with 122, scholars. That was bitterly opposed by the governor of Kioto and his subordinates; this has been enthusiastically supported by the governor of this province and his highest officials. The brethren who compose this new station are to be congratulated on the unusually favorable opening for Christian work which this school offers. The enthusiasm of the people, the intense desire of young men to enter, even after it has been advertised that no more can be admitted at present, and the Christian character which the school has assumed at its opening, fully justify the Board in urging this work upon us and the mission for taking it up."

Northern Japan Mission.

CHURCH ORGANIZATION AT NIIGATA.

It will be remembered that the mission of the American Board in Northern Japan commenced on the foundations laid by Dr. Palm, of the Edinburgh Medical Society, who turned over the work he had begun to the care of our brethren. Dr. Scudder writes, October 8, of a formal organization of the church at Niigata: —

"Last week Rev. Messrs. Ebina, from Tokio, and Sugita, from Annaka, and Mr. Yamaoka, the evangelist at Wakamatsu, came here to assist in the organization of the church in this city. Saturday morning, October 2, dawned bright and clear, and at ten o'clock a goodly company assembled in the little preaching-place, which was gayly decorated with flags and the motto, 'God is love.' Mr. Davis on this occasion lent his organ, which he has since given to the church as his parting present. Several Christians from the surrounding villages and all the faithful in town, save one who is ill, were gathered together. After considering several necessary questions, such as creed, covenant, name, pastor's salary, etc., the council voted unanimously to sanction the organization of the 'First Christian church at Niigata' — the old body, which in fact was never formally organized, having been known simply as the 'Niigata church.' The church numbers twenty-four with pastor and wife.

"In the afternoon were held the religious services — there being interposed the examination of Mr. Yamaoka as a candidate for the ministry. The examination proving satisfactory, the church was called on to subscribe to the creed and covenant, and Mr. Sugita offered the prayer for the new organization. I next made my *début* in public by giving to our pastor, Mr. Naruse, the right hand of fellowship. Next came Mr. Sugita's charge to the people, and Mr. Ebina offered the ordaining prayer. After the right hand of fellowship and charge, followed the communion service, Mr. Davis presiding, assisted by Rev. Mr. Yamaoka.

"God has been very gracious to us in Niigata, and the changes one year has seen are wonderful and a cause of great rejoicing. The trials of the past months have purified the feeble body and fitted it for real work. The great shock of the revelation of sins in comparison to which those of Ananias and Simon Magus were small, the succeeding necessary separation of those who believed Christianity to mean a life of uprightness for the follower of Christ from those who thought differently, seemed to outside observers like a deathblow to the cause of Christ, but instead a mighty blessing has been the result. The new body is not self-supporting, but I doubt whether a more liberal company of Christians can be found in Japan than the Niigata members of this church.

"On Sunday, October 3, were held the usual morning services, while the afternoon and evening were devoted to addresses in one of the theatres of the city. Audiences of from four hundred to five hundred and fifty were assembled to listen to these addresses, and the effect of them we hope to see erelong. On Monday the guests left

and the campaign of the winter began — a week of prayer being proposed by the Christians for the inauguration of the work. May God send his spirit into each heart and crown the future labors with a rich harvest! One case for discipline has come up in a young boy for some time under suspicion. The attitude of the church in this case is exceedingly hopeful."

Micronesian Mission.

FROM THE MORNING STAR.

A LETTER has been received from Dr. Pease, written August 19, on board the *Star*, which was then between Butaritari and Mille. He says: —

"We have come thus far on our way and are all doing as well as we had any right to expect. We touched at five of the Gilbert Islands, namely, at Tapiteuea, Maiana Tarawa, Marakei, and Butaritari, or wherever there were Hawaiian missionaries. The greater part of their supplies were landed. None of them seemed in any distress from lack of food, though all were glad to get the new stock. Of course we saw nothing of their missionary work. I went ashore at Tapiteuea, where we left S. P. Kaaia and wife, also at Tarawa and Butaritari. Haina, the teacher at Tarawa was away; had gone by canoe to Marakei to meet the *Morning Star*, so his wife said. At the latter island they had seen nothing of him, so he must either have stopped at Apaiang or drifted away. We could not look him up. He had been absent nearly three weeks when we left."

At a later date (August 23) Dr. Pease adds: —

"We came from Mille on Saturday. Our twenty-four hours there were very pleasant ones. Jeremiah and Thomas with their families were well, and everybody seemed rejoiced to see us. The meeting we had in the church on Saturday morning to welcome us back was one we shall long remember. The procession, the songs, the recitations of Scripture, the gifts, all unexpected, were more than gratifying to us all. I only wish you could have been there. If we find Jaluij I shall leave this letter there. We go thence to Ebon, I presume, and next to Namarik or Kusaie. We are all well this morning. The steam has just been started and I hope we shall see land before many hours."

FROM RUK.

A brief note from Mr. Logan has reached by the way of Manila and China, dated at Anapano, Ruk, July 21. It is painful to think that Mr. and Mrs. Logan did not receive the reinforcement of a missionary family they were so eagerly expecting when the *Star* should arrive. Mr. Logan says: —

"I am just home from two hard days' work, interpreting, etc., for the Spanish officers, and have time and strength for just a word. We have been dreading the coming of the Spaniards, but the attitude of the commander of the vessel seems very favorable. He says he is glad we are here, and that there shall be no interference with our work.

"We hope to have our arithmetic, a geography, and a new primary reading-book to send away to be printed by the *Morning Star*. The work is going on hopefully. We much need the associate we hope will come. My health is quite good; Mrs. Logan and the children are well. Mr. Worth is doing good service. Kelep has died at Mortlock, so now there is only Opataia to care for these seven churches. Our seven couples in the training-school are doing well; and with the hoped-for means of visiting the Mortlocks twice a year in the new boat, we hope to keep things growing. I papyrographed a letter to each church, one to the deacons, and one to the scholars in school at each station, and sent by Mr. Worth and Moses, which, with their own exhortations, promise to do not a little good. There is much to write, but I cannot do so now. The Spanish governor is to live at Ponape, with a gunboat to go about in all this part of the Caroline group; they promise quarterly mail privileges, etc."

Western Mexico Mission.

A RELIGION OF FORMS.

Mr. Bissell writes from La Barca, October 30: —

"I want to give you the memorandum of a purchase I made this week from a boy who was selling *disciplinas* from door to door. The disciplina itself is a wire whip with which the penitent can afflict his own naked back. From a wire ring to be slipped over the forefinger hangs a stout little chain one foot long, its lower part broadening in many links to a fan-shape, the end being two inches wide. Here are attached the five linked lashes which hang down side by side, four inches in length. The lash-links are so made that each link furnishes two sharp points, turned in opposite directions. The points are a fourth of an inch long, some more, some less, and made by blows of a hammer. Each of the five lashes has about twenty-six points. The instrument weighs a trifle less than two ounces. It lacks only one thing — the blessing of a priest. I also took a pair of bracelets, of the same make (wire-links), to be worn under the clothing on the thick part of the arms, and a belt for the waist. These are two inches wide, the two ugly points of every link being turned toward the flesh. This seller also had similar bands for the thighs. I got duplicates of the disciplina and hope to be able to send you one — not for personal use, except as a tangible reminder of this people's need.

"The helper of whom I wrote has found a single house where he can call with some freedom, though the people do not come to us. He is out in the pueblos this week, his family remaining here. There seems to be a little disposition to linger about the open window during singing, and sometimes longer, Sabbath evenings, particularly when the nights are dark. One of our helpers is trying the opening of a little corn-stand at Ocotlan. We hope good may result.

"A man of more than usually open mind, from a near pueblo, called some two weeks since. It was touching to hear him tell of an incident he witnessed there when a lad of six years. A poor woman came in from her mountain home bringing her twin babies, dead, to be buried on holy ground. At the door of the church she offered the priest all she had — $2.50. He declared that was the price for *but one*, and that he would bury but one for that sum. This man seems to want the light, to a certain extent at least; yet he was unwilling even to accept a Testament to carry to his own house. 'Little by little' is a Mexican phrase.

"Several persons have recently shown what one may call a commercial interest, applying to me to aid them in ordering from the United States or in getting information about articles desired. This indicates friendliness and helps to allay prejudice."

West Central African Mission.

DEATH OF MRS. CURRIE.

The last mail from West Africa brought the sad tidings of the death of Mrs. Currie at Bailundu on Friday, September 24. The event was wholly unlooked for and is felt as a stunning blow at the station of which she had so recently become a member. A brief notice of Mrs. Currie will be found on another page of this number of the *Herald*. Her sickness was short, but full of suffering. Messrs. Sanders and Fay with their wives had gone on to Bihé some three weeks before, so that Mr. and Mrs. Stover were the only Americans with Mr. Currie at the time of his wife's sickness and death. The casket in which the precious remains were buried was made and fitted by their hands, and the king gave permission for the burial in peace. Of the service Mr. Stover writes: —

"The children came in softly and sadly and looked once more on the face of her whom they had learned to love even in so short a time. We then had a simple service consisting of singing, reading, prayer, and a few words to the children. After this six of the lads carried the precious casket and gently lowered it to its last rest-

ing-place as solemnly and decorously as if, instead of witnessing a Christian burial for the first time, they had all their lives been accustomed to such things."

Mrs. Currie was buried by the side of Mr. Bagster on the mission premises. The friends of the mission will not fail to remember in their prayers the afflicted husband, and the mission from which such a highly esteemed member has been taken.

THE PEOPLE. — THE KING.

The same mail which brought these sad tidings brought also a letter written by Mr. Currie some two weeks before his wife's sickness began. We give the following extracts: —

"My impression of the people is very good. They are intelligent, modest, and models of generosity and good nature. It will take more time, however, to uproot their superstitions and lead them away from their present errors to a saving knowledge of the truth as it is in Jesus; but the work is not an impossible one to us if led by the wisdom and stengthened by the power of God. Indeed it is a work bright with hope and pregnant with promises of a glorious issue.

"A short time ago in company with Mr. Stover, I paid a visit to the king. Seated on a rock at the door of a large hut, he received us, shook hands with us, and afterward, in his little speech, declared that I should be well treated. He renewed his promise previously made that we 'would not have to pay tribute.' To me the king, far from being an ill-disposed man, appears to be possessed of a large measure of homely good sense and a desire to act for the welfare of his people.

"The royal hunt took place a few days ago. The king and all his court were present. An invitation to take part in it was extended to me. On account of the home duties I was unable to do so. The hunt was cut short and wailing took its place on account of the sudden death of one of the old men in our neighboring village. After demonstrations of grief resembling in character a 'wake,' and lasting four days and nights, the old man's body was buried. On the day of the funeral the old man's son was charged with having caused his father's death by witchcraft. Some say because he was ill liked and was considered wealthy. However that may be, the son has to stand his trial and will either be heavily fined or deprived of his life."

No letters came from the Sanderses and Fays, who left Bailundu August 27, for Bihé, Mr. Stover reports that they reached Bihé in three days and it was not expected that further news could come from them for a week or two after the mail left.

NATIVE SUPERSTITIONS. — HOSTILITY TO THE TRUTH.

Mrs. Stover, in a private letter, gives some incidents which give pleasing evidence that the truth has taken firm hold on some of the lads connected with the mission: —

"You may remember the story of the man who was so dreadfully tortured and finally killed, having been accused of witchcraft, in the early stages of this mission. A few weeks ago the natives had a three days' feast and dance for his spirit. Part of the eye, ear, tongue, and other portions of an ox, as well as some beer and other articles of food, were placed in the woods for his spirit. Though the affair was carried on only a few rods from our house, it seemed to be no temptation to our boys. Two weeks ago the oldest man in Chilume died. My husband and I were out walking after tea. We met a young man, stopped to exchange greetings, and asked if he knew of the death. He covered his face with his hands and burst into tears, crying, 'O my father! O my father!' The man was not his father, but they call all the old men by that name. His grief was genuine, if I ever saw any; our own eyes filled at the sight of it; and he is one of the hardest young men in the place. Yet people will say that these black sons of Africa are devoid of feeling! That evening there was scarcely a word spoken by one of our native children. Mr. Stover held our Sunday-school early, that they might go to the old man's funeral. But the chief, Chikulu, drove

them away, threatening to shoot them if they dared go to the grave, because they had not been to dance for the dead. He said: 'Go to the whites and stay there. You are none of mine.' The boys felt it deeply. They have been bringing down wrath upon their heads by trying to carry the good tidings to their friends.

"At the time of their yearly hunt, the natives were making offerings of food to the spirit of the hunt. Nganda, one of our boys, talked very freely to the priest and told him that he ate the food himself; that God does not do such things as they claim he does in their dark-spirit house. The priest became frantic with rage; but Nganda being the king's son, he did not dare molest him."

Zulu Mission.

FROM UMSUMDUZI.

MR. TYLER, of Umsumduzi, reports that his health is much impaired, rendering it difficult for him to attend to some of the duties of his station, but he adds:

"My heart was never so much in love with our work, nor have we ever seen so much to encourage us as we have at this time. Not only have we large and attentive congregations on the Sabbath and at our prayer-meetings, but there is thoughtfulness and solemnity on the countenances of the people which lead us to hope that God's Spirit is at work in their hearts. Then their remarks at the daily meetings, together with the assurance they give us that they are struggling to abandon the habit of beer-drinking, smoking wild-hemp, and some other injurious practices, all cheer our hearts. Some time ago I wrote you that a number had decided to serve God. Of those a few have relapsed into carelessness, but a good number give us reason to believe that they will hold on their way. I believe in giving them a thorough trial ere I receive them to church-fellowship."

KRAAL GIRLS.

Mrs. Edwards writes as follows of her school at Inanda: —

"Our school is full — forty-four boarders, and nine of the most advanced in the village school as day-pupils. We have a number of kraal girls — twelve in all. Eleven came as new pupils this year. Ten have come within four weeks. Eleven ran away from their homes. The friends have come to take them home. One went home but was back in time for school the next morning.

"When these friends come we invite them into the house, however angry they may be, and call the girl in. We tell them: 'Here is your daughter. We neither called her nor do we hold her nor persuade her to remain. If you can persuade her to return with you, all right; we have nothing to say; but the gospel has been preached here and all through this country for fifty years, and you have not obeyed it. You are yet in your sins, and you do not send your daughters here to school although I have been here seventeen years. And now if the girl wishes to leave the heathen customs and follow Christ and learn, and runs away to do this, *I* will not send her away. You may talk to her just as kindly as you can and persuade her if you can.'

"Here ends my part. If violence is threatened I merely say: 'No, you must not do that here.' And that is sufficient. Yet they scold and talk loud, but they have to go away without them. Ntoyi ran away in 1879. I went early the next morning to her kraal, and she obtained permission to come again. She is a good teacher; was a pupil-teacher the first half of the current year, and is now teaching the primary department of the station-school.

"I believe the Lord is on the side of these kraal girls. We have asked him to hinder those from coming who would not honor him in their lives. What makes this more apparent is the fact that the chief is in trouble and finds it to his purpose to ask me to write letters for him. I have cheerfully done it. His own daughter is among the runaways and he has not sent for her, although for four days this week he has sent messengers to me on his own business. Ngenziwe, the girl's name, is

the daughter of the chief wife and the granddaughter of the most powerful chief in the colony. Her brother, acknowledged recently as the father's successor, came to see if I had received a letter I was expecting. He asked to see his sister. This time she was with me and a number of girls in the orchard, digging. He asked her why she ran away; 'it was unnecessary.' She said she was afraid to ask. He assured her that her father would have consented to her coming and was pleased to have her here. This is marvelous, and I can account for it in no other way than by the Lord's interposition."

Mission to Austria.

TABOR. — STUPITZ.

FROM Mr. Clark we have two letters, the first dated September 18: —

"My wife and I have just returned from Tabor where we spent a very pleasant Sunday. I preached three times in Bohemian to very attentive audiences. The room where the meetings have been held so long is poorly adapted to the present needs of the work. It holds hardly sixty persons, is low, and in a very unpleasant street. To sit in such a room crowded to its utmost capacity is not conducive to health, but to conduct successive services in such an atmosphere is very fatiguing.

"At our communion service last evening we welcomed a new member — as usual, a former Romanist. Some Romanists who attended our meetings yesterday had walked four hours for that purpose. The work at Tabor, the old historic city of past centuries, is very cheering. This old town of some seven thousand inhabitants was an important strategic point in the time of the Hussite wars; equally important for earnest Christian work in southern Bohemia is this once famous head centre of General Zizka. Tabor is emphatically the home of poor people, and our work, as yet, has reached only the poorest; but they are now God's poor and needy ones who, in their extreme poverty, do what they can for the gospel."

Under date of October 28, Mr. Clark says: —

"Last Sunday I preached twice in our pleasant chapel in Stupitz. It is really a delightful place of worship. The people are very genuine — so cordial and *so grateful*. Next Sunday I preach in our Weinberg chapel, with its two beds, writing-desk, etc.; the following Sabbath in our Prague chapel, similarly disfigured with house furniture. We hope soon for as favorable decision from the Vienna cabinet so that we shall not be obliged to turn our halls and chapels into *dwellings*. Meanwhile meetings are well attended and several are waiting to join our church. This week a young lady from the Brünn church will reach America. She is to help in Christian work among the Bohemians of Cleveland, Ohio. Again Home and Foreign work join hands."

European Turkey Mission.

INTEREST AT SAMOKOV.

LETTERS from Bulgaria give many facts respecting the political situation, but of course the main items are brought to the notice of our readers by telegrams in the daily press as soon as, if not before, they are known to the citizens of Philippopolis. The accounts we have of the elections to the Sobranje show that there was practical unanimity among the Bulgarians, and that Russian interference was deeply resented by the people. The Bulgarians regard war in the spring as not improbable, and they are looking to England for moral and material support. It will be seen by the following extracts from letters that the work of our missionaries has been practically uninterrupted. Mr. Sleeper writes from Samokov, October 25: —

"A few encouraging words about our work. Yesterday I had the pleasure of preaching to an audience of 200, the largest I have yet seen gathered in Samokov at a preaching service. I should judge that nearly all the students of the Orthodox (Bulgarian) Theological School in this city were present. Many of them come

regularly, listen with great respect and attention, and often stay to the Sunday-school. It is certainly novel and very encouraging for the young priesthood of the corrupt church to attend *en masse* the evangelical services of our missions. The other day I directly asked one of these students why so many of his fellow-students attended our preaching, and he affirmed that their motive was to learn how preaching is done. Preaching is highly commended — in theory — in their seminary; but alas! they have to come over to the Protestant service to find any examples of the art.

"Among these students are some very striking and highly intelligent faces. I cannot understand how these young men can sit under our plain, simple preaching without catching the spirit of our work. We have no opposition whatever from this neighboring school, or, indeed, from any source. A little, unpretentious Society of Christian Endeavor has been introduced into our training school. Some twenty boys are members, and every Sunday they go out into the city in bands — some to hold neighborhood prayer-meetings, some to sing the Gospel, some to gather children into classes, some for chance conversation and tract distribution. I do not think the slightest opposition is made to these young laborers.

"Another good sign is the increased interest in the prayer-meeting. Many are now ready to take prompt part in all our meetings, and for several weeks I have scarcely noticed a 'hitch' or a drag in the flow of religious exercises.

"At our last 'Brothers' Meeting' many interested students were present who are not yet members of the church, but hope to be. Anticipating a larger number than could be accommodated in our home, I had this meeting in the chapel, where we must hereafter hold them, grouping our stiff, awkward benches into as attractive a circle as possible, and trying to forget the dark, empty spaces around us. We do need a neat, cozy room for prayer-meetings, but we do not like to beg for this purpose. We will do the best we can with our present arrangements a while longer.

"Eight persons have been examined in anticipation of the November communion service. It is encouraging to see the disciples of Christ willing to take the stand of public confession. There are others who are seriously contemplating this step. We are hoping soon to secure a room in the business part of the city, where we can have books and papers, music, pictures, and other attractions, with frequent preaching and praise services, and somebody always on hand to welcome and interest all who may drop in.

"The church has just printed an invitation to attend our meetings in the form of a little tract entitled 'Important Questions for Everybody.' The author is our energetic worker in Sofia, Brother Tsanoff. He had 2,000 printed for distribution in Sofia, but, as he failed to 'copyright,' we have stolen his thunder. He will be glad, however, to hear the distant echoes of his own guns.

"The school is going on briskly and successfully, and our many young apprentices are becoming so expert with the composing-stick and the hammer that we have no little difficulty in keeping them all profitably employed. I believe this new scheme of ours will prove a great blessing to the school and to the students, and is well worth the strength and anxiety it costs."

OUT-STATIONS. — PHILIPPOPOLIS.

Mr. Clarke reports his attendance at a delightful meeting of the Methodist Episcopal Mission — a meeting marked by earnestness and spirituality. On his return he visited several out-stations, concerning which he reports: —

"In Perdop I was glad to have an audience of twenty-seven in the forenoon and twenty-four in the afternoon, besides some fifteen boys who came to witness the baptism of the firstborn of our young helper and his wife. The mother graduated last year from the Girls' Boarding School.

"Some twenty years ago, at my first visit to this place, I had an audience of

about fifty in both morning and afternoon; but since that time there has been much opposition and but little apparent progress in the work, though there have been some feeble light-bearers. We trust that all will now receive a new baptism of the Holy Spirit. I made ten calls and was pleased with the appearance of the brethren.

"In Sofia, Mr. Tsanoff, the new preacher, formerly teacher in our Theological Institute, has many discouragements amid not a little that is encouraging. A church member, in mental and spiritual darkness, had asked and received a dismission from the church, but could not live without his Bible and his Saviour, and has come back. He had a similar experience when a boy in school, twenty years ago. I think this experience will result in greater good to the church, both from the example and the words of the wanderer."

From Philippopolis Mr. Locke wrote, October 29: —

"We are happy to report progress in the field. At Panagureshte, where eighteen years ago such bitter persecution was endured, a house of worship has just been completed, free of debt. Here in this city there are open doors. Every Sabbath sees an audience of 130 or 150 hearers, among them some new faces. A month or so ago, the prisoners undergoing punishment — some with iron fetters, some with chain and ball — numbering from 130 to 150 — sent an invitation to the pastor to preach to them; and he has had a very attentive audience of 100, to whom he could speak freely. He supplied Bibles, in Greek, for such of them as could not read Bulgarian."

Western Turkey Mission.

CONFLAGRATION AT KARA HISSAR.

Mr. Hubbard, of Sivas, under date of October 16, reports: —

"Some time ago the lawful authorities here at Sivas sent the necessary order for opening a Protestant school at Kara Hissar. The preacher there also having written me a very impatient letter concerning the school and teacher, I allowed the teacher to go on from Sivas, soon after the order, about the usual time for opening the fall schools. Not long afterward word came that the Kara Hissar authorities, when our order for opening school was presented, pretended to consider the whole thing a forgery of ours, and insulted those who presented it. We applied again to the authorities and had a telegram sent inquiring from the official here what had been done about his order.

"While waiting for answer to this telegram news came that, starting in a baker's shop, a great conflagration had visited Kara Hissar, continued nine hours, and out of the three thousand buildings in the city swept away four hundred houses, five hundred stores, the finest Armenian church, the largest Mahommedan mosque, and the four Armenian schools. Neither the house where our preacher lived and wished to open school, nor his bookstore in market, was touched. It is too soon yet to tell how the thing will settle. The first work seems to be looking after the hundred or more families who, homeless and penniless, have been turned suddenly out-of-doors, and with the severe winter coming on. From the government light rations are now being given. From the workmen and officers at the silver mine which our preacher visits every other Sabbath, and the photograph of which I sent you, nearly $100 was collected, and from the mining company itself $140 for the sufferers."

CHEER IN SMYRNA.

Mrs. Bartlett reports with great gratitude the good results which have followed the establishment of a Sabbath-school growing out a small class of kindergarten children in their house: —

"Since we moved into this large house, just nine months ago, the Sunday-school has been gradually increasing until to-day the number much exceeded one hundred. The teachers of the Girls' Boarding School have entered heartily into the work, and the love of Christ for us, manifested by his passion in the garden, was to-day told

in four languages to interested pupils. In one room you might have seen Miss Lord, with nearly a dozen women hanging upon her loving words in Turkish; in another Miss Jillson with a class of schoolgirls in English. In our parlor an Armenian class of thirty lads, the most of them faithful servants of the great enemy of souls; and in the upper hall a class of twenty Greeks, mostly young ladies. In the kindergarten room a large infant class, in Armenian, and a small one in English, taught by our daughter Nellie; in side-rooms older classes of boys and girls, in Armenian; and in the lower hall two classes of men, one of Greeks, the other of Turkish speaking. So the Lord is carrying on his work by very feeble instrumentalities. To his name be all the praise. Thank the Lord with us, and pray for ruined souls in Smyrna, purchased by Jesus' blood."

North China Mission.

A TEACHER AND HIS FAMILY.

MR. AIKEN, of Peking, reports some encouraging facts: —

"Every Sunday, with hardly an exception, there are those who wait after service to talk with Dr. Blodget about the truth, and frequently we witness admissions to the church, one of the first Sundays of September being marked by the admission of five persons. A particularly pleasant experience, and one which makes us full of hope for the future, although we cannot as yet speak certainly of final results, has been that of one who has been teaching the Boys' Day School at the North Chapel. After working on faithfully with his school until the middle of July, he went for a vacation to his home, two hundred miles north of Peking, beyond the Great Wall and toward Manchuria. Returning the first part of this month, he told us that his father, his mother, his sister, and his wife, who were all living in one house and who had previously been worshipers of idols, had learned from him the truth, 'slowly, slowly — a little each day,' — and all wished to believe on Jesus, and that he had brought with him his father to stay here some weeks and learn the truth. He said that they had thrown away all their idols, including the burning of some paper upon which there were idolatrous images, or figures, which had been in the family two hundred years; in proof of which they brought down with them and presented to us a small metal box containing three wretched little idols, — Buddhas, I believe, — made to wear on the person as a charm against sickness or accident. One of these, however, was quite nicely finished, and the whole would probably be worth what would be to them quite a good sum of money. The women at home, we understand, are studying some Christian books which the teacher left with them, by the aid of such knowledge of the characters as he could give them, and having in his absences the assistance of an old teacher. The father here seems earnest and full of his new experience, and the teacher is going on with his school again, preaching frequently in the street-chapel when not occupied with his other duties; he also seems to be full of new life and hopefulness, as one would think he well might be."

Notes from the Wide Field.

UGANDA.

MASSACRE OF CHRISTIANS. — *The Church Missionary Intelligencer* for November contains a letter from Uganda, dated April 7, in which Mr. Ashe reports that at that time they could not engage in direct teaching or preaching. Their position was then very precarious, and they had to use extreme caution in collecting the people. He reports that in the palace of Namasole, the queen-mother, there were seven or eight pages who were learning to read. One of them was desirous of baptism. He reports

also that they had printed eleven chapters of St. Matthew's Gospel and a thousand small papers, such as copies of the Creed, the Lord's Prayer, and the Ten Commandments. But later news has been received by the Church Missionary Society which has furnished *The London Times* with certain letters from Uganda written in May, June, and July last. The story is very affecting, and is such a revelation of Christian constancy and devotion, even amid the fires of persecution, that we make room for full and extended extracts. The first letter was dated May 26, 1886: "It is with deepest sorrow that I write to say that the storm of persecution has again broken out. . . . The first actual trouble arose from a page who was baptized here last February refusing to consent to a sin of which it is a shame even to speak, and to which the king had wished to make him a victim. The lad refused, and was cruelly beaten, but has since been released; but this, and the fact of a princess having burnt some magic charm, so enraged the king that he sent and apprehended most of the leading Christians, both those who read with the Frenchmen and ourselves. We hear that eleven victims have already sealed their testimony with their blood. Several members of the Native Church Council have been arrested. We hear that as many as seventy people have been seized, and we hear that they are going to burn them, which may the good Lord forbid. . . .

June.

"I had only time when I last wrote to give a hasty account of the beginning of the terrible storm of persecution which has burst upon our little church. . . . Picture the tyrant playing the first act in the awful tragedy. One of the elder storekeepers, a Christian lad, is called into the royal presence. 'Can you read?' asks his majesty. 'Yes,' boldly answers the page. Then something of this sort occurs. 'I 'll teach you to read,' cries his majesty, catching up a spear and laying it about the poor lad's shoulders. The spear was broken in two, and Mwanga, catching up the blade, gashed and hacked at the head of this his most faithful servant, interspersing the gashing with plentiful kicks. When the exertion had exhausted him, he bid a chief, apparently nearly as vile as himself, to continue the lesson. Then he sent and had as many as fifty of his pages seized and made prisoners, and the principal Christians, both Protestant and Roman Catholic, were also apprehended. Then came ghastly stories of shocking and shameful mutilations. Two young chiefs were thus treated, one of whom, a Protestant, died from the effects of it; the other has recovered. . . . At this moment I recall vividly the voice and face of a man who came here almost daily. Several voyages he made with me in the boat to and from Msalala. He was, further, a member of our Native Church Council. The executioners suddenly appeared before his house to arrest him, but were afraid to enter. At the time he was engaged in holding prayers with several lads. These bolted through the thin reed-wall of the house and escaped. One alone remained with him. 'Do not be afraid that I will shoot you,' cried the Christian; 'come in and take me.' They bound him and took him, as also the friend with him, before the king. 'Do you read?' 'Yes.' 'Take him and roast him,' was the summary sentence. . . . After the massacre the head executioner reported to the king that he had never killed men who showed such fortitude and endurance, and that they had prayed aloud to God in the fire. This caused merriment in the court, the king remarking that God did not rescue them from his power.

July 12, 1886.

"We are in much the same position as when we last wrote at the end of June. A few words of the Lord's work in our midst. Most of our work is now carried on in secret and under the cover of darkness. At first, when the storm broke upon us, all was darkness and fear. We knew the slaughter had been terrible, but who the slain were we knew not. After a while, at dead of night, one well-known face was joyfully welcomed, and then another. Soon many came, and with thankful hearts we found that, though many had fallen, many, many more had escaped and are now hiding. On

June 30, Bekweyamba, the young chief whom I mentioned, of the royal family of Unyoro, came, as also an old reader named Lukia, and were baptized; also, a boy named Mudembya, who is a very earnest little reader, and would have been baptized some months ago, but was hindered from coming on the day fixed."

Subsequent to these massacres not less than twenty persons had applied for baptism and had received the ordinance. They did this, of course, in the clear view of the fact that by this act they might seal their death-warrants. Among the notes of individual cases among the martyrs we give the following: "Kidza Musah Fredi Wigram. Baptized Sunday, September 21, 1884. An earnest Christian and very regular attendant, has caused us deep thankfulness; most zealous in teaching others; one of those last baptized was one of his winning. When our dear children were murdered he was standing by. The cruel chief who was his over-lord (he himself having a small post called Musali), and who was carrying out Mwanga's fearful command, threatened to burn him and all his household. Fredi replied: 'Very well; do so. I am a Christian and I am not afraid.' This was merely a threat. When the chief heard that his Musali was to be seized this month (June, 1886) he warned him to fly, but Fredi refused, and was taken and unmercifully clubbed to death before being flung into the flames. When I found heart to visit the scene of our children's murder it was he who led me to the place. When we reached it he knelt with me and poured out his heart to God that he would bring his salvation to those in darkness. In no long time he was to be a partaker in that blessed death: 'Blessed are the dead that die in the Lord. Fredi was elected a member of the Native Church Council, was married, and a regular communicant."

EASTERN AFRICA.

Eastern Equatorial Africa. — The July number of *The Intelligencer* contains letters from the English Church missionaries in the four sections of Equatorial Africa entered by the society. From Mombasa reports come of decided progress. At Freretown there are signs of great earnestness among the townspeople, the church is always filled to overflowing at the services, the classes for adults are large, and the attention is good. Plans are now forming for the enlargement of the mission in the direction of Rabai. Later Mr. Taylor reports that at Kisulutini there is a Wednesday class numbering 296. While all this is true, there is a reaction on the part of many of the heathen chiefs, and a serious attempt to revive old Kinyika customs. The main idea of these customs is the feeding and glorification of the old men of the community. It is natural, therefore, that these men should desire to maintain the ancient order of things.

From Chaga, the region through which Bishop Hannington passed, reports come that the natives under Mandara are opposing in many ways the missionary work. Twice the people have been forbidden under penalty of death to sell anything to the missionaries. Humanly speaking, the prospects of the mission are not good, but nevertheless the laborers are toiling with good courage. They are now building a permanent house, and are making progress in the language. The Wachaga have no desire to receive the gospel. Though possessed of an idea of some great spirit, they yet worship certain clumps of trees, and, like the ancient Romans, they examine the entrails of animals to divine the future.

Good News from Livingstonia. — The Free Church of Scotland has good tidings from its mission on Lake Nyasa. The people of Angoni-land are manifesting a decided interest in the work of the mission, and are willing that their children should be taught. At a recent conference of native chiefs it was agreed that the missionaries might freely carry on their work of preaching and teaching throughout the whole country. This change of feeling is believed to be the result of the impressions produced on the hearts of the natives as they have seen the new lives of those who have become Christians.

The Niger Mission. — There is much encouragement over the Niger region. The native teachers are working well, and great improvement is manifest over the condition of affairs as it was three years ago.

Evangelical Missionary Society of Paris. — The Sixty-first Annual Report of the *Société des Missions Evangéliques* gives particulars of its work for 1885–86. Its missions are five in number, and are established in South Africa and upon the river Zambezi, in Tahiti, in Senegal, and in Algiers. The number of French missionaries, not including wives and lady assistants, is thirty-four. The total money receipts for the year were 320,000 francs. It is stated that many of the French Protestant churches outside of the department of the Seine contribute nothing for foreign missions. Others give "the really ridiculous average of ten centimes (two cents) per member," and this amount is not surpassed except in the north and northwest, where the average is twenty-two centimes, and in the east and southeast, where it is thirty centimes per member. The membership of the mission churches is not given, nor the number of additions during the year. The South African Mission among the Basutos, west of Natal, is the largest under the care of this society. It has sixteen stations and twenty-three French missionaries, with forty-four out-stations, manned by 142 native helpers. The most remarkable event of the year in that region is the entire abandonment by the Basuto chiefs and people of all use of strong drink. At last date, seven months had passed since the enaction of the prohibitory law, and there had been no reaction. This spectacle of a whole people, which had been almost given over to drunkenness, renouncing it entirely, is a remarkable one. M. Duvoisin mentions several causes for this wonderful self-restraint, such as the efforts of the government and the missionaries, and the alarming extent of the evil, causing the chiefs to fear an utter loss of their authority, but he finds a deeper reason in the impressionable and elastic nature of the race, the resources of which have not yet been drawn upon. He adds: "Since the eyes of the Basutos have been opened, may their hands take the salvation which has never seemed nearer to them than at this moment!"

The political condition of the Basutos is improved. The English government and the native chiefs held a large and peaceable conference last March, presided over by the chief, Setsie, and by the magistrate, Colonel Clarke. They exchanged assurances of goodwill; the chiefs promised to pay the taxes as regularly as possible, and the magistrate accorded them time to examine the new laws for the settlement of pending difficulties. The question of Setsie's successor is a shadow upon the horizon, but the missionaries are thankful for present peace.

The Barotse Mission on the Zambezi River is comparatively new and has only two French missionaries stationed at Shesheke. The region is very unhealthful, but Messrs. Coillard and Jeanmairet are well received by the chiefs and keep up good courage.

A report is given from the Ladies' Auxiliary Society of Paris, composed chiefly of interesting particulars taken from the letters of lady teachers on heathen ground. A story is given of a great gathering of natives at Massitissi, South Africa, during a severe drought, to pray for rain. The heathen said: "To-day we shall see if the Christians' God is really powerful and can answer prayer." In a few days the rain came and some of the crops were restored, though others had been quite destroyed.

SYRIA.

A Notable Advance. — The mission of the American Presbyterians in Syria, according to *The Foreign Missionary*, rejoices in an extraordinary growth within the last thirteen years. Since 1873 the communicants have increased from 381 to 1,301 — a growth of 240 per cent. In the early period, few women were received; now about one half of the whole number are women. The curtain which formerly divided the

congregation, separating the sexes, has vanished altogether. The number of pastors and licentiates has increased from 15 to 38, and the school-teachers from 60 to 142. Pupils have more than doubled, and now number 5,799. One specially hopeful fact in connection with these statistics is that all this increase has taken place while there is but one more ordained missionary than was reported thirteen years ago. This shows that the native churches are undertaking the work of the Lord.

VIGOR OF MOHAMMEDANISM. — Dr. Jessup reports that instead of a decay of Mohammedanism, it seems to be enjoying a new vigor. He says that from his own window in Beirût he can see five new mosques. The activity of the Christians throughout Syria has stimulated the Mohammedans until they are establishing schools and mosques in all directions. Dr. Jessup says that the Sultan has private estates in every part of Asiatic Turkey, and has ordered his agents to build a mosque and a school in every town and village where he has property, at the Sultan's expense. In the meanwhile there is an attempt to stop Christian churches and schools. Many of them are closed, while the mosques are open. All this shows that the enemy is alert, but it does not prove that he will conquer.

Miscellany.

BIBLIOGRAPHICAL.

Short History of Christian Missions from Abraham and Paul to Carey, Livingstone, and Duff. By George Smith, LL.D. Second edition. Edinburgh: T. & T. Clark.

The first edition of this handbook was noticed in this magazine less than two years ago. There have been some additions too in this second edition, notably a chapter bringing down many of the statements respecting missions to 1886. The statistics given of English missionary societies are valuable. We cannot say as much of the table of fifty-one American organizations. Some of these organizations ought not to be included in a list of societies at work in foreign lands, for they have no such work. In some cases also the figures in this table are incorrect or misleading. We regret to say that some of the errors pointed out in our notice of the first edition have not been corrected. Nevertheless, the book is inspiriting and helpful, and we wish it might have a wide circulation.

Select Notes: A Commentary on the International Lessons for 1887. By Rev. F. N. Peloubet, D.D. and M. A. Peloubet. Boston: W. A. Wilde & Co. Also, Question Books, in three parts, on the Lessons.

Peloubet's Notes are in demand at many missionary stations in foreign lands, as furnishing just the help needed in Bible-study. The present issue will compare well with the previous volumes in this standard series.

An Illustrated Handbook on Africa. By Rev. Edward Davies. Reading, Mass.: Holiness Book Concern.

This pamphlet of ninety-one pages gives a brief account of the people, resources, climate, and missions of Africa, devoting special attention to the undertaking of Bishop Taylor, of the Methodist Mission.

Siam; or, The Heart of Farther India. By Mary Lovina Cort, a resident of Siam. New York: A. D. F. Randolph & Co.

This is an attractive volume of four hundred pages, giving what seems to be a full and reliable account of the land in which Buddhism is seen in its purest form — a strange land and one of deep interest to the traveler as well as the Christian. A brief yet clear history is presented of missionary work, in which the Presbyterian and Baptist Churches of America have had the chief part.

Indian Missionary Directory and Memorial Volume. By the Rev. B. H. Badley. Third edition. Calcutta: Methodist Publishing House.

The third edition of this invaluable handbook should be in the hands of all

who wish for the fullest and latest accounts of missions and missionaries in India.

Pilgrim Songs for the Sunday-school. Edited by John W. Tufts. Boston: Congregational Sunday-School and Publishing Society.

Let those who have been distressed by the vapid hymns and tunes used in many Sunday-schools take courage. Here is a book of high order, full of Christian lyrics suited to the young, yet worthy of being remembered to old age. The tunes are from the best composers and have a character which will make them enduring. Will the children sing them? They ought to, and we think that in time they will. Typographically the book quite surpasses any Sunday-school hymnbook we have seen.

Under Blue Skies: Pictures and Verses. By Mrs. S. J. Brigham. Worthington Co.: New York.

A charmingly illustrated book for children.

Stall's Lutheran Year Book for 1887. Published by the author Lancaster, Pennsylvania.

One finds here a full and interesting record of the various branches of the Lutheran Church in the United States.

BOOKS RECEIVED.

Ways and Means. By Margaret Vandegrift. Philadelphia: Porter & Coates.

Sermons on the International Sunday-school Lessons for 1887. By the Monday Club. Twelfth Series. Boston and Chicago: Congregational Sunday-School and Publishing Society.

From Morn to Eve By Cecilia Havergal. Illuminated by M. A. C. New York: Thomas Whittaker.

Christmas Cards. By L. Prang & Co.

Notes for the Month.

SPECIAL TOPIC FOR PRAYER.

(The topic which was originally assigned for the Week of Prayer.) "That God would now pour out his Spirit upon all flesh so that all the ends of the earth might see his salvation."

DEATH.

September 24, at Bailundu, Mrs. Clara Wilkes, wife of Rev. Walter T. Currie. (See page 2.)

ARRIVALS AT STATIONS.

October 20. At Yokohama, Japan, Rev. George M. Rowland and wife.
October 25. At Adana, Central Turkey, Rev. G. F. Montgomery and Miss Lizzie S. Webb.
October 26. At Alexandretta, Miss Annie D. Graham.
October 30. At Marash, Rev. Willis W. Mead.
November 2. At Adabazar, Western Turkey, Miss Marion E. Sheldon.
November 3. At Umzumbe, Natal, Mrs. Laura B. Bridgman.
November 6. At Yokohama, Japan, Rev. W. W. Curtis and wife, Rev. Frank N. White and wife, Rev. A. W. Stanford and wife, Mr. Edward Buckley and wife, and Miss Marcia F. Bliss.

ERRATUM FOR THE AMERICAN BOARD ALMANAC.

In the table of Congregational and Union Benevolent Societies, on page 33 of the Almanac, the receipts of the Massachusetts Home Missionary Society were inadvertently given instead of the receipts of the American Home Missionary Society. The income of the latter Society amounted to $524,544.93.

For the Monthly Concert.

[Topics based on information given in this number of the *Herald*.]

1. The situation in Bulgaria, political and missionary. (Page 29.)
2. Kraal girls in the Zulu Mission. (Page 28.)
3. The king and people of Bailundu. (Page 27.)
4. A teacher in North China. (Page 32.)
5. Church organized at Niigata, Northern Japan. (Page 24.)
6. A new training school in Japan. (Page 22.)
7. How the gospel entered Japan. (Page 40.)
8. The diary of Bishop Hannington, of Africa. (Page 13.)
9. Christian martyrs in Uganda. (Page 32.)
10. Foreign Missions in 1886. (Page 10.)

Donations Received in November.

MAINE.

Cumberland county.
- Cumberland Mills, Warren ch., to const. JAMES GRAHAM, H. M. 100 00
- Gray, Enoch Merrill, 2 00
- West Auburn, Cong. ch. and so. 11 00—113 00

Kennebec county.
- Monmouth, Cong. ch. and so. 7 00

Knox county.
- Warren, 2d Cong. ch. 4 96

Lincoln and Sagadahoc counties.
- Bath, Winter-st. ch. (of wh. 27.84 m. c.), 185 44
- Newcastle, 2d Cong. ch. 65 78—251 22

Penobscot county.
- Bangor, Cent. Cong. ch. 100 00
- Brewer, 1st Cong. ch. 18 75—118 75

Piscataquis county.
- Brownville, A friend, 1 00

Union Conf. of Churches.
- Waterford, A mother and daughter, 21 00

York county.
- Eliot, Cong. ch. and so. 7 69
- Lebanon, Cong. ch. and so. 45 50—53 19

570 12

NEW HAMPSHIRE.

Cheshire co. Conf. of Ch's. W. H. Spalter, Tr.
- Hinsdale, Cong. ch. and so. 14 06

Grafton county.
- Bethlehem, Cong. ch. and so. 10 00
- Plymouth, Cong. ch. and so. 2 35—12 35

Hillsboro' co. Conf. of Ch's. George Swain, Tr.
- Amherst, Cong. ch. and so. 6 00
- Greenville, Cong. ch. and so. 10 00
- New Ipswich, Cong. ch. and so., 4.50; Estate of William D. Locke, by A. N. Townsend, Ag't, 10, 14 50—30 50

Merrimac county Aux. Society.
- Concord, West Cong. ch., 12; A friend, 100, 112 00

Rockingham county.
- East Derry, 1st Cong. ch. and so. 19 01

Strafford county.
- Laconia, Cong. ch. and so. 51 31

Sullivan county Aux. Society.
- Acworth, Cong. ch. and so. 3 14

242 37

Legacies. — Concord, George B. Wardwell, by John Kimball, 17 50

259 87

VERMONT.

Chittenden county.
- Essex Junction, Cong. ch. and so. 25 00
- Milton, Cong. ch. and so. 20 46—45 46

Essex county.
- Granby and Victory, Cong. ch. and so. 8 18

Franklin co. Aux. Soc. C. B. Swift, Tr.
- East Berkshire, Cong. ch. and so. 9 00

Orleans county.
- Newport, Cong. ch. and so. 11 50

Rutland county.
- Benson, Miss J. Kent, 2 00

Windham co. Aux. Society. H. H. Thompson, Tr.
- Brattleboro', Cent. Cong. ch., m. c. 27 03
- Londonderry, Cong. ch. and so. 4 00—31 03

Windsor county.
- Weston, Cong. ch. and so. 6 00
- Windsor, Cong. ch. and so. 37 00—43 00

150 17

MASSACHUSETTS.

Barnstable county.
- East Falmouth, Cong. ch. and so. 8 38
- Waquoit, Cong. ch. and so. 16 51—24 89

Berkshire county.
- Dalton, Cong. ch. and so. 46 74
- Pittsfield, Mrs. Phineas Allen, 50 00—96 74

Bristol county.
- Berkley, Ladies' Cent Society, 12 30

Brookfield Asso'n. William Hyde, Tr.
- Globe Village, A few ladies, 2 00
- Spencer, 1st Cong. ch. 210 41
- Sturbridge, Cong. ch. and so. 2 00—214 41

Essex county.
- North Andover, Cong. ch. and so. 75 00

Essex county, North.
- Haverhill, Mrs. Gyles Merrill, to const. Mrs. C. L. HOWE, H. M. —a thank-offering for attending the meeting at Des Moines, 100 00

Essex co. South Conf. of Ch's. C. M. Richardson, Tr.
- Beverly, Dane-st. ch., m. c. 12 37
- Essex, Cong. ch. and so. 66 00
- West Gloucester, Cong. ch. and so. 8 07—86 44

Hampden co. Aux. Society. Charles Marsh, Tr.
- Chester, Centre Cong. ch. 10 00
- Chicopee, 1st Cong. ch. 51 91
- East Longmeadow, Cong. ch. and so. 35 50
- Ludlow, Cong. ch. and so. 17 30
- Monson, Cong. ch. and so. 37 05
- Springfield, Olivet Cong. ch. 41 00
- Wilbraham, Cong. ch. and so. 22 20—214 96

Hampshire co. Aux. Society.
- Prescott, Cong. ch. and so. 6 66

Middlesex county.
- Auburndale, Cong. ch. and so. 939 22
- Everett, Cong. ch. and so. 13 46
- Marlboro', Union Cong. ch., to const. Mrs. E. G. GIBSON, H. M. 115 08
- Natick, Cong. ch. and so. 150 00
- Waltham, Cong. ch. and so. 30 62
- West Somerville, Cong. ch. and so. 15 00
- Woburn, DANIEL RICHARDSON, to const. himself, H. M. 1,000 00—2,263 38

Middlesex Union.
- Ashby, Cong. ch. and so. 5 18
- Roxboro', Cong. ch. and so. 10 00
- Groton, Cong. ch. and so. 68 50—83 68

Norfolk county.
- Atlantic, Memo. Cong. ch., m. c. 2 12
- Brookline, A friend, 20 00
- Dedham, Cong. ch., add'l, 2 00
- Norwood, Cong. ch. and so. 3 80
- Weymouth and Braintree, Union Cong. ch. 46 91
- West Medway, 3d Cong. ch. 18 50—93 33

Old Colony Auxiliary.
- Wareham, 1st Cong. ch. 18 87

Plymouth county.
- Cochesett, Mrs. H. W Leach, 7 00

Suffolk county.
- Boston, Immanuel ch , 116.57; Eliot ch., 10.50; Chinese Sab. sch., in Mount Vernon ch , for the Hong Kong Mission, 45, 172 07

Worcester county, North.
- Templeton, Trinity ch. and so. 18 55
- Winchendon, 1st Cong. ch. 34 61—53 16

Worcester co. Central Asso'n. E. H. Sanford, Tr.
- Holden, Cong. ch., Miss. Soc. 13 50
- West Boylston, 1st Cong. ch. 14 27
- Worcester, Plymouth ch. and so. 80 00—107 77

Worcester co. South Conf. of Ch's. Amos Armsby, Tr.
- Westboro', Evang. Cong. ch. 120 70

3,751 36

Legacies. — Springfield, Levi Graves, add'l, by D. W. Wells, Trustee, 110 00

3,861 36

RHODE ISLAND.

Providence, Beneficent Cong. ch. 150 00

CONNECTICUT.

Fairfield county.		
Ridgefield, Cong ch. and so.		69 24
Hartford county. E. W. Parsons, Tr.		
Buckingham, Mission Circle, for Nellie Bartlett's kindergarten work in Smyrna,	12 00	
Bristol, Cong. ch. and so.	47 17	
East Hartford, Cong. ch. and so., 60; A. Williams, 10,	70 00	
Hartford, Pearl-st. ch.	125 33	
New Britain, South Cong. ch., to const. JOHN B. TALCOTT, H. M.	156 81	
South Glastonbury, H. D. Hale,	25 00—436 31	
Litchfield co. G. M. Woodruff, Tr.		
Cornwall, 1st Cong. ch., to const. Rev. OSCAR G. MCINTIRE, H. M.	50 00	
Litchfield, Cong. ch. (of wh. 59.76 m. c.),	213 76	
New Milford, 1st Cong. ch.	187 15	
Thomaston, Cong. ch. and so.	51 25	
Washington, Cong. ch. and so.	78 77	
West Winsted, 2d Cong. ch.	108 79	
Winsted, 1st Cong. ch.	51 14—740 86	
Middlesex co. E. C. Hungerford, Tr.		
Hadlyme, Cong. ch. and so.	25 00	
Higganum, Cong. ch. and so.	27 00	
Millington, Cong. ch. and so.	2 00—54 00	
New Haven co. F. T. Jarman, Ag't.		
Cheshire, Cong. ch., 24.22; A friend, 25,	49 22	
Meriden, Centre Cong. ch.	50 00	
New Haven, Ch. of the Redeemer,	310 00	
Waterbury, 2d Cong. ch.	131 31—540 53	
New London co. L. A. Hyde and H. C Learned, Tr's.		
Grassy Hill, Cong. ch. and so.	27 85	
Stonington, 2d Cong. ch.	93 50—121 35	
Tolland county. E. C. Chapman, Tr		
Columbia, Cong. ch. and so.	70 78	
Coventry, 1st Cong. ch.	47 87	
Ellington, Cong. ch. and so., to const. EMPSON B. HYDE, H. M.	113 96	
Hebron, 1st Cong. ch.	34 50	
Mansfield Centre, 1st Cong. ch.	65 00—332 11	
Windham county.		
Hampton, Cong. ch. and so.	11 74	
Plainfield, Cong. ch., m. c.	5 03	
Woodstock, 1st Cong. ch., with other dona., to const. J. T. MORSE, H. M.	40 00—56 77	
		2,351 17

NEW YORK.

Binghamton, 1st Cong. ch.	121 59
Brooklyn, South Cong. ch., 75; New England Cong. ch., 25; Cent. Cong. Sab. sch., for Bible reader, 36,	136 00
Broome county, A friend,	1,000 00
Canaan Four Corners, Mrs. A. Barstow,	15 00
East Rockaway, Cong. ch. and so.	7 55
Flushing, 1st Cong. ch.	33 03
Gloversville, 1st Cong. ch. (of wh. from Mrs. Sarah B. Place, 100),	221 58
Keene Valley, Cong. ch. and so.	8 40
Mount Sinai, Cong. ch., Rocky Point Branch,	18 00
Newark Valley, Cong. ch. and so.	5 65
New York, Broadway Tabernable ch., 1,456.34; W. P. Furniss, thanksgiving offering for India, 50,	1,506 34
Randolph, 1st Cong. ch.	10 00
Rochester, Plymouth ch., Myron Adams, 10; G. W. Davison, 10,	20 00
Rushville, Cong. ch. and so.	10 60
Stockholm, 1st Cong. ch.	5 00
Woodhaven, Cong. ch., Miss. Soc's,	11 25--3,129 99

PENNSYLVANIA.

Edwardsville, Bethesda Eng. Cong. ch.	2 00
East Smithfield, Cong. ch.	15 00
Mifflinburgh, Cash,	1 00—18 00

NEW JERSEY.

Bernardsville, J. L. Roberts,	60 00
Montclair, Cong. ch.	329 50
Orange Valley, Cong. ch., to const. R. H. THAYRE, H. M.	264 65
Plainfield, Mrs. S. F. Johnson,	10 00
Upper Montclair, Chr. Un. Cong. ch.	110 88
Vineland, Cong. ch.	10 00—785 03

SOUTH CAROLINA.

McConnellsville, Mrs. Eliza G Wilson, deceased,	10 00

ALABAMA.

Talledega, Tall. Coll ch., m c.	5 02

TEXAS

San Antonio, ——,	2 00
Uvalde, S. L. and W. H Beaumont,	15 00—17 00

OHIO

Columbus, Cong ch, 10.85. "A member of Eastwood," 25,	35 85
Conneaut, Cong ch	26 08
Coolville, Mrs M B Bartlett, to const. Mrs M. C OREAR, H M.	106 52
Dover, 2d Cong ch.	25 00
Kent, An int on $1,000, from Austin Williams, deceased.	60 00
Madison, Mrs. E. A. Crocker,	2 00
Strongsville, 1st Cong. ch.	10 00—266 05

INDIANA.

Terre Haute, Mary H Ross, for Bitlis, 5; for Japan, 2; for China, 2; for Bihé, 1.	10 00

ILLINOIS

Bunker Hill, Cong. ch.	25 00
Chicago, Union Park ch, add'l, 295; do., m. c., 10.17, Western ave. chapel, 14.25; E. W. Blatchford, special for the Indus. School, Bardezag, Turkey, 290.70; Mrs. Charles Richey, 5; A friend, 3,	618 12
Geneseo, A friend of the cause,	5 00
Hinsdale, Cong. ch.	30 14
Lanark, Cong. ch.	1 00
LaSalle, Cong. ch.	10 00
Lombard, 1st Cong. ch.	11 00
Oak Park (of wh. from E. H. P., 100),	228 98
Peoria, 1st Cong. ch., to const Rev. E. F. HOWE and Mrs. S. S. P. HOWE, H. M.	150 00
Poplar Grove, Cong. ch.	7 35
Princeton, Cong. ch.	18 80
South Chicago, Cong. ch.	16 41
Stark, Cong ch.	6 35
Wythe, Cong. ch.	5 00--1,133 15

MISSOURI.

Amity, Cong. ch.	13 40
Kansas City, Olivet Cong. ch.	18 00
Kidder, Cong. ch.	7 85
North Springfield, 1st Cong. ch.	22 00
St. Louis, Pilgrim Cong. ch., 1,401.12; Fifth Cong. ch., 47.75,	1,448 87--1,510 12

MICHIGAN.

Calumet, Cong. ch.	244 43
Lansing, Plymouth ch.	45 20
Leslie, Mrs. Lucy Childs,	10 00
Napoleon, Cong. ch., add'l,	1 40
New Baltimore, 1st Cong. ch.	28 04
Richland, 1st Pres. ch.	20 30
Wayne, Cong. ch.	12 00
West Bay City, John Bourn, for W. C. Africa, to const. LAURA HALL, H. M.	100 00—461 37

WISCONSIN.

Delavan, Cong. ch.	100 00
Fulton, A helper,	1 00
Kenosha, Cong. ch.	35 [illegible]
Menasha, Cong. ch.	32 85
Milwaukee, Plymouth ch.	42 35
Ripon, Union Fair,	5 00
Union Grove, Cong. ch.	18 00—235 91

Legacies. — Dodgeville, Mrs. Jane H. Jones, 4,000 00
Fort Howard, Rev. D. C. Curtiss, add'l, by Edward C. Curtiss, Ex'r, 11 40
Milwaukee, Jason Downer, by F. T. Day, Ex'r, 1,141 94—5,153 34

5,389 25

IOWA.

Anamosa, Cong. ch. 30 00
Blairstown, Mrs. J. H. French, for use of Mrs. R. C. Winsor, India, 15 00
Danville, A friend, 5 00
Denmark, Cong. ch. 25 00
Garden Prairie, Cong. ch. 5 00
Jamestown, Cong. ch. 10 00
Kelley, Cong. ch. 2 50
LeMars, Cong ch. 30 50
Otho, Cong. ch. 9 13
Union, Cong. ch. 3 48
Wentworth, Cong. ch. 3 00—138 61

MINNESOTA.

Cherry Grove, Mrs. Betsey Ingalls, 4 00
Huntley, Cong. ch. 6 00
Minneapolis, 2d Cong. ch., 41.65; Plymouth, Cong. ch., 32.47; Silver Lake ch., 12.25, 86 37—96 37
Legacies. — Minneapolis, Mrs. L. H. Porter, by Samuel F. Porter, Ex'r, 16 67

113 04

KANSAS.

Cora, Cong. ch. 11 00
Little River, Cong. ch. 6 50
Topeka, Miss Randlett, 3 00—20 50

NEBRASKA.

Fairmont, Cong. ch. 15 00
Wahoo, Cong. ch. 26 50—41 50

OREGON.

East Portland, 1st Cong. ch. 12 00

DAKOTA TERRITORY.

Valley Springs, Cong. ch. 3 20

DOMINION OF CANADA.

Province of Ontario.
Valetta, Rev. John Logie, 10 00
Province of Quebec.
Montreal, C. A. 5 00—15 00

FOREIGN LANDS AND MISSIONARY STATIONS.

China, Tung-cho, Rev. H. P. Beach, 25 00
Japan, Kobe, United Prot. ch., 9.34; DeWitt C. Jencks, 10.50, 19 84—44 84

MISSION WORK FOR WOMEN.

FROM WOMAN'S BOARD OF MISSIONS OF THE INTERIOR.

Mrs. J. B. Leake, Chicago, Illinois, *Treasurer*, 1,500 00

MISSION SCHOOL ENTERPRISE.

NEW HAMPSHIRE. — Campton, Cong. Sab. sch., for Central Turkey, 50; New Ipswich, 24th An. Fair, 2.35; Newport, Cong. Sab. sch., 13.81, 66 16
VERMONT. — St. Johnsbury, South Cong. Sab. sch., for schools in Harpoot, 79 25
MASSACHUSETTS. — Groton, Cong. Sab. sch., 10; Monson, Cong. Sab, sch., 16.30; Scotland, Fruit-st. Band, 45c.; Springfield, I. B. A. Society, for Bitlis school, 25; Westfield, 2d Cong. Sab. sch., 12.81, 64 56
CONNECTICUT. — Winsted, 1st Cong. Sab. sch. 3 41
NEW YORK. — New York, Pilgrim Cong. Sab. sch., for school in Ceylon, care Rev. S. W. Howland, 35 00
NEW JERSEY. — Bergen Point, Sun. Sch. of Reformed ch., for Zulu work, 50 00
ALABAMA. — Talladega, "Children's tithes," for Smyrna, 1 25
DISTRICT OF COLUMBIA. — M. A. Demond, for Mr. Sleeper's Sab. sch. work in Samokov, 25 00
TENNESSEE. — C. E. Soc. of Fisk Univ., for Africa, 1 38
OHIO. — Litchfield, Y. P. Miss Society, 5 58
ILLINOIS. — Chicago, U. P. Sab. sch., for Training School at Kioto, 100 00
MISSOURI. — St. Louis, C. E. Soc. of 3d Cong. ch. 3 25
WISCONSIN. — La Crosse, Florence Wing, 1 00
IOWA. — Jewell Junction, Cong. Sab. sch., 1.23; Quasqueton, Cong. Sab. sch., 5; Winthrop, Cong. Sab. sch., 5, 11 23
CALIFORNIA. — Pacific Grove, George Ford, for support of a boy at Ahmednagar, 30 00

477 07

CHILDREN'S "MORNING STAR" MISSION.

MAINE. — Danville, Friends, 1 00
NEW HAMPSHIRE. — Campton, Cong. Sab. sch. 50
MASSACHUSETTS. — Cochesett, Mrs. H. W. Leach, 1; Leominster, Cong. Sab. sch., 9.20; Salem, Crombie-st. Sab. sch., 5.40; South Hadley Falls, Cong. Sab. sch., 12.32, 27 92
CONNECTICUT. — Broad Brook, Cong. sab. sch., 1.50; New Haven, College-st. Sab. sch., 20, 21 50
NEW YORK. — Fairport, Cong. Sab. sch., 5.25; Sherburne, Cong. Sab. sch., 30.31, 35 56
NEW JERSEY. — Boonton, Children of Thomas Carter, 4 00
OHIO. — Columbus, Eastwood Cong. Sab. sch. 10 40
INDIANA. — Carthage, Cong. Sab. sch. 4 00
MICHIGAN. — Hancock, J. G. Johnston and little Bertha, 2.50; Detroit, Trumbull-ave. Cong. Sab. sch., 22, 24 50
IOWA. — Ames, Cong. Sab. sch., 3.53; Muscatine, Ger. Cong. Sab. sch., 11, 14 53
MISSOURI. — Amity, Cong. Sab. sch., add'l, 10
CANADA. — Sherbrooke, Mission Band, 2; Stouffville, Cong. Sab. sch., 3, 5 00

145 50

Donations received in November, 17,289 42
Legacies received in November, 5,297 51

22,586 93

Total from September 1 to November 30, 1886: Donations, $55,195.01; Legacies, $12,204.04 = $67,399.05.

CONTRIBUTIONS FOR ANATOLIA COLLEGE, MARSOVAN, TURKEY.

NEW JERSEY. — Princeton, Professor H. C. Cameron, D.D., 10 00

For Young People.

THE FIRST PROTESTANT BAPTISMS IN JAPAN.

A ROMANCE OF MISSIONS.

In the year 1854 an English fleet-of-war entered the harbor of Nagasaki, Japan. There was then no treaty between Japan and England. Native troops gathered to watch the new-comers, and Wakasa, their commander, used to sail about in a boat to see that they had no secret communication with the shore. One day Wakasa found in the water a small Testament. He was anxious to know its contents and asked a Dutch interpreter, who said it told about God and Jesus Christ. This made Wakasa still more curious and he finally sent to Shanghai for a Chinese translation. He returned to his home at Saga and began to study the Testament. He induced his brother Ayabe, with a retainer named Montono and one other man, to join him.

JIMMU, THE FIRST EMPEROR OF JAPAN.

Eight years after, Ayabe came from Saga to Nagasaki to seek further instruction from Dr. Verbeck, a missionary of the Dutch Reformed Church, who answered his questions. But Ayabe soon left, having received a government appointment; and then Wakasa sent Montono, who had learned to read English. Montono was charged to read over and get explanations from Dr. Verbeck, of those parts of the Testament which they could not understand. For three years this Bible class was kept up, the faithful Montono making the two days' journey and returning to Saga with the desired information.

On the fourteenth of May, 1866, a messenger arrived at the house of Dr. Verbeck, announcing that some high officials from the province of Hizen were about to visit him. At the time appointed the train appeared, and it proved to be Wakasa and his two sons, with Ayabe, Montono, and their attendants. These men had fully believed the gospel and only sought light as to Christian customs and character. They spoke of the love and power of Christ, and finally asked for baptism. They knew perfectly that it was perilous, as the law forbade it; but only asked that it should be done in private, that their lives and those of their families might not be endangered.

Dr. Verbeck told them that they must not suppose baptism would save them, explaining that it was but the outward sign of an inward faith. He also showed them how sacred was the obligation it laid upon them to follow the Lord Jesus in all things. But they were not discouraged, and it was arranged that the three converts should come the next Sunday evening to be received into the fellowship of the Church of Christ. When the time arrived, they dismissed their retainers and came to the missionary home, where the shutters had been closed and preparation made for the simple, precious rites of our holy religion. After some words of exhortation and encouragement they were baptized and received the sacrament. "Now," said Wakasa, "I have what I have long been heartily wishing for." He then told the story of the little book he found twelve years before in the harbor of Nagasaki and of all that it had led to. He returned to Saga rejoicing in the love of God and in the comfort of the Holy Ghost.

THE SEQUEL.

Fourteen years passed away. In April, 1880, there appeared in the congregation at Nagasaki two strangers. One of them was evidently a lady of high rank, the other her attendant. They gave close attention to the service, and after it was over they were introduced. The lady was Wakasa's daughter. She said that her father had died eight years before, in firm and joyful hope of eternal life through Jesus Christ. He had faithfully taught her and her nurse about the true God and his Son our Saviour. She had learned the Lord's Prayer and some portions of the Scriptures which her father had written out for her in simple characters. She had married and come to live at Nagasaki, but, as Dr. Verbeck had left, she knew of no Christian or missionary to whom she could go for instruction. So she sent home to Saga for her old nurse, and together they had searched through Nagasaki for a Christian teacher. After some days they found a shop where Bibles were sold. They bought a full supply and learned where a Christian service was held. The next Sunday they appeared among the congregation, as we have before described.

They desired baptism at once, especially as the lady's husband had concluded not to remain in Nagasaki. He came with her to witness the baptism. The old nurse returned to Saga and taught a little school for girls and soon opened a class of women for Bible study. After a time she opened a Sunday-school with the Bible-class women as teachers. There are now about twenty Christians in Saga, and most of them have been brought to Christ through that nurse's efforts. Among them is a son of her master Wakasa.

VIEW FROM THE BRIDGE OF NIPPON, TOKIO.

Her young mistress went to Osaka with her husband, where she soon became a leader in Christian work. When her husband returned from a trip to some island and reported that he had found a people without any religion, she went to the pastor and begged that a teacher might be sent there, and offered to pay half the salary and expenses. She has returned to Nagasaki and is now, with her family, a regular attendant at the church in that place.

Dr. Verbeck is now in Tokio, Japan. One day, recently, he was speaking at a meeting, and at the close a man came to him and said: "I am Ayabe, the brother of Wakasa." Since his baptism he had been in the army, and through all these years had carried the Bible with him, reading it every day. The next day

A JAPANESE FAMILY.

he came bringing his only child, a daughter of fifteen, and asked that she might be baptized. Ayabe's family are now connected with the church in Tokio, and it is his earnest wish to devote the rest of his life to spreading the gospel in Japan.

Horsford's Acid Phosphate.

[LIQUID.]

A PREPARATION of the phosphates of lime, magnesia, potash, and iron with phosphoric acid in such form as to be readily assimilated by the system.

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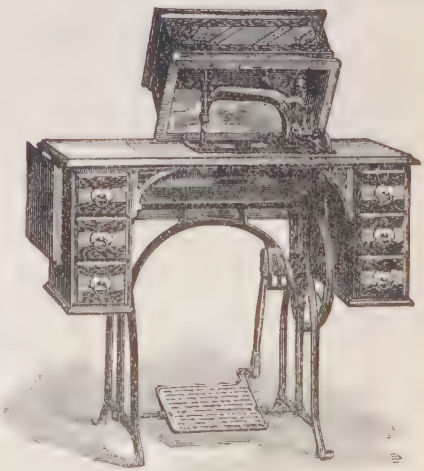

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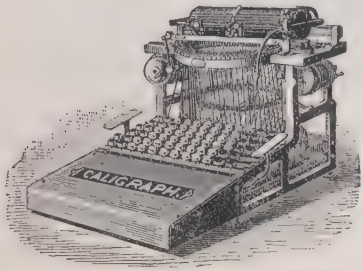

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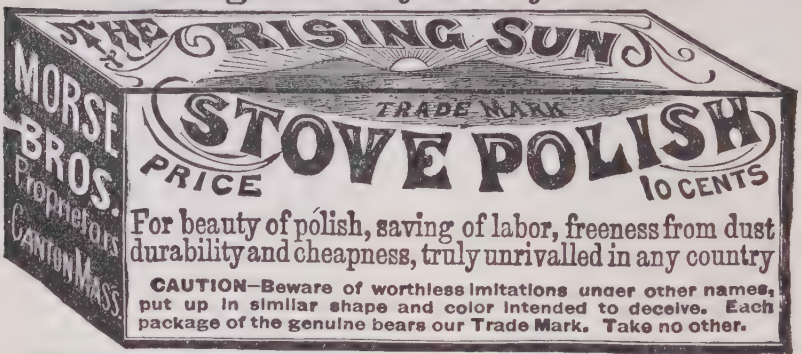
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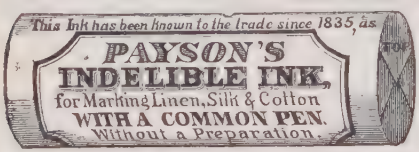
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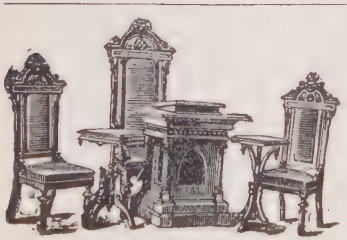

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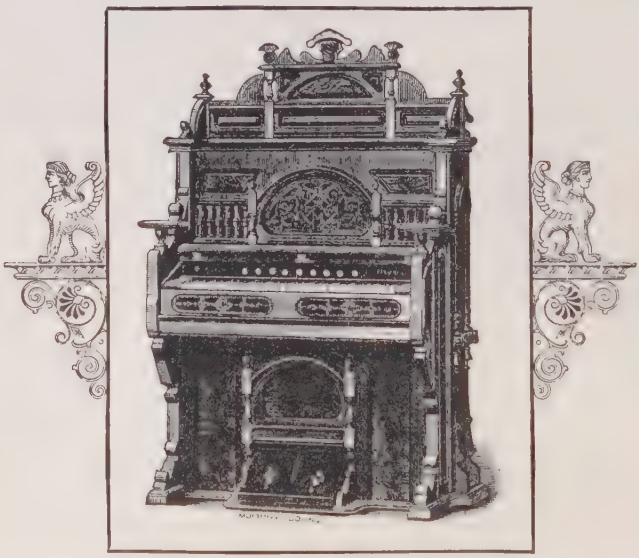

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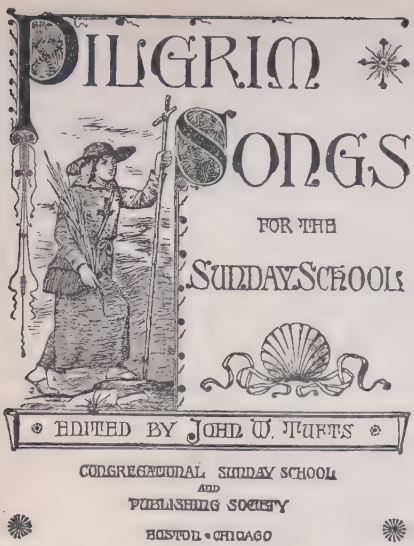

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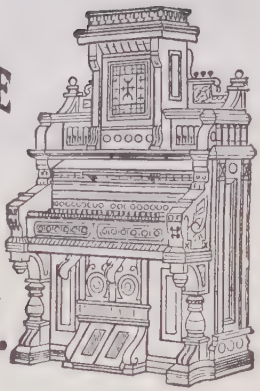

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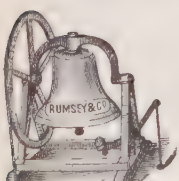

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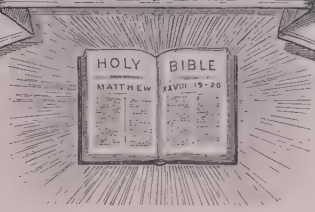

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THE

MISSIONARY HERALD.

VOL. LXXXIII. — FEBRUARY, 1887. — No. II.

THE receipts for the first four months of the financial year have averaged during the past five years about $125,000. For the corresponding period of the current year they have fallen short of this amount by about $15,000. We have recently received word from the pastors of several important churches, which take up their annual contributions for the Board within a few weeks, that they purpose to do their utmost to secure larger contributions than ever before. This is the appropriate spirit for the hour, and if it animates the hearts of all pastors and is expressed by them in earnest utterance from the pulpit, the good results will be soon apparent, enabling us to report, what we so much desire, a generous advance over the receipts of preceding years.

PASTORS and other friends of missions desiring, for free circulation in congregations or Sunday-schools, a missionary card containing a brief statement in relation to the work of the American Board, can obtain the same on application at the rooms of the Board in Boston, New York, or Chicago. The leaflet entitled "The Field, the Force, and the Work," for 1887, is also ready for circulation, and can be obtained in the same way. Both the leaflet and card are well fitted for distribution in the pews and in connection with the annual or semi-annual presentation of the foreign missionary call from the pulpit.

THE AMERICAN BOARD ALMANAC for 1887 is receiving high commendations from all quarters both as to its usefulness and its attractiveness. A large number of persons have sent for fifty or a hundred copies each, for distribution among their friends or in their several churches. One corporate member of the Board has already called for three hundred copies. An official of an English missionary society writes us that this Almanac is quite superior to anything of the kind issued in Great Britain. For terms see our advertising pages.

TELEGRAPHIC reports from Peking state that the Chinese government has agreed to pay $25,000 to the American missionaries who suffered losses during the riots at Chungking in July last. This is a just and honorable act, worthy of a Christian nation. Now we would like to see a despatch from Washington, saying that the United States government had agreed to pay a generous sum to those Chinese who escaped with their lives but lost their property during the anti-foreigner riots at Wyoming and elsewhere.

The remarkable call for Christian education in Japan has been emphasized in recent letters which have appeared in pages of the *Missionary Herald;* and now comes a new appeal in reference to education for girls. Men not themselves Christians, but leaders in educational circles, are clamoring for schools for their daughters; schools like those which are taught by our missionaries. They see the advantages which come from the personal teaching and direct influence of American Christian women. A strong appeal for aid to meet this call will be found in the *Life and Light* for January. The Rev. Mr. Pettee, now in this country, also emphasizes the appeal. Aside from the support of the American teachers they are asking for, the Japanese will meet all the expenses of these schools. Are there not many Christian young women in America who will respond to this call?

We much regret an error which crept into the table of benevolent societies in the American Board Almanac, by which the receipts of the Massachusetts Home Missionary Society were given in place of those of the American Home Missionary Society. The National Society, in connection with its auxiliaries, received during its last financial year $524,544.93.

The Presbyterian Board of Missions, in view of its serious embarrassment from lack of funds, has issued a circular calling for two collections a year, in place of the one which is ordinarily taken in most of their churches. No doubt in many cases, where reliance is placed upon the annual church collection, there are those who give considerately, remembering that foreign missions embrace all the classes of Christian work covered in this country by the many collections that are taken through the year, and they give accordingly. But to many persons, perhaps a majority, "a collection is a collection," and the customary amount is given, without regard to the larger needs of the case. To meet this practical difficulty the Presbyterians propose to urge *two collections* annually for foreign missions. This is not unreasonable, provided reliance is placed on church collections. But is there not a better way still? Should there not be on the part of all Christians a careful consideration of what they can give during the year, and a definite pledge made as to their benefactions, so that the supplies for the work of home and foreign missions shall not depend upon the character of the weather on a particular Sunday, or the importunity of the appeals made by the preacher on a special day, but shall be determined by a clear and careful consideration of what the claims of Christ are, and the ability of the individual to contribute to the work of the kingdom?

The English Baptist missionaries on the Congo report great improvement in their relations with the natives. They find that they can leave their stations in safety in the care of the natives. At Underhill station the work is greatly prospering and the superstitions of the people are yielding. A missionary reports that on one occasion when speaking of the fact that if men believed in God they could not trust in charms, he simply pointed to a piece of looking-glass over the doorway of the house in which he was sitting. This was put there as a charm, and one of the men immediately rose and broke the charm in pieces. The incident illustrates the way in which the faith of the people is changing.

The following facts we find in *The London Times* relating to Inhambane and the position of the Portuguese forces in Eastern Africa. This town has been in the hands of the Portuguese for the last three hundred years, and formerly had an important trade in gold and slaves. It is situated some twelve miles up a tidal arm of the sea. The Portuguese have a custom-house, barracks, governor's house, a ruined church, and a half-dozen shipping-offices. There are splendid palm-groves back of the town. The defences consist of two guns and their complement of artillerymen, and two or three companies of infantry. The officers are drawn from the non-commissioned ranks of the Portuguese army, the rank and file consisting of negroes, a large portion of whom are held as soldiers, as a species of penal servitude for various offences. They are armed with Snider rifles. The neighboring friendly tribes can be relied upon at times, but the conduct of the Portuguese toward them has been such as to render them very uncertain allies. The present conflict has been precipitated by the union of many tribes at the north, in the hope of driving out the Portuguese and taking possession of the rich regions they occupy. Our missionaries in East Central Africa also report that the natives about them have great dislike to Umganu and the chiefs at the north, who claim authority over them, because they are continually making raids upon their territory. The coast natives very much prefer the authority of a foreign government to the sway of some of the fickle, dusky monarchs of the interior.

The following is the recent testimony of a veteran home missionary pioneer as to the importance of training every church from the beginning of its history to contribute to the work of foreign missions: "I made a mistake when I was a young pastor beginning a church. I said to myself: 'It is too soon to call the attention of the people to foreign missions, and if we undertake to make a contribution to that cause, it will be so small as to be insignificant.' It was a mistake; I see it now. The contribution would have been small, to be sure, but the benefit to ourselves of joining the great company of mission supporters, and giving our attention to the great facts of the missionary work, and the commanding motives which stir the Christian heart up to it — these things of themselves would be motive enough for enlisting in foreign missionary work from the very beginning. I did not see it exactly in this light then, but I do now."

The English Church Missionary Society has arranged for a second series of "February Simultaneous Meetings," to be held this year in various sections of London on the second week of February. Last year, it will be remembered, the meetings were held in about one hundred towns and cities of the kingdom, and they awakened in a remarkable degree a new interest in missions. The object is not so much to secure contributions of money as to bring Christians into sympathy with Christ in his redemptive work on earth. The movement assumed such importance that it soon came to be known as the "F. S. M.," and these initials are recognized all over England. For the present year a large and influential committee of clergymen and laymen have the work in charge. We find ourselves asking the question, When will the Christians of America be ready for a similar movement?

It is very pleasant to hear that Dr. Livingstone's faithful servant Susi, who with Chuma brought the body of their trusted leader half-way across Africa, that it might rest in his native land, has recently been baptized by a member of the Universities' Mission. Susi received the name of David in baptism, in memory of the noble man who first taught him what it was to be a Christian.

We find in *The Brockton Daily Enterprise* of December 21 an account of addresses made before the Old Colony Congregational Club on last Forefathers' Day. Among the speakers was General Lew Wallace, late United States Minister to Turkey, who gave emphatic testimony to the work and worth of our missionaries in Turkey, as will be seen by the following brief report given of his address:

"When abroad in the East he had found the best and truest friends among the missionaries located in Constantinople, and among these good people those of the Congregational denomination seemed to predominate. I have often been asked: What of the missionaries of the East; are they true, and do they serve their Master? And I have always been a swift witness to say — and I say it now, solemnly and emphatically — that if anywhere on the face of this earth there exists a band of devout Christian men and women, it is these. I personally know many, men and women, and the names of Dr. and Mrs. Riggs, the names of Woods, Bliss, Pettibone, and Dwight, and others spring up in my memory most vividly. Their work is of that kind which will in the future be productive of the greatest good. They live and die in the work. One I know has been in the work fifty years. They are God's people, and they should be remembered and sustained by us. We cannot expect much of an impression yet on the old hard-headed Turk, but it is working. We have Bible headquarters in the very den of Mohammedanism. They are a poor people, and when they buy our books from their hard earnings it is not to throw them away, but to read them. Apostasy with them means death; and if the time comes, as come it will, when they can rise up and assert themselves, then we shall see the fruit."

As yet we have nothing definite as to an agreement among the Great Powers of Europe in reference to a prince for Bulgaria. The nomination of the Prince of Mingrelia, though strongly favored by the Turkish government, has been flatly rejected by the Bulgarians, and this seemed to have ended that matter. Three members of the Bulgarian *Sobranje* have visited Vienna and Berlin and were received with much favor by the officials. While in Vienna they made definite proposals to Prince Ferdinand of Saxe-Coburg-Gotha that he accept the vacant throne. It is reported that the emperors of Austria and Germany will favor his candidacy and that the latter has written to the czar, asking him to assent. Prince Ferdinand is said to be a stalwart young man, only twenty-five years of age, allied to the royal families of England, France, and Austria, and a Roman Catholic.

A letter has been received from Mr. Walter, at Benguela, dated November 10, just prior to the departure of the steamer for Lisbon, reporting that no mail had been received from the interior since the previous month. This is not surprising, as there is always more or less uncertainty about the coming of the carriers.

Rev. A. H. Smith, of North China, tells of a missionary in Manchuria, who discovered certain insects on the leaves of the peach-trees in that part of China: "He thought the first rain would wash the insects off; but experience showed that they were firmly glued to the under side of the leaf, and the rain made no impression on them whatever. He then picked the leaves and put them in soak, but the insects secreted a kind of waterproof varnish and were as dry as before. It took boiling water to melt their defences. Chinese sinners are hard to reach, and nothing but 'hot hearts,' full of the Holy Spirit, can accomplish the task of overcoming their opposition. When Robert Morrison was in New York, on his way to China, a merchant asked him if he thought he could convert the Chinese. 'No,' replied Mr. Morrison, 'but God can.'"

The Japanese people are just now greatly excited over a most unfortunate accident which has awakened in their minds much bitter feeling against foreigners, particularly the English. An English steamer, *The Normanton*, was wrecked on the coast of Japan, having on board at the time twenty-five Orientals and about the same number of Occidentals. In the struggle for life which followed, all the Orientals, with the exception of one Chinese boy, perished, while all the Occidentals, with the exception of one who was the victim of an accident, survived. It is naturally impossible to convince the Japanese that this was not the fault of the officers of the steamer and that the English sailors were indifferent to the fate of men not of their own race. Though the consul acquitted the captain of blame, the case has been brought before the consular court (the same consul sitting in another capacity) under charge of manslaughter. The Japanese are greatly excited, all the leading newspapers having condemnatory articles and several public addresses having been made, the natural tendency of which has been to arouse much ill-feeling against the English. The trial of Captain Drake was set down for December 6. It is to be hoped that the decision of the court will be so clear that all parties will admit that justice has been done without regard to race prejudice.

Archdeacon Farrar well says that "he who talks of missions as a failure uses the language of ignorant error as an excuse for unchristian sloth." In nine cases out of ten the men who speak of the work of missions as unproductive know next to nothing of what has been done. There are those who will talk with the utmost assurance of the want of success on missionary ground who do not even know what fields are occupied. It is their own want of faith in the gospel which makes them think that it cannot have any power over the hearts of the heathen.

A Chinese teacher of a boys' high school often conversed with a native Christian preacher about Christianity, but the former found it so hard to remember what he had been told of the distinction between Christianity and the Three Religions that the preacher nicknamed him "the expert forgetter." How many American Christians hear about foreign missions in this listless way and find it as difficult to discriminate between different fields as to recollect the distinction between a hare and a rabbit, or between a Buddhist and a Brahman!

"SEEING THE MULTITUDES."

In the story of Christ's life it is said that on several occasions he "was moved with compassion" at the sight of the gathering multitudes. This would not seem at all strange were he merely a man — a man of ordinary tenderness of heart; for how can any person possessed of human sympathies look upon a great assembly of men, especially if the assembly be made up of the poor and needy, without deep stirrings of soul? But did our Lord need to look upon men with the bodily eye to have his heart swell with compassion for them? Must he *see* them in order to be moved to pity?

We know that this is not so. It was infinite pity for the lost which led him to leave heaven for earth, taking upon himself the nature of man, that he might deliver men from sin. There is no measure by which we can set forth the matchless love of our Lord for our sinful race except as we say that he so loved the world that he came to earth to save us. He knew us before he came; he saw us in our guilt and woe. With omniscient eye he discerned not merely the human race as a whole, but also each individual down through successive ages. And knowing mankind and its needs, he hastened on wings of love to work out redemption for our race. Is anything needed to move him to compassion? Can his soul be more deeply stirred than it was when he stooped to his lowly birth in the stable at Bethlehem?

And yet here is the scriptural record, not once or twice only, but repeatedly, that on seeing the multitude he was moved with compassion for them. Our Lord, though divine in nature, was yet perfect man. It was a great element in his condescension in becoming a man that he took on himself many of the limitations of our nature. He was affected by attending circumstances, he was moved by sights and sounds as we are. His emotions, always holy, were not always the same. They were controlled by the occasion, they shifted with the scene. He was moved by what he saw. And so we read that once when on his way from Bethany, as he rounded the point of Olivet where the vision of Jerusalem burst upon his view, he was greatly moved. The sight of the place opened the fountain of his tears, and he wept over the beautiful but guilty city that knew not the time of her visitation. In the same way was he moved by the sight of the multitudes as they gathered about him. To the view of his disciples his heart was specially stirred by the vision of the crowds near him. They noted a tenderer sympathy in his eye, a quicker beating of his heart, and they bore witness to the divine compassion which beamed forth from him as he felt the presence of the surging crowd. The mystery of the divine and human natures in Jesus we may not attempt to explain; but this much we know: Jesus would not have been a man if, in the presence of gathered multitudes of men and women, even his compassion for the sinful and lost had not been more deeply stirred and had not manifested itself by unusual tokens.

And if this was the case in reference to our divine Lord, how shall we reason about ourselves? If in him compassion was moved to its profoundest depths by the sight of the multitudes, can we expect that our hearts will be deeply affected unless in some way we can see the myriads of men and women who need

God's grace and salvation? More than fourteen hundred millions of human souls are now dwelling on the face of the earth; but how little these figures may mean to us! An assembly of ten thousand persons before the eye would probably give us a more vivid impression of a mass of human beings than would the full statistics of the earth's population. We can state the figures correctly; but is there not a vagueness in our conception of the multitudes who people the earth? And just so far as this conception is vague will our compassion be weak. Our hearts cannot be deeply stirred for people who are but dimly known. If we suffer ourselves to sit in our homes, away from the sight and sound of the myriads of human beings, each with his sins and sorrows, his fears and his hopes, we may be quite unruffled in spirit and be wholly free from any burden of soul in behalf of others. But so doing we shall be wholly unlike our Lord. As far as possible we should go in bodily presence among the multitudes in order to have our compassion stirred. And where we cannot so go we should send our thought. By books, by inquiries, by every device known to us, we should seek to bring before us the masses of men who people not our own cities and states alone but China and India and Africa and all the continents and islands of earth. Let the records of historians and travelers be studied and then let the imagination bring up the vast array of human beings now walking the earth, degraded and civilized, black and white, Caucasian, Hindu, Malay, Polynesian, yes, every tribe of our globe; see them coming up from every corner, a vast, an innumerable host, every one of them burdened with sin and want, every one of them needing a Saviour, and for every one of whom Christ has died. Can the mind dwell on such a vision and be unaffected? Can a Christian see it and not be profoundly stirred with emotions of love and pity?

It is for us to cherish such conceptions and bring before our minds, even far, far beyond what it is possible to bring before our eyes, a vision of the myriads of mankind who need the gospel. We may be far from the crowd, as it were shut up in a corner, but it is possible for us, to lift up our eyes on the world and look upon its needs, so that it may be said of us, as of our Lord, that seeing the multitudes we were moved with compassion.

AN OUT-STATION IN TURKEY. — RODOSTO.

BY REV. JOSEPH K. GREENE, D.D., OF CONSTANTINOPLE.

[In November last Dr. Greene spent several days at Rodosto, a city on the European side of the Marmora, about sixty miles from Constantinople. Dr. Greene's description of this out-station of the mission is here given, not merely as presenting an interesting account of a particular place, but as showing, in its main features, the character and condition of many out-stations in Turkey.]

Rodosto lies on the hills facing the Marmora and extends, from end to end, a mile or more. Its population consists of some one thousand Jews, four thousand Greeks, seven thousand Turks, and eight thousand Armenians — about twenty thousand in all. It has considerable trade with the Turkish and Greek villagers in this part of European Turkey, and some foreign commerce. In 1878 twenty thousand Russian soldiers occupied the city for nearly nine months and behaved themselves very properly. In the interval between the flight of

the Turkish officials and the arrival of the Russians, all the nationalities composing the population of the city united, on equal terms, to form a provisional government and defend themselves against the hordes of Circassians who were fleeing before the Russian armies. Since the departure of the Russians the conduct of the Mohammedan population toward the Christians has been much more respectful.

The Armenians occupy the two extremities of the city and have two large churches. The chief interest of the people, however, is concentrated on their schools, and a majority of the people "cry up" education to the disparagement of religion. This unfortunate conflict, indeed, extends throughout the country and results from the fact that for centuries the people have lacked proper religious instruction and so have no just appreciation of true religion and its relation to education. The efforts of the Armenians, however, to secure the education of their children are worthy of all praise. In Rodosto they have two schools — one of three hundred and the other of six hundred children — and support them liberally, partly by tuition and partly by revenues received from property bequeathed to the community for school purposes. The larger of these schools has sixteen teachers and caretakers who receive, in all, $175 a month. For this school the people have just erected a large and fine schoolhouse on a splendid site. I was very courteously received by the director and trustees of this school and spent two very pleasant hours in conversation with them and in the examination of various classes. The director, a native of Rodosto and a graduate of the Imperial College of Constantinople, is an agreeable and able man, but I fear that he has not much concern for the religious interests of his pupils. I was received with equal courtesy at the smaller school and enjoyed, also, a conversation of an hour and a half with the Armenian *vartabed*, a native of Rodosto, educated at the Armenian monastery of Jerusalem and now a liberal-minded man of forty years of age. He seemed to recognize that, on the basis of liberty of conscience and freedom of religious worship, it was quite possible to have an Armenian "nation," in which in all civil and educational matters there should be no difference between Gregorian and Evangelical Armenians. One serious obstacle to the realization of such a union, however, arises from the fact that the Turkish government, itself resting on a religious basis, ignores the common citizenship of its subjects and recognizes, not the different nationalities, but the different religions only.

I visited also one of the Armenian churches and found it a plain, substantial stone building, almost without pictures or adorning. As a result of these visits to church, schools, and some chief men among the Armenians, I was deeply impressed by the changes which have occurred since the first Protestant bookseller came to this city some thirty-six years ago. Persecution and animosity have departed, certain false forms of worship have almost disappeared, the Bible is found in many Armenian families, the claims of Evangelical religion are understood by a large part of the people, schools for both boys and girls have been established, and the methods of teaching revolutionized.

The impression made by the Evangelical movement upon the Greeks is not so great, for the Greeks still cling to their pictures and images and pride; but *theoretically* there is also great change among them, and in educational matters

the Greeks are even ahead of the Armenians. Even the Turks of Rodosto are said to have been compelled by public sentiment to open a school for girls.

Thus the general influence of Protestant Christianity, though we may claim for it only part of the credit for the changes mentioned, might well satisfy American Christians for the money expended in Rodosto.

THE EVANGELICAL COMMUNITY.

Let us look, however, for the evidence of more specific success of the gospel-work in this city. The first Evangelical sermon was preached in the house of a converted Jew by Mr. Everett, on August 3, 1851. A native preacher was sent there the same year, and a few men were recognized as Protestants. A church of five persons was organized on September 17, 1852. Many are the deaths, removals, and other changes which have occurred since then; but there is now a Protestant community of 164 souls and a church of 37 members. Nine male and six female members of this community are now in America. Of these, one man has been a minister in America for some years. Another is a member of the junior class in Yale College. Of the others, some are in business, some are learning trades, some are in school. The community suffers in many ways from the absence of so many young men, and it is earnestly hoped that at least some of them will come back to their native land, to find their wives, to bless their kindred, and to help on the work of the Lord.

Twelve young men and women of the Rodosto community are attending school in Turkey, away from home; namely, two in Robert College, two in the Home at Scutari, five at the High School in Bardezag, and three at the Girls' School at Adabazar.

Five ministers have gone out from this community, of whom one, already mentioned, is preaching in America, and four, including the present pastor of the church, are preaching in this country. One of these four is the Greek preacher in Broosa, and another faithful Greek brother is a colporter in the same field. The native teacher of the Girls' School at Adabazar also belongs to this community.

Thus the number of men and women who have gone out from the Evangelical community of Rodosto within some thirty years is quite extraordinary, and their influence, whether at home or abroad, ought to tell for Christ. At the same time the absence of so many who are young and vigorous and educated, and of not a few others who are engaged in business in Constantinople and in other cities of Turkey, weakens the community at home and postpones the day of self-support.

Our Protestant brethren maintain religious worship in the two Armenian quarters, distant from one half to three quarters of an hour's walk from each other. There are also two Sabbath-schools, so as to draw in not only the Protestant but also the Armenian children of the neighborhood. One common school, however, suffices for all the Protestant children. This school has an excellent teacher, a graduate of Aintab College, and thirty-eight pupils. For church, school, and benevolent purposes, the Protestant community raises some forty Turkish pounds, or $176 a year. A few brethren are shopkeepers and have a moderate income; but a large majority of the brethren are poor, and not a few

go away from home to find work. Had they had, however, a fitting appreciation of the importance of attaining an independent position as an Evangelical church, they clearly might have made more progress, in the course of thirty-four years, toward self-support.

The pastor, himself one of the first three Protestants of Rodosto and a graduate of the Bebek Seminary, has served as pastor for six years in Bardezag, for thirteen years in Bilijik, and for sixteen years in his native city. During his ministry in Rodosto some thirty persons have been added to the Protestant community. Whether as pastor and leader among his own people, or as president of the Bithynia Union, he has ever been distinguished for his wise counsels and for his earnest Christian character.

A MESSAGE FROM BOHEMIA.

Some twelve miles east of the city of Prague lies the large village of Stupitz, which has been occupied for some years as an out-station by our Austrian Mission. Hitherto the work has been carried on by the missionary or helpers from Prague. A new step in advance has recently been taken in the erection of a church-home, and it is expected that hereafter an evangelist will reside there. On the twenty-eighth of September last the new chapel was dedicated, amid great rejoicings on the part of the people. Over three hundred persons were present during the services, which lasted nearly three hours. The edifice bears the name of the Ford Chapel, in remembrance of a contribution towards its cost made by a generous friend in Connecticut.

On the day of the dedication the Protestant community of Stupitz united in preparing a letter of thanks addressed to the American Board in view of the blessings conferred upon them through the efforts of its missionaries. The letter is in Bohemian, of course, is engrossed most beautifully, and signed by forty-five names, with great diversities of handwriting. Such a hearty expression of love and thanks should reach as many members of the Board as possible. The following is a translation: —

"*To the American Board in Boston:* —

"Honored and Beloved Brethren, — On this the day of the dedication of our house and chapel to the Lord we feel that we have every cause to exclaim with the Psalmist: 'Bless the Lord, O my soul, and all that is within me bless his holy name. Bless the Lord, O my soul, and forget not all his benefits!'

"The blessings which, during the past few years, God has permitted us to enjoy have been truly wonderful. We have been rescued from everlasting death and shown the way of eternal life. The eyes of our understanding have been opened so that now we look to the merits of Christ alone for salvation. For long we wandered in the darkness of Papacy, blinded by the errors of the Romish Church, knowing neither the Scriptures nor the power of God.

"It was *Rome* who tried to deaden within us the memory of our forefathers, thus causing us to forget that the history of our nation in past centuries was most glorious when freed from papal influence, acknowledging God's truth as revealed

to us in the Scriptures. We did not consider that our greatest ancestors had bled and died on the scaffold for the cause of Christ. Thus we lived on in the darkness of our sins, knowing nothing of a heavenly Father's love, trusting to the guidance of blind leaders, who, themselves ignorant, were in no wise able to help us. We did not know of the one Mediator between God and man, nor had we any idea that we could be saved by grace alone, but endeavored by pilgrimages, fastings, and other 'good works' to win for ourselves God's favor. We were totally ignorant of the Scriptures, which our so-called spiritual advisers carefully kept from us, requiring of us blind trust in all they asserted, whether written in the Scriptures or not.

"But thanks be to God for his unspeakable love in that he delivered us from this spiritual darkness and revealed to us Christ, the Way, the Truth, and the Life.

"You, dear brethren, were the instruments chosen by him to lead us in the way of life. Into your hearts was the thought put to send to our countrymen men full of love, by whose labor the kingdom of God has been so wonderfully advanced in our midst. For all this our hearts are filled with gratitude to you, especially to-day in consecrating to the Lord this house, which, we trust, will be a light and blessing to Stupitz, as well as the surrounding country.

"We would beg you to express our sincere and heartfelt thanks to our dearly loved brother, Rev. E. A. Adams, for all his loving care for us, and assure him that he is ever remembered in our prayers. Also Rev. Mr. Schauffler and Dr. H. S. Pomeroy, whom we hold in loving remembrance.

"Last, but not least, accept our heartfelt thanks for giving us our beloved pastor, Rev. A. W. Clark, to whom all of us are so deeply indebted for his love and care for us. We thank you for sending such men to direct thus faithfully and lovingly your work among us, and we pray most earnestly that God would long spare him to us and grant him to see richly of the fruits of his labors.

"Once more we thank you, dear brethren, for all you have done and are still doing for us, and we would beg you to keep a warm place for us in your hearts and remember us at the throne of grace, that we may grow unto a holy temple of the Lord, and become a bright and shining light to our dear nation.

"STUPITZ, Bohemia, September 28, 1886."

ENGLISH CHURCH MISSIONS IN NORTHWEST AMERICA.

BY REV. ALBERT DONNELL, OF HAVERHILL, MASS.

A MOST soul-stirring map is that of Northwest America, published in the annual report of the English Church Missionary Society. It is redolent of missionary consecration and holy zeal. The idea of that country which we as school-children gained from our geographies is in its main features correct, and yet in that cold, uninviting wilderness learned and devout men have, without ostentation, been doing a noble work for the glory of God.

In 1849 Bishop Anderson was consecrated the first bishop of Rupert's Land, and thereby was set over a diocese perhaps the most extensive, and certainly the

most uninviting, on the face of the earth. But the work has gone steadily on and the results are such as to bring cheer to every Christian heart. The one diocese has been divided into six. The natives now living who have submitted to baptism are over 12,000, while the communicants number 1,400, and these may be regarded as but the firstfruits of the work of education and evangelization.

One of the most noticeable features of the last annual reports from this region is their indirect testimony to the financial and political value of missions. This is shown by the loyalty of the native Christian Indians during the recent rebellion in that region. In all the dioceses affected by this trouble, the Christian Indians remained loyal, even, in some instances, at the cost of great suffering to themselves. At Asissippi, in the diocese of Saskatchewan, many of the loyal Indians were compelled for three months to hide in the forests, "without ammunition to hunt with, without tea to drink, and with very little food to eat." The loyalty of these Indians must have been worth to the government all the money these missions have cost.

In spite of its difficulties this appears to be an encouraging field. The natives, as a rule, seem susceptible to the truth. One missionary, writing from a point within the Arctic Circle, tells his experience with an Indian hunting-party. A long time had passed since they had seen a Christian teacher, and they received him with joy. He stayed with them so long that their provisions began to run short, for they gave no time to hunting while he was with them. Still they were unwilling for him to go. They told him to stay with them and never mind their being hungry. On one occasion, while another missionary was speaking of the Saviour's love, a chief rose and said: "I lay up these words in my heart. That is the Saviour I have longed for to save my soul." And the field is encouraging in that the natives are for the most part zealous in imparting the truth they have received to others. There is quite a number of native Indian clergy, and of those who are not clergy one report says: "Our Christian natives take every means to instil the means of grace into the hearts of their brethren."

Although there have been many changes for the better during the past forty years, the work is still one that can be carried forward only at the cost of immense labor and self-denial. The episcopal journeys of the bishops are always difficult and dangerous and often of great length. The report says of Bishop Pompas, of the diocese of Mackenzie River, that "his successive letters come from places hundreds and even thousands of miles apart." And sometimes there are cases of heroic suffering among the missionaries. At the remotest station in the last-named diocese, the Rev. Vincent C. Sim died recently by sickness produced by want of sufficient food, he having denied himself in order to feed the Indians around him during the rigors of an Arctic winter. Such tales of Christian self-sacrifice call to mind the early ages of the Church.

One of the best things this report brings us is an illustration of practical Christian union. The mission at Churchill, on Hudson's Bay, had an iron church, but was in sore need of a mission-house, there being no materials in that remote and inhospitable spot. This need has been met in a remarkable manner. Members of the Presbyterian churches in Ottawa saw opportunity to convey the material to its destination on a vessel commissioned by the government to survey the

bay, and they, as a free and spontaneous gift to the mission, forwarded all the material necessary for a mission-house.

Thus quietly, patiently, harmoniously, this noble work is being carried on. God bless this missionary society! God bless these missionaries!

Letters from the Missions.

Zulu Mission.

THE NOODSBERG.

MR. TYLER, of Umsumduzi, wrote October 20: —

"I will briefly describe a visit made recently by Messrs. Rood, Pixley, and myself to The Noodsberg, one of our out-stations. It lies on a tableland about ten miles from my old station Esidumbini, and for several years was under the superintendence of Umbiana, one of our native ordained ministers. A church had been organized, daily school started, and everything indicated prosperity. Unfortunately Umbiana took to roving, went to the northern part of Zululand, and chose a spot to which he hoped to draw his people, but they declined going on account of political disturbances. Mr. Rood and I visited this station as often as we could, sometimes remaining a week at a time; but elements of discord arose, and we saw that they must have a wise native missionary over them, who will devote all his time and strength for their good.

"It was partly that we might introduce to them Upene, a young man lately graduated from the Theological School at Adams, and exhort them to receive and treat him properly, and partly that we might meet the native preachers at our regular 'Bi-monthly Native Missionary Conference,' that we made this visit. I was surprised at the growth of this native station numerically. All concurred in reporting the place as healthy and remarkably adapted for pasturage and cultivation. The chapel, made about two years ago, is too small to accommodate them, but will answer for a schoolroom. Having helped them a year since to the obtaining of seats, I told them that if they would unite and build a new church of burnt bricks and cover it with corrugated iron, I would write to the people of God in America, and beg for them a *bell*, which they very much need. The idea seemed to please them, for they think they have used the old *horn* long enough.

"Our services while at The Noodsberg were very solemn and, I trust, profitable. In addition to the sermons preached by Messrs. Rood, Pixley, and myself, the native ministers present gave them each a serious and practical discourse. In aptness to teach, variety and appropriateness of illustration, a vast improvement is perceptible every year. At the Conference, an essay was read on the 'Characteristics of a faithful minister;' difficult passages of Scripture were explained, questions of conscience discussed, reports given in regard to the state of religion on our various stations, and on other important matters. These gatherings of white and black missionaries have been of great advantage — have brought us together and made the native brethren feel that they are one with us in the promotion of Christ's cause. As my health declines, one of my deepest regrets will be my inability to attend these *native* missionary conferences, for they have been a feast to my soul."

LINDLEY. — LIVING STONES.

Mr. Pixley reports briefly a hopeful outlook at Lindley: —

"You will be glad to learn of our general prosperity here at Lindley. The school is full to overflowing. Miss Phelps proves an admirable helper and works most pleasantly with Mrs. Edwards. We only feel troubled at times that her health is better. We have not encouragement in

our station work. Yesterday we had the joy of receiving on profession of their faith ten new members to the Lindley church. Seven of them have been connected with the Sabbath-school; three had been baptized in infancy; two were elderly women. All, we trust, will be workers, not idlers, in the church. Thus God gives us the joy of reaping where others have sown. In the end the sower and the reaper will rejoice together. Are there not signs that the great final ingathering is near at hand? Diamonds and gold continue to be found, only about 500 miles inland. At Barberton, the new gold-field, there are said to be already 10,000 people. We are still satisfied to seek for the living stones that the Master will build into his temple. But we rejoice to know that He who made the gold and the diamonds will overrule this rush of people inland to hasten on his own coming."

East Central African Mission.

THE REVOLT AGAINST THE PORTUGUESE.

THE following is from the letter of Mr. Ousley, to which we referred last month as received just as that number of the *Herald* was going to press. It was written on the twenty-fifth of October at Inhambane, to which town all the members of the mission had gone for refuge. It may be that later news will be received to which we can refer in the editorial paragraphs of this issue. Mr. Ousley says: —

"I am very sorry to report that the 'wolf' has come at last. Ever since our arrival here, nearly two years ago, we have heard again and again that Umzila, or his successor, was intending to send a large force to reduce or destroy the Inhambane province. About three weeks ago a messenger arrived from Chiloan with a letter to the governor, I think, stating that a large army of some 10,000 men was on its way to Inhambane with hostile intent. Immediately preparations were begun to receive the invading force. It was thought that the enemy could at least be prevented from entering Portuguese territory. Eight days ago we were warned to leave Kambini, as the enemy were coming from the north and would probably pass through the Kambini district. As our people living in the kraals hard by seemed not to be alarmed, we considered it wise to remain as long as they did and leave when they left. We knew that the excitement ran high around the Bay, especially among the traders and Portuguese and Batonga natives.

"On the 21st instant we were awakened quite early by the talking and passing of natives. I had not more than opened the door to go and have prayers with our boys, when two of them told me they wanted their pay, so they could go home to their people, as the *bangunu* (the hostile army) was coming. After prayers I went to the large kraal near by, and found the people preparing to flee to the Bay at once. So we decided that we had better leave for Mongwe with all possible haste. Gathering together a few changes, etc., only what four boys could well carry, we proceeded to Mongwe. Though advised by a Portuguese not to return to Kambini, I went back on the afternoon of the 21st, having left Mrs. Ousley at Mongwe. I returned to Mongwe the 22d, but went to Kambini the 23d instant, again finding everything in good order. I was told that there had been a skirmish between the two armies and that there would be a battle later in the day. I gave very little credence to this news, for we had heard such reports repeatedly. I was also told that the enemy were only a few hours from our station.

"I returned to Mongwe on the afternoon of the 23d. Just as we were retiring the news came that a battle had been fought and that the Portuguese troops (natives) were routed. Mr. Richards and I went down to the landing and saw several militiamen, who confirmed the report. Two men had just crossed who were wounded in the battle which occurred on the 23d instant. We all started for Inhambane in the mission-launch. Mr. Schippers, our agent, has kindly shared the accommodations of his company's house with our mission circle.

"There was a 'council of war' held here yesterday afternoon. It was decided that since the army was so demoralized it would be futile to attempt to defend the town, and that all the civilized women and children should be put aboard the three vessels that are in port, and that boats be held in readiness to take the men, provided the enemy try to enter the town. And I am sorry to say that the enemy have only to make the slightest endeavor and the town is at their disposal to pillage and burn, if they so desire.

"I have asked many of the natives why they objected to the rule of Umzila, and they say because he oppressed them, taking their children and whatever he desired whenever he saw or heard of anything he wanted. Whether our mission stations will be spared we cannot yet say. If they are we can only rejoice and return thanks to the Preserver of our lives. We can hardly make ourselves believe that He whose servants we are will allow the work already begun here in the interests of Christ's kingdom to be so soon ended. We need your prayers that we may be daily guided of our Father above."

European Turkey Mission.

Mr. Marsh, of Philippopolis, writes under date of November 30: —

"Ten days ago I reached home from an absence of four weeks. I had visited all our out-stations east and south of Philippopolis. These are rather uncertain times for one to be far from home. But the work, and especially the accounts in all departments of work, seemed to require that some one make a circuit before the end of the year. I went and came safe and well. In the meantime I went down to Adrianople to meet and consult with Mr. Bliss about Bible-work, as the 'revolution' in Sofia stopped him last summer when he was on his way to meet us all in Samokov.

"We are going right on with our work. Mr. Locke and family are all in Panagurishte for the dedication of the new church, which was to take place last Sabbath. I have had to work hard the past months to complete the church in these hard times, and the friends there are for the most part so poor that I did not dare to let them go in debt at all for it. Many friends in various places have had a share in the work, which may make it all the more valuable and precious. Mr. Clarke would rejoice greatly to be there on this occasion, as he has not visited the place for nearly ten years, I think, and prior to that he and Mr. Haskell endured so much of persistent and even violent persecution there."

Western Turkey Mission.

RELIGIOUS QUICKENING AT MARSOVAN.

Mr. Tracy sends a brief note, giving much cheer, dated November 30: —

"We have great comfort in our work. Though the college has hard financial struggles and has to go without facilities, yet, spiritually, it is being blessed. I may say that almost every week there is some new manifestation of the new birth of a soul. We have an inquiry-meeting after the regular Sunday-evening service, at which twenty to forty are present, including some converted and some unconverted. This is a very tender meeting and gives us joy. Especially are we gratified to see that the seriousness is connected with struggle against sin. How happy I am to see that our prayer is being answered, and that the college is being baptized with revival in its first year! We take this as a pledge of the divine favor. The Lord knows that this institution had one great end from its inception — to be a means of salvation. It is God's Word, apparently, that accomplishes the work. The earnest teaching of it day by day, for weeks and months, results in sobriety, then in concern, then in conversion. Is not this normal?"

SMYRNA. — EDUCATIONAL INSTITUTIONS.

Mr. Peet, of Constantinople, under date of November 29, reports a visit of two weeks' duration at Smyrna, Manisa, and vicinity. His observations are of much interest and value.

"I suppose there is no city in Turkey so well supplied with schools as Smyrna. I was told by the director of the Ottoman Bank, who has long resided there, that there are ten thousand scholars in the schools of Smyrna, this estimate not including the schools of Moslems. Most of these schools seem to be well endowed and well conducted. Some of the best buildings in Smyrna are school-buildings, and many are the gifts of wealthy people. I was much interested in one school under the care of the Greek Church, which has fifteen hundred scholars on its rolls. Its large central department, and three or four branches in different quarters of the city, are supported from the increase of rents accruing from its stores and other property in the heart of the business part of Smyrna. This school has been in operation for over one hundred years, and boasts of English protection. It is substantially a free school, though a nominal tuition is charged.

"Recently two fine buildings have been put up by the Armenians for schools of highest grade: one a girls' school, which is opposite our new school-building, and another a boys' school, a very costly building, — the gift of one man, — in the church grounds. I was struck with the apparent order and systematic arrangement of the classes and excellence of the teaching. I was exceedingly interested in the school of the German deaconesses, which numbers 180 scholars, of whom from twenty-five to fifty were boarders, and in the statement made by the sisters in charge, that the income of the school supported not only the boarding department, but also the staff of fourteen foreign teachers, sisters from Germany, and seven native assistant teachers, together with an orphanage of twenty-five inmates. The large and valuable property, with the buildings which the school occupies, have been slowly acquired, without much assistance from abroad, during the thirty years or more of the school's existence.

"Another, a boys' school, which had had a life of fifteen years or more, under the care of an English gentleman, was said to have given its principal a very comfortable support. This school enrolled scholars from Constantinople, Odessa, Samsoon, Varna, etc. Its tuition was fully double that of our Girls' School, and yet it had 110 scholars on its roll. Much attention was given to *commercial training* in the various languages of the city. It was pleasant, in the midst of these institutions, to turn to our schools, which stand for *Christian* training in that great city, in a sense that others, with a few exceptions, do not.

"I was much pleased with the appearance of our Girls' School; although much 'put about' during the work of building, still keeping up the daily routine in a very commendable manner. The building is progressing finely and will be well built. I examined it well, and was much pleased with the substantial and honest work which the architect is putting into it."

Mr. Peet speaks in the strongest terms of the great value of the work done by Mr. and Mrs. Bartlett, and their daughter, Miss Nellie Bartlett, the latter having an interesting kindergarten school and doing a missionary's work, though not under appointment as such. He writes also of

MANISA AND AK-HISSAR.

"The work in Manisa is not very large just now. 'The Greek Alliance' supports a preacher there and looks after the work among the Greeks, both evangelical and educational, with some help from the Board. I was much pleased with what I saw of the Alliance. It bids fair, in my judgment, to become a power for good. I hope we may be able to help it in its efforts to become so. Mr. Bartlett has recently sent an Armenian worker to Manisa, who has a small congregation and has lately opened a school with sixteen scholars.

"The work at Ak-Hissar (Thyatira) is wellnigh run out, but I saw enough to convince me that a Turkish-speaking Greek preacher of the right sort could probably build up a work. The mission premises, house and chapel, are well located, and offer sufficient accommoda-

tion for the family of the preacher and for the congregation, with plenty of room for enlargement if the demands of the work ever require it. There is a piece of land here, willed to the Board by a convert from the Armenian Church, — a valuable tract, — but which, unfortunately, stands in the name of one who may make some objections to passing it over to us. We are trying, however, to get hold of it before it passes out of memory and sight."

Hong Kong Mission.

YEUNG KONG. — ALL-SOULS' FESTIVAL.

MR. HAGER reports a visit he had paid with one of his helpers at Yeung Kong, where several days were spent in preaching to the heathen and in instructing the native helpers: —

"The season for planting the second crop of rice was just over, and quite a number of listeners gathered together to hear the truth from evening to evening. It is the season of the 'All-souls' festival,' when sacrifices are being offered to the dead, and day by day the priests parade the street driving away the evil, hungry, and naked spirits which may wander upon the earth, with an evil purpose of injuring the living. At times paper clothes are burned for the departed, so that they need not wander naked through the realms of the dead. The whole sight of such a procession, small as it may be, fills one with pain, as we see the people performing rites which some of them, at least, but half-believe.

"One of our helpers has been able to rent a shop for a chapel in the Sha Lan and Hoi In Kai region, where we have been trying for some time to secure a foothold. At last we have succeeded in obtaining a place which I think will answer very well for the use which we wish to make of it. We have already secured the chapel furniture and hope to preach regularly after the building undergoes some repairs. The owners were quite willing that we should use it in proclaiming the gospel, and we refrained not in the least in letting them know our object, which seems to me to be the best course to be taken in such circumstances. Places are sometimes secured by stratagem, when the underlying object is not made known. There are quite a number of persons interested in the renting of the house, and they all appear quite willing that we should use it as a 'Jesus school.' Chapels are sometimes thus called instead of the usual term of 'gospel hall.' The chapel was hardly ready for our reception; still we talked daily to the people, and in the evening quite a concourse of hearers gathered to listen to the new doctrine."

THE OPIUM-HABIT.

"I distributed a few pills for curing the opium-habit, where I thought they might do good, and the applicants for them were quite numerous. One old man was specially anxious that we should give him some. We had been preaching for nearly two hours in the open air under the shade of a banyan-tree, when, just as we were about to leave the market, an elderly man seemed to regard us with a certain unusual degree of politeness. At a glance I observed that he was addicted to the opium-habit, and, after my helper had finished, I arose and for the third time spoke to the people in explanation of our purpose in coming among them, that it was solely to benefit them spiritually, and also bodily as far as we were enabled to do so. Then, referring to the opium-habit, I told them that I had a little medicine which, last year, was the means of curing one man in their neighborhood. At this saying the old gentleman came forward and entreated me to give him some, at the same time pressing a number of copper cash into my hand. He was quite familiar with the case referred to and longed himself to be rid of the habit. He seemed quite friendly and spoke very kindly about our trying to teach the people a better way to live.

"As a rule, there are few teachers of morals in China, and it is only occasion-

ally that the Confucian halls are seen. In the larger cities they abound to some extent, but there are few in the country. We are often mistaken for these moral teachers, as many of our teachings are similar to those of the above-named school. In such instances we must always explain to them that we are something more, and that we teach the doctrine of one God, and salvation through Jesus Christ. Very often those who are pleased with the morals of Confucius will agree with us in the condemnation of the worship of idols. We are not sure that the opium-medicine given will effect a cure, but we trust for the best and pray that God may open wide the door of these people's hearts, so that we may win them for Jesus. In one of the neighboring markets the father of one of the California Chinese helpers sells drugs for a business, and, in visiting him, we had some conversation about his belief in the idols. He represents the undecided ones who are not quite willing to give up the old, and yet do not altogether discard the new. He wisely allows his son to do as he pleases, a thing which is not often the case with those who have unbelieving parents.

"Our chapel, just opened, though not situated in a very large town (some three or four thousand), still gives us access to a region which is separated from other places by mountains, and in which there are four market towns, which can be easily reached from Hoi In Kai. These market towns are from two to six miles apart, and it is very easy to be present at each market every day and return to the chapel again in the evening, should we desire to visit the markets regularly. The population at Hoi In Kai is largely composed of farmers with their families, though there are numerous shops which do business. I did not see one gambling-hall where men gambled away their money. It has likewise the good report of being a chaste place compared with most Chinese villages. I trust that these several good features will be in favor of our work, and that some fruit may appear soon."

North China Mission.

A YOUNG MEN'S CHRISTIAN ASSOCIATION.

MR. BEACH, of Tung-cho, writes:—

"I must tell you about our Y. M. C. A. After my return from Shantung a paper signed by twenty-one men in the school was presented me with the request that an Association be established. I had proposed the matter last spring but the proposition had not been accepted. It now seemed to be so 'with sweet heart and glad purpose,' as the boys said, that I deemed it the call of God and we organized an Association. I wanted one established; for while there are already three others in China, one is for foreigners, one for foreigners and Chinese, and one in Foochow for the Chinese alone. I wished this one to be noted for its usefulness in God's service, and with his blessing it will be so.

"Of course the whole idea is foreign to the Chinese, so that we have done but little more thus far than get organized. Still we are doing with much enthusiasm and earnestness the following work:—Holding a devotional meeting each Sabbath evening; a fortnightly meeting on Friday night for Bible study, with the special object of enabling men to use the Word to increase their own strength and to win souls; a monthly meeting on Friday night to discuss methods of Christian work; entertaining, instructing, and trying to win for Christ the outsiders whom we can induce to come to our Sunday services; sending out from one to four companies of men on Sabbath afternoons to near villages for preaching and talking to men; holding a gospel meeting every 5th, 10th, 15th, 20th, 25th, and 30th of the Chinese month (as the Chinese have no weeks, we adopt this period so that they can remember the times of meeting) in the evening. This meeting I have great hopes of, as it meets the wants of an industrious class of clerks and merchants who cannot come to hear preaching in the daytime. The Association also holds a preaching service in the outer chapel Sunday afternoons. I hope shortly to

send out two companies of five men each on alternate Saturday afternoons to more distant villages. While our membership is not large (twenty-nine active, and nine associate, members), I hope it may be a sort of Gideon's band whose lamps, pitchers, and trumpets may put to flight a host of superstitions and powers that do *not* make for righteousness. The effect is already most salutary on our own membership. The men are learning the power of united prayer and effort as well as the 'luxury of doing good.' It promises well for the future, as it aims to teach men practical rather than theological methods of Christian work, and for those who do not stay here during the seminary course this will be a partial substitute.

"Our regular chapel-work is also encouraging, and we have more or less inquirers on the place for short periods of time. One old man who lives thirteen miles out in the country is quite an interesting case. He has been an interested hearer whenever he was in the city, and on returning home has proclaimed our doctrines in season and out of season. A man told me he was crazy. 'How do you know?' 'Why, because he says he is a year old.' The old man means that with the new birth that has come into his life he is like a newborn creature. As yet he meets only with opposition, though his son has been induced to come to the city for a few days and hear for himself. His objections have been partly removed, but he is a man of a good deal of stupidity and moral truths do not sink into his mind quickly.

"Another case, which some Y. M. C. A. men reported last Sunday from a village not far away, has amused me. A family had been talked with several times before and had become convinced of the sin of idolatry. Last Sunday they found that the matter had gone farther. They not only had destroyed their own idols, but a seven-year-old boy had got the infatuation and would take a hammer occasionally and batter away on the gods in a neighboring temple. Rather a young iconoclast, is n't he?"

Shanse Mission.

A MOUNTAIN TEMPLE.

Mr. Stimson reports a visit at Chieh Hsiu at the time of the annual worship in the temples on the Mien Mountains (see *Missionary Herald* for April, 1885, page 162). He writes: —

"I visited the forest and temple of Chieh-tzu-T'ui, an ancient worthy in whose memory it is said the city Chieh Hsiu was built and the 'Cold Food Feast,' generally observed I believe throughout the empire, instituted. I found the remains of the forest in which Chieh-tzu-T'ui and his mother perished, evidently much depleted. It is a pretty piece of woodland, from which, by the rules governing the temple, only 600,000 cash worth of timber can be sold each year. The temple is at the extreme western side of the forest but quite hidden by it. In the large hall was an image of Chieh, while in the rear hall were three images — the middle one, of his mother, and at either hand smaller images of Chieh and his sister. I hoped to find some ancient records in the temple but there are none except numerous *gravestones* on which are cut the records of the many repairs of the temple. Some of these are very old, but they seem to have no particular historical value. The temple has many marks of great age and much of it is in a very bad state of repair. It is not a large temple. I was informed that there is an immense annual meeting in this temple with theatricals, on the seventh moon. My informant said that over five hundred different people from many different places establish food-stands there at that time.

"Later on I established myself in a little village inn six miles from Hsing Ti. The village was Chin Shèn, beautifully situated on the lowest slopes of a hill and overlooking a little valley nestled in the mountains and generously watered by numerous springs and now clad in the most cheerful verdure of tender wheat-blades. It is a lovely view of unfenced wheat-fields in small parallelograms, with several villages skirting the further edge;

on the forest and mountains temples and pagodas. The village is composed of a main street, more than a mile long, lined, much of the distance, with shops and temples. Back of this street are numerous dwellings, and rising up the steep ascent of the hill five walled hamlets. The village altogether is said to contain more than five thousand families. From this centre I visited all the villages from Hsing Ti on the southeast to Liang Tu on the northwest. Ts'ui, my servant, was as efficient as ever in preaching and selling, and we sold in all 602 books, large and small, the price averaging over 6 cash. This included 17 New Testaments; 32 large-type copies of Luke's Gospel; 75 other scripture portions, and the usual range of tracts."

Japan Mission.

TWO CHURCHES ORGANIZED.

MR. CARY, of Okayama, reports a special service he had been detailed to attend, necessitating a journey of several hundred miles: —

"I have been stepping beyond the bounds of our station into the territory of the Kioto station. Two churches were to be organized in the Annaka district, and as no other member of the mission could be present at the exercises, I consented to go, although I hardly saw how the time could be spared. Among incidental advantages I was enabled to see something of the luxurious way in which missionaries in that part of the country can make their tours. In this benighted region we must travel in rattling *jinrikishas* over rough roads and at times get out to walk over mountain-passes. If one travels on a steamer he must at night lie on the floor in a cabin crowded with passengers, who until a late hour keep the air thick with tobacco-smoke and the fumes of *saké*. It was a great change to enter one of the steamers plying between Kobe and Yokohama and see the comfortable staterooms, the well-furnished tables, the electric lights, etc.; while on land the railroad cars took one swiftly to his destination. Some time, perhaps, we shall have these improvements here to take away many of the disagreeable things that make missionary tours so fatiguing.

"The two churches organized, one at Mayebashi and the other at Haraichi, were both offshoots from the Annaka church. One consists of eighty-eight, the other of ninety-eight, members, all but two of whom had been previously baptized. Work at other important places in the vicinity is being vigorously pushed. There is a fine band of young pastors and evangelists, who are uniting their efforts for a grand forward movement. I wish that we could have a similar company of workers here; but various causes have led to a serious reduction of our force, so that in Okayama Ken we have now only two Japanese workers for our five churches and numerous outstations. It is a most discouraging outlook, especially as there is no prospect of improvement for some time. Our churches increase faster than our power of educating men, and neither churches nor preachers are satisfied unless the latter have a fair degree of education. It is in part this reason that has reduced our force, two of our men who have had a theological education in the vernacular feeling that in order to gain a wide influence they must take some time to study English. It is useless to remonstrate; indeed, when one thinks not of the present but of the lifework of these men, one does not feel like remonstrating; for it cannot be overlooked that a man without English must be condemned to take a lower and less influential place.

"We are just opening our Girls' School in Okayama. The whole is under the care of the Japanese and at their expense; they asking from the mission only help in teaching. They have raised $327 to start the school and have also pledges amounting to over nine dollars a month for the running expenses. About twenty girls have passed the examinations for entrance, and it is thought that there will be a few more before the first of next month, when the school is to commence. It is not to be a boarding school like those in Kobe,

Kioto, and Osaka; the foreign teacher is not to be responsible for its management."

SENDAI. — BUDDHIST TEMPLE RENTED.

Mr. DeForest continues the remarkable story of the opening for Christian work at Sendai. Writing November 20, he says: —

"We open a Sunday-school to-morrow in a temple of the great *Shinshu* sect of Buddhism. For some reason or other, this wide hall has not been used of late by the Buddhists, and we have rented it for six *yen* per month! Next Thursday we formally open it to the public with one of our 'Great Preaching Services.' Mr. Oshikawa, of the Presbyterian, Mr. Honda, of the Methodist, and myself do the speaking. From the first of December we open in this same temple a night-school, at the request of several influential gentlemen in Sendai.

"Mr. Allchin, after very valuable aid in starting the Boys' School, has returned to Osaka, and Messrs. Curtis and White are here, full of delight at the unexpected opening for Christian work in connection with teaching. But while thanking you for the good and large additions to our mission, I wish to beg at once for more. We need *teachers*, *teachers*, *teachers*. No form of Christian work will pay better, as things now are in Japan. And this Boys' School looks now as though it might become the great centre of foreign learning for all Northern Japan, and the great centre of Christian influences too. At a dinner given us the other day by the governor, I took occasion to sound him about the employment of foreign ladies as school-teachers in boys' schools. He said there was no instance of it in Japan. I told him how we prized lady teachers and suggested that Sendai might have the honor of beginning such a movement. He seemed quite taken with the idea, and expressed perfect willingness to have us go ahead in the experiment. This is a move that as yet the *Doshisha* has not ventured to inaugurate, but the governor of Sendai is ready to see it tried here in Mr. Ichihara's school, and Mr. Ichihara is desirous to have it done.

"What happened last week in Tokio ought to delight your heart for many a week. A new Congregational church was organized there, at which time a principal of a Tokio academy, and a judge of the Supreme Court with his wife, joined the church. Many high officials were present, professors of the university, and others, so that I regard it as the first great sign of a significant breaking down of prejudice in high circles. It was a regret that, being asked to preach, I was obliged to decline.

"We have bought two building-lots here at about $1,000 and hope to increase by getting one more good one. The government architect, who built recently one of the palaces in Tokio, has kindly agreed to grant us all assistance we may need."

THE ISLAND OF KIUSHU. — KUMAMOTO.

The Japan Mission has decided to open a station at Kumamoto, on Kiushu, and Mr. O. H. Gulick and wife have volunteered to be the first to occupy the station. Mr. Gulick writes from Okayama, November 19: —

"Last May we both extended our tour from Fukuoka to Kumamoto. Last month we both visited Fukuoka, and leaving Mrs. Gulick there, I made my second visit to Kumamoto. This visit satisfied me that Kumamoto is the best centre for missionary work in Kiushu; far superior to Fukuoka; and also that *now* is the time to occupy Kumamoto, while there are no other missionaries permanently there.

"One fourth of the population of the empire, or say nine million people, are supposed to occupy this large island. Geographically this city is the most central and in point of population is second only to Nagasaki. When there in May last, while holding an evening meeting attended by 150 people, the services were disturbed by stones thrown against the windows and doors, onto the roof and over the roof, by persons lurking on adjoining premises. This form of hostility was not manifested on my last visit, in October. It is believed that the tide of public sentiment in

Kumamoto regarding Christianity has just turned, though of course evidences of hostility will occasionally be met with. Rev. Mr. Ise, of Imabari, is now resident a part of the time in his native city of Kumamoto, and will prove himself a host, as he has in the past.

"Another strong argument for choosing Kumamoto as the centre of our Kiushu work is the fact that the relatives — parents, brothers, cousins, etc. — of the twenty or more prominent graduates of the Kioto School live in this and neighboring cities. The fame of what Christianity has done for them is a factor of incalculable value in opening work at this point.

"We are told by these relatives of the young men that they want Christianity for themselves and their people. The record of the Kumamoto boys, graduates of the Kioto School, has created a strong desire on the part of many in this vicinity for the type or form of Christian life that these young men have received This of itself is a call to us, to the American Board, and to the Congregational churches, to enter at once into the heart of Kiushu. I am eager to be located at once in what has been called this 'gem of a city.'

"We have waited eighteen months to see if any one would come to join us in Kiushu, but nobody has yet appeared. Next week I am to be off for Kumamoto, where I purpose to rent a house and prepare to take my family early in the spring. We do not intend to give you or the mission any peace till two associate families and two *single* ladies can be found to join us. The field is a wonderful one. To be in the heart of such an island, with the inquiring millions on every hand, is a position offered but once in a lifetime. How the young men and women of Christendom can resist such a call as *this*, is the greatest wonder of the nineteenth century. Let such results follow our labors for nine years to come in Kumamoto, as have followed the past nine years' labors of the Carys, Pettees, and Berrys, in Okayama, and one might say: 'Now lettest thou thy servant depart in peace.'"

Micronesian Mission.

FROM RUK.

A BRIEF letter has been received from Mr. Logan, at Anapano, Ruk, dated August 5, only two weeks later than the letter from him which appeared in the last *Herald*. It contains one or two items not before reported.

"Our work is progressing favorably, we think. Our school has dwindled somewhat, numbering now seventy-six scholars. All our training scholars are doing well, some very well indeed.

"We organized a church here at Anapano, in April, with eighteen members. There is now a class of twenty-one in preparation for baptism. The work is progressing well at the out-stations. David's work opens out very hopefully at Katua, on Toloas. The teachers are all in usual health. We chartered a little schooner from a trader here to go to Mortlock. She sailed May 19, with Mr. Worth in command and Moses as principal missionary worker. The results of the voyage seem very promising. Every station was visited. I will write particulars by the *Morning Star*. We provisioned the vessel from our own stores and sent three of our boys as crew. They were absent a little more than four weeks. Kelep, our teacher at Etal, died March 8, so there is but one teacher for the seven churches at Mortlock. I hope the little schooner from Mr. Herrick will not fail to come, as she will help us to make up in some degree for the lack of teachers."

FROM PONAPE. — RELIGIOUS QUICKENING.

The same mail which brought Mr. Logan's letter brought also two letters from Mr. Doane, of Ponape, dated August 22 and August 28, in which he says: —

"These are delightful times with us. The Lord is sweetly smiling upon our labors. His Spirit comes down as the gentle dew and fills our souls with joy and our mouths with laughter. We are not in the midst of any remarkable revival scenes. Nothing of that, but we are, ever and anon, having souls come to us asking the way of life, some coming for

the first time, and some as wanderers who wish to be restored. But yesterday three women, led by the wife of one of our good deacons, came into my room for this very purpose. Two of these appeared for the first time, one of whom I do not remember having seen for a long time. But here they are, led by the Blessed Spirit, who has reached them in their dark and far-off homes where my voice can seldom go. They were trembling for their sins and dreading their future beyond the grave. They come to the teacher and ask: 'What shall we do to be saved?' One of the three is a wanderer who, some years since, joined the church at her place, but in time, through the influence of her chief, she and her husband were led astray and she gave up her faith. She is now seeking to come back.

"Another matter which gives joy is, the chief who was the means of leading this woman astray is himself certainly much interested in the subject of religion. He has not personally spoken to me of any change in his feelings, but the deacons of the church and others tell me he is much concerned. He speaks of being properly married and putting away his two concubines. And he comes to our place, lives near me, is almost always at the morning and evening prayer, and he has reformed from the use of all intoxicants."

On the twenty-eighth of August Mr. Doane added the following paragraph respecting this chief: —

"He is a chief of high standing, the next to the king. He may in time be king. I will give here the sentiment of a short note he recently sent me: —

"'Missionary, — I, Wajai, wish to ask respecting Jesus, if he will not save the sinful, for I desire to hide beneath his heart.' To such a note my heart could but instantly well up the answer: 'Yes, dear friend, Jesus will save. Come to him. Make him your hiding-place.' When the chief called, we talked of the past and of what he now purposed to do. He has two concubines. These are to step aside and take proper husbands as they shall find them.

"Thus it is the windows are kept open and gentle showers constantly falling."

Western Mexico Mission.

CONFERENCE OF HELPERS.

MR. HOWLAND, under date of December 3, gives the following hopeful report:

"We have just held our annual meeting and combined with it a conference of the native workers. In accordance with the decision in Chihuahua last April, Mr Case came as delegate from the Northern Mission and his presence was a great help and stimulus. We opened on Thursday (Thanksgiving Day) with a report from the workers. Could you have heard it, I am sure you would have felt that we had much reason for giving thanks. Although there is not much that makes a showing in the form of statistics, still it was encouraging to see that the seed is being sown very widely and that it is already giving some fruit. My purpose has been to establish a circle of work by putting men in the principal places, from here south to Lake Chapala, then east to La Barca, then north to the main road from Lagos, and then back to Guadalajara. This line is practically established and includes a population of more then 180,000, or as many as in the whole state of Chihuahua, not counting our work here in the city.

"Most of our workers have had few educational advantages, but they are sound Christian men and we believe they are doing good work for the Master. We are becoming more and more settled in our conviction that the best way to work is to send men to a place to live quietly but doing all they can to awaken an interest in the truth and judiciously distributing the Bible and tracts. The name 'Protestant' is like a smallpox flag in the villages; the people even avoid the street in which the 'emissary of the devil' lives. In many places the mere sight of a Protestant is like a red flag to a bull — the signal for a fierce onslaught. In one large village our men have had to flee several times and have never been able to remain, but we have now had a man and his family

there for more than a month, almost under the shadow of the great parochial church. They buy small quantities of charcoal and wood and retail it, seeking opportunities to talk of religious subjects."

CHARACTER OF THE HELPERS.

"For this first sowing the principal requisite is an earnest, Christian spirit. In fact, as far as I can judge, men of little education often accomplish more than others. They attract less attention and hence excite less opposition. They are also less liable to become entangled with the godless, gaming, and vicious class that has broken with the Romish Church and often seeks to ally itself with us at once. Many very interesting incidents occur in the work. In many places we leave the 'seed of the Word' in the shape of a Bible; this is 'watered' by frequent visits, and the house in which it is placed often becomes a centre in which various people gather to read or talk of holy things.

"One of our workers, on his way to the conference, lost his road and entered a defile that is infested by bandits. Here he was seized by a company of soldiers who were looking for the robbers and who suspected him of being one of the band. They questioned him very sharply, but his straightforward answers and the fact that he was unarmed convinced them of his innocence. They, however, took him with them for quite a distance and he improved his opportunity to talk to them of the gospel. When at last they permitted him to go, all dismounted and he spoke to them for more than a quarter of an hour about repentance and faith in Christ. Before separating, the captain bought a Testament and all received tracts. He says that as he looked back after having gone quite a distance, he could see that the horses were taking their own gait; all were intently reading. He was really in some danger, for a ranchman was shot, only a few days before, by these same soldiers on the mere suspicion of being one of the robbers.

"Friday was devoted to examinations on the book of Genesis. I have become more and more impressed with the great need our workers have of studying the Bible more thoroughly, and as it is impossible to bring them all here to study with me, I decided to try a system of study that could be carried on by themselves, with occasional examinations to ensure fidelity. Early in September I prepared a little tract consisting of an introduction to the Bible, giving divisions, books, etc., with questions on Genesis. The questions are quite general and most of them very simple, their only object being to call attention to the principal points, for I have found that men who are unused to study often read with little understanding and often fail to note what is of most importance. The examinations passed off quite well and showed that good work had been done. For the six months to come I have chosen the Epistle to the Romans and shall soon put in their hands an introduction, analysis, and questions. Friday evening was devoted to a session of the 'Christian Literary Society,' a debating society that was established about two years ago. The discussion was on the question whether a lie is ever justifiable. Saturday morning we had a general discussion on the question, 'What attitude should we maintain toward the Romish Church?' It was very interesting and instructive to hear the opinions of those who were born and brought up in that church, but who are now devoting all their energies against it. In the afternoon the subject was 'Temperance,' taken in its widest sense but with especial reference to the use of liquors. At the close of the discussion a committee was appointed to prepare a constitution, etc., for a temperance society.

"This closed the conference. In the evening was a preparatory lecture and on the Sabbath we held the usual services, Mr. Bissell preaching in the morning and Mr. Case in the evening, and closed with communion in the evening. Three persons were received as members. All the members seemed interested and animated, and I am sure good will result from the meetings."

Notes from the Wide Field.

AFRICA.

THE RELIEF OF EMIN BEY. — Just now the world is interested in efforts made for the relief of the learned and brave lieutenant of General Gordon, Dr. Emin Bey, the German naturalist and explorer, who has been for some years in the heart of Africa superintending the province of which he was given direction by the Egyptian government before General Gordon's death. Letters have been received from Dr. Emin showing that he is still holding his own and has done much for the development of the province and for the suppression of the slave-trade. In a letter dated Wadelai, January 1, 1886, he speaks of himself as practically cut off from the civilized world since April, 1883. Wadelai is about one thousand miles south of Khartoum, between Gondokoro and Albert Nyanza. He then hoped to be able to defend himself until help should arrive from the North or, failing in this, to fight his way to the South through Uganda. He speaks of his great confidence in the trustworthiness and ability of the negro, and says that his experience had taught him "that the black race is second to none in capacity and excels many others in unselfishness." Another letter has been received from him dated the seventh of July last in which he asks for succor; not for an armed force, but for supplies, including ammunition for his own forces. The English government, in view of its relations to General Gordon and his movements in the provinces of the Soudan, feels no little responsibility for the position in which Emin Bey is now placed, and is taking into consideration plans that have been proposed for his relief. Joseph Thomson has proposed that an expedition non-military in character should be started from Zanzibar, composed of half a dozen white men with either four or five hundred porters, or fifty or a hundred camels and donkeys. He thinks that such an expedition could deposit ample supplies for the relief of Emin Bey, and between the two routes suggested, that by Uganda and the one by Masai-land, Mr. Thomson decidedly prefers the latter. The English papers are discussing the question as to which route should be taken, and among other proposals the route by the Congo and the Mobangi has been named. Mr. Stanley prefers the route by Uganda with which he is so well acquainted, and it is believed that with his knowledge of Mwanga's father, Mtesa, and his influence in Central Africa he could persuade the villainous young monarch of Uganda to allow the expedition to pass. The civilized world, and especially the friends of missions, will await with great interest the progress of this expedition, which it is hoped Mr. Stanley himself will lead. If, in addition to furnishing relief to Emin Bey, something could be done to establish English prestige in Central Africa and to put a check upon the atrocities of Mwanga, the world would have great occasion to rejoice.

It has been proposed, in case Mr. Stanley leads an expedition by way of Uganda and Albert Nyanza, that a supplementary expedition be sent under Mr. Thomson over the route favored by him, thus doubling the chances of affording relief to Emin Bey. Mr. Thomson could use camels and mules, animals that would not be available on the other route. It is reported that Mr. Thomson is ready to start on a few days' notice for the organization of the expedition. The Egyptian government has contributed $50,000 towards the expenses of the undertaking.

P. S. — A telegram from London, January 14, announces that Mr. Stanley has chosen the route by the Congo, and the expedition will leave London January 20.

EVACUATION OF STANLEY FALLS STATION. — This station of the Congo Free State has been the extreme point on the upper waters of the river occupied by the forces of the new State and is about 1,000 miles above Stanley Pool. No missionary society has commenced work there. It seems that in August last a female slave took refuge from her Arab master at the station and a demand for her return was refused. Shortly after

the Arabs attacked the station and the result of the three days' conflict was that the attacking party lost sixty men killed and that though the Free State forces, apparently few in number, fought well and were not at all defeated, yet their ammunition giving out they took to their boats, set fire to the station, and retreated down the river. It is reported that the natives detest the Arabs and would gladly be under the protection of the white people. It is surmised that this and other disturbances along the Congo may have had something to do with Mr. Stanley's sudden recall from America.

The Revival on the Congo. — Our brethren of the Baptist Missionary Union report that at Banze Manteke, the place where the great religious awakening began, Mr. Richards hopes soon to baptize about thirty of the converts and form them into a church, the other converts to await the organization of the church. Thirty-five persons were baptized at Makimbungu in September. At Patabala eight have professed conversion, but the chief has set himself against the progress of the gospel.

Mpwapwa. — The conversion at this mission-station of some natives, for whom Rev. Mr. Cole labored diligently, leads him to write: "Day before yesterday I walked up and down the garden, crying aloud, 'Glory to God! glory to God! Truly the Son of man hath still power on earth to forgive sin!'" Mr. Cole reports in detail the story of the few converts who had given him great occasion for joy. Dr. Baxter also reports an incident of one convert which shows that an African's conscience may be very tender. Dr. Baxter's cook, who was recently baptized, had been blameless in conduct, but he recently took a little oil out of a tin which was in his charge, and at first said it was some other oil. Shortly after he was led to repent most bitterly of his sin, and after a morning service, when the people were about to scatter, he rose and asked them to be seated, and then told them that he had never been accused of stealing, but that during the past week he had done very wrong. He wished to confess his sin before them all and to seek pardon of God. Such a case indicates a very hopeful class of people for whom the missionaries are laboring.

Congo Mission. — The $20,000 needed to repair damages caused by fire to the Baptist Mission at Stanley Pool have been already raised, and the society is going forward with its work with renewed hope. *The Baptist Missionary Herald* reports that this incident is but a repetition of what took place after the great fire at Serampore on the twelfth of March, 1812, when within $50 the amount needed to replace the buildings destroyed was given by English Christians. At that time, multitudes who had scarcely heard of the work of missions were brought to think of its needs and to pray for its success, and the result was a large increase in missionary enthusiasm. May this be the result of the recent awakening to the wants of the Congo Mission.

INDIA.

The Rev. J. Smith, of India, a missionary of the London Society, in writing to the *Chronicle* of the evangelistic work in which he was engaged, speaks of an occasion when large numbers of people were assembled, remaining together for a fortnight, the first week being occupied by religious services and the second by amusements. He reports that during their services they were on one occasion reinforced by some of the native Christians connected with the Satara station of the American Board. These helpers formed a band of singers and the service was a *kirttan* such as our missionaries have frequently described. Mr. Smith speaks quite warmly of the value of these services and of the efficiency of this form of Christian work.

Temperance Movement in the Konkan. — *The Dnyanodaya* reports a most interesting awakening on the subject of temperance among the people of the Konkan. It appears that the Marathas of the Thana and Colaba districts have imposed very strict caste rules against drinking, fixing a fine of 50 rupees upon the offence, and excommunication in default of payment. The rules cover the making, sale, or use of intoxicating liquors. One gathering is reported in which 2,000 farmers pledged themselves to adhere

to these rules. It is alleged that, in view of the decided decrease in the sale of liquors, not only the dealers but the government authorities have become alarmed and are actively interfering against the movement. The revenue from the sale of liquors in the Colaba district alone is about $120,000 a year and the magistrates naturally do not like to see their receipts diminishing. But it would be a burning shame if the officials appointed by English law should do anything to weaken the force of this beneficent movement. It is pleasant to record an instance in which caste rules have proved helpful to the people.

Pilgrimages to Puri. — *The Bombay Gazette* reports that owing to an outbreak the government has deemed it necessary to close one of the most important routes to the sacred city of Puri celebrated for its temples of Jaganath (Juggernaut). This puts the pilgrims to this shrine, who sometimes number 300,000, to serious inconvenience, but it will not prevent their going. The theory of their religion is that the greater the difficulties in the way the greater the merit. Even the peril from cholera, a specially grave peril this year, will probably not deter the devotees from their toilsome journey. But they reason that the god will be all the better pleased with them for this facing of disease and death in his honor. The government, however, is seriously troubled over the probable spreading of the scourge through the coming together of so many pilgrims.

BURMA.

A Buddhist Revolt. — *The Free Church of Scotland Monthly* gives a letter from Rangoon describing the religious motive underlying the revolt in Burma. The account given of the conduct of the Christians in the trying circumstances is most encouraging. The writer says: —

"This insurrection is purely Buddhist. The priests have led their men on the battle-field — a thing unprecedented in history. It is Buddhism in arms against Christianity. Of course the rebels especially gnash their teeth against our Karen Christians, but in every case the Karens have shown how a man fights whose heart is nerved by a perfect trust in the Lord of hosts. Would to God you could see our Karens now! I have never seen such quiet assurance of faith in God as nerves their hearts now. Ten years of preaching would never build them up in faith as the wonderful deliverances God has wrought for us in these bloody days. One of my ordained preachers has been shot at in my presence five times. The last two shots were fired at twelve feet (I measured it). God's work for the Karens has been so wonderful that they now often say: 'We now know we have a God fit to be trusted, and infinitely greater than we had supposed.'

"Oh, if you could hear the prayers and speeches of a Karen levy when marching to the attack! The evening before an attack, one rough, uneducated man prayed: 'O Lord, I need no lawyer or intercessor to plead my case with you when I ask you to bless this levy to-morrow. *You* know this insurrection was raised by the *poongies* (priests) against *you*. They could not reach up to overthrow your throne in the heavens, and so they try to hurl you from your church in Burma. It is for your *own* self-interest to help us, for they hate us only because they first hated you, our glorious Head. To-morrow give us cool heads, strong arms, and steady fingers on our triggers, and give us a chance to measure with these idolaters, not our weapons or our bravery, but their wooden gods against our glorious Jehovah.'"

CHINA.

France and Romanism in China. — There seems to be some progress toward the settlement of difficulties which have long existed between the Chinese government and Roman Catholic missions within the empire. There has been little hostility among the Chinese to Christianity as such, but an intense bitterness has been developed against the way in which certain Roman Catholic ecclesiastics, and especially French

officials, who have assumed a protectorate over Catholic converts, have exercised their functions. When Prince Kung said to Sir Rutherford Alcock, then British minister at Peking: "If you could only relieve us of missionaries and opium all would be well," the prince had in mind the diplomatic difficulties in which China was continually involved by the action of French ambassadors in the defence of Roman Catholic propagandists within the empire. It was this desire to escape the impertinent interference of France on all occasions that led the imperial authorities to desire ardently the residence of a diplomatic representative of the Pope at Peking. But M. de Freycinet has overawed the Pope, threatening him with the loss of revenue in France, and, consequently, the appointment of Monseigneur Agliardi as papal legate has been revoked. The French have, however, yielded a point which, it is said, the Catholic missionaries were ready to yield long ago. The Catholic cathedral at Peking, called Peh-tang, was situated close upon the palace grounds of the emperor, and its tower overlooked the imperial gardens. It is impossible for those not familiar with Chinese notions, not to say superstitions, to understand what an offence, in the eyes of the Chinese, was the proximity of this cathedral, with its high tower. It was regarded as an insult to their sovereign, a flaunting menace to all their rights and institutions. Offers of other sites were made, and large sums were promised in case of removal. After a while the ecclesiastics became convinced that it would be far better to acquiesce in the wish of the Chinese and allay the cause of irritation, but then the French interfered, claiming that as the church properties were restored by the sword of France, France had a voice in their disposal. The diplomats seemed to prize the cathedral in proportion to the degree of offence it gave to the Chinese, and they determined to maintain it at all hazards. Later advices, however, show that a better spirit has prevailed and that French opposition to the transfer has been withdrawn. We trust this is the case and that France will, before long, see the folly as well as the injustice of arrogating to itself the position of protector of Roman Catholic missions in general.

SOUTH SEAS.

MARE. — The interference of the French officials with the missionaries on the island of Mare has been heretofore reported. Rev. John Jones, in a communication in the *Chronicle* of the London Society, says that "the teachers and others still remain exiled. It is certainly a disgrace to a country like France to keep men in prison on purely religious grounds. Where is their boasted liberty?" Notwithstanding all this persecution the native Christians are manifesting much energy and, secretly and unasked, they have brought their contributions in small sums to the agents of the London Society, amounting already to more than $100. This is a sure indication of the sincerity of their faith.

NEW HEBRIDES. — The Annual Synod of the Presbyterian churches of the New Hebrides group was held in Tanna in June and July last. A new sailing-vessel to aid the *Dayspring* was deemed necessary. According to the account in *The Presbyterian Record* the reports from the various stations were of the most cheering description. Efatè will erelong be Christian. Large numbers are joining the church and still larger numbers attend worship. Very gratifying intelligence was presented from Pele, Mataso, and Mai. The Mai teachers have been located only for two years, yet all the people are now under instruction. The people of Epi are now privileged to read the Gospel of Mark in their own language. The Synod adopted an earnest protest against French aggression on the New Hebrides, especially the establishment of a military station at Havannah Harbor. From Efatè, Rev. Mr. Mackenzie reports the erection of a new church edifice at Evakor station. It cost about £100. The natives contributed £50 in money. The other fifty were made up of the proceeds of arrowroot, and four contributions from Nova Scotia. All the work on the building was done by the natives with-

out pay. The sum of thirty-two pounds (the proceeds of arrowroot) were paid for printing the Gospel of John. All the usual services and work have been kept up regularly. Several of the young men can read intelligently any part of the "Peep of Day," and translate a chapter of the Bible. These young men conduct Wednesday-evening prayer-meetings. Two help to teach in the children's school. The young men are thus accustomed to work, and the ignorant are taught.

Miscellany.

BIBLIOGRAPHICAL.

Ling-Nam; or, Interior Views of Southern China; Including Explorations in the Hitherto Untraversed Island of Hainan. By B. C. Henry, A.M., author of "The Cross and the Dragon." London: S. W. Partridge & Co.

The author of this work is a missionary of the American Presbyterian Board, who gives in this comely volume of 511 pages a narrative of personal experience and adventure in regions inhabited by multitudes of Chinese and aboriginal tribes. The book makes them better known and more justly estimated. The descriptions of natural scenery are at once clear and graphic, and the author's good taste in apt expression and timely transition in scenes and subjects prevents satiety in his readers. There is interspersed everywhere much useful information regarding the people, their ways, customs, daily life, moral qualities, and bearing toward "the stranger from afar."

In regard to the island of Hainan, the chief interest is due to the fact of its being entirely unknown.

It was in the spring of 1882 that "the first attempt to travel inland was made by Mr. C. C. Jeremiassen, a Danish gentleman, who is devoting himself, unaided, to independent missionary work for the people of the island." Our author made extensive journeys through the interior of the island with this gentleman, an account of which he gives us in these chapters. They must be read to be appreciated. The sections on the Hakkas and the aboriginal tribes, called the Lees, are of absorbing interest, and the varied experiences of the travelers among these people are full of valuable suggestion to future explorers and Christian workers.

It is said that a mission of the Jesuits was opened on Hainan as early as 1630, which was suppressed after fifty years by the Chinese government. Chief among its interesting objects is the old cemetery, which contains "hundreds of monuments, having the cross plainly engraved with the names of deceased converts, all indicating that Romanists had a large following in the island."

Our author states that the principal import trade at the port of Hoi-how is in opium, which comes in legalized through European houses, but is smuggled in by the Chinese. The country is flooded with the drug, and its ravages are evident on every side.

What is to be done toward Christianizing these destitute tribes, and by what methods of missionary comity is the Church to divide the work so that its funds shall do the utmost of good? How loud and imperative the appeal made to every Christian heart by the open door and the marvelous facilities of access to great tribes of people hitherto thought inaccessible and practically unknown! Running as a thread through the book before us is the overwhelming fact that this great people, despite the power and Godhead manifested in the glorious works of nature about and above them, is in gross ignorance of spiritual religion, yet living daily in sins committed against the light of reason and conscience. Let it be remembered that this book only gives us a sample of what is actually existing through the length and breadth of a vast empire, comprising about one tenth of the earth's surface and one fourth or one fifth of its whole population. C. C. B.

A Budget of Letters from Japan: Reminiscences of Work and Travel in Japan. By Arthur Collins Maclay. New York: A. C. Armstrong & Son. pp. 392. Price, $2.

Mr. Maclay was a teacher in Japan for several years, commencing in 1873, and he has here put together in the form of letters the results of wide and careful observations of the country and its people. The volume is interesting and instructive. Though shorter than most of the treatises on Japan, and by no means formal in its treatment of the matters coming under review, we know of no book in which there is more condensed information about the ways of the people and the sights and sounds which greet a stranger in Japan. The account given of the moral tone of the great body of foreigners resident within the empire is not cheering, and the reasons are plainly set forth why, on the part of these foreigners, there is so much secret and open criticism of the missionaries. A full chapter is devoted to an account of the missionary work, showing the power of the gospel over the hearts of the Japanese. The book is to be heartily commended.

The Dragon, Image, and Demon; or, The Three Religions of China: Confucianism, Buddhism, and Taoism; giving an Account of the Mythology, Idolatry, and Demonology of the Chinese. By Rev. Hampden C. DuBose, fourteen years a missionary at Soochow. New York: A. C. Armstrong & Son. 1887.

This very interesting book is an account of what a man who daily walks to and fro among idolaters has seen and heard. It was written in the hope of giving some impetus to Christian missions in China. The author, when a boy of six years, read a book about Robert Moffat and it took full possession of his soul. He resolved to go to the heathen. He trusts that his own book "will follow every Christian boy that reads it, like a policeman." He adds: "We now need three thousand ordained men to go 'two and two' to the sixteen hundred walled cities of the Chinese Empire. How many might give $1,000 a year to support a married missionary! How many churches might send out their own man! The *finance of missions* needs to be placed on a more definite basis."

Any reader may here gain definite and abundant knowledge of the mental and religious life of China. The three religions are described as in partnership: all three are national, one man worships in three temples, many of the gods are the same. Confucianism, the religion of the learned, knows no Creator. Buddhism, too, is atheistic, and Taoism is the worship of spirits, good, bad, and indifferent. Some of the myriad idols, from the god of literature down to the god of measles and the lice-god, are duly set forth in vivid descriptions and in the 460 illustrations which make this volume a veritable picture-book.

Nothing better could be desired for Sunday-schools and mission-circles as giving a glimpse into the dreary labyrinth of puerile superstitions and fanciful absurdities which make up the religion of China. The high notions of virtue and propriety taught in the classics are shown to be in painful contrast with the real life of the people. Mere philanthropy should impel a noble spirit to hasten to their rescue. Much more a Christian heart, alive to the divine simplicity, the saving power, and the blessedness of the religion of Jesus, should give itself to labor and to prayer for China, whether at home or on Chinese soil.

Notes for the Month.

SPECIAL TOPIC FOR PRAYER.

For a spiritual blessing upon schools, colleges, and all seminaries of learning in our own land and in all lands, so that from these institutions may come men and women of sound learning and of deep devotion, to do the needed work for God's kingdom both at home and abroad.

The Special Day of Prayer for Colleges falls this year upon Thursday, January 27.

ARRIVALS AT STATIONS.

November 11. At Mardin, Eastern Turkey, Dr. D. M. B. Thom and wife, Miss Maria G. Nutting, and Miss Helen L. Dewey.

November 20. At Cesarea, Rev. Wm. S. Dodd, M.D., and wife.

December 7. At Broosa, Western Turkey, Rev. Lyndon S. Crawford and wife.

For the Monthly Concert.

[Topics based on information given in this number of the *Herald*.]

1. A conference of helpers in Mexico. (Page 67.)
2. The war in East Africa. (Page 58.)
3. Progress among the Zulus. (Page 57.)
4. Religious awakening at Marsovan. (Page 59.)
5. All-Souls' festival in China. (Page 61.)
6. A Christian association in China. (Page 62.)
7. New churches in Japan. (Page 64.)
8. The island of Kiushu, Japan. (Page 65.)
9. Tidings from Micronesia. (Page 66.)

Donations Received in December.

MAINE.

Cumberland county.		
Gorham, 1st Cong. ch. and so.	27 53	
Portland, High-st. ch.	225 06	
No. Yarmouth, Cong. ch. and so.	12 89	265 48
Franklin county.		
Farmington Falls, Cong. ch. and so.		5 79
Hancock county.		
Bluehill, Cong. ch. and so.	9 00	
Castine, M. J. and M. F. Cushman,	5 00	14 00
Kennebec county.		
Augusta, So. Cong. ch., 202.87 (the sum of 58.50, ack'd in April *Herald* from Bangor, should have been ack'd from So. Cong. ch., Augusta),		202 87
Lincoln and Sagadahoc counties.		
Newcastle, Mrs. S. Wilson,		4 00
Oxford county.		
Bethel, 1st Cong. ch. and so.		13 38
Penobscot county.		
Bangor, Hammond-st. ch.	105 00	
Hampden, Cong. ch. and so.	4 77	109 77
Union Conf. of Churches.		
North Waterford, Daniel Warren,		30 00
York county.		
North Berwick, Mrs. S. S. Drake,		5 00
		650 29

NEW HAMPSHIRE.

Cheshire co. Conf. of Ch's. W. H. Spalter, Tr.		
Walpole, 1st Cong. ch.		13 00
Grafton county.		
Bristol, Cong. ch. and so.	[illegible] 00	
West Lebanon, Cong. ch. and so.	41 86	56 86
Hillsboro' co. Conf. of Ch's. George Swain, Tr.		
Manchester, J. W. J.	[illegible] 00	
Milford, William Gilson,	[illegible] 00	
Nashua, 1st Cong. ch., 100; Pilgrim Cong. ch., 100,	200 00	
New Ipswich, L. Lincoln,	[illegible] 00	230 00
Merrimac county Aux. Society.		
Bradford, A friend,	1 00	
Concord, South Cong. ch.	153 74	
Franklin, Cong. ch. and so.	[illegible] 00	
Hopkinton, Mrs. H. French,	2 00	
Pittsfield, Cong. ch., 52.28; Mrs. Ring, 10,	[illegible] 28	249 02
Rockingham county.		
Chester, Emily J. Hazleton,	[illegible] 00	
Newmarket, Cong. ch., 3.50; T. H. Wiswall, 10,	13 50	23 50
Strafford county.		
Great Falls, 1st Cong. ch. and so.	[illegible] 00	
Wakefield, Cong. ch. and so.	[illegible] 00	34 00
		[illegible] 8

VERMONT.

Legacies. — Bedford, Sarah Walker, by Clinton French, Ex'r,		50 00
		656 38
Addison county.		
Vergennes, Cong. ch. and so.		15 00
Caledonia co. Conf. of Ch's. T. M. Howard, Tr.		
St. Johnsbury, So. Cong. ch., 399.97; No. Cong. ch., 5; Friends for ch. in Panagurishte, 20,		424 97
Chittenden county.		
Essex, Cong. ch. and so., 8; Cash, 2.60,		10 60
Essex county.		
Island Pond, Cong. ch. and so.		10 00
Franklin co. Aux. Soc. C. B. Swift, Tr.		
East Berkshire, Cong. ch. and so.	1 50	
Franklin, Cong. ch. and so.	2 76	
Georgia, A friend,	5 00	
St. Albans, Cong. ch. and so.	16 93	
Scranton, Cong. ch. and so.	18 55	44 74
Orange county.		
Chelsea, Cong. ch. and so.	59 86	
East Braintree, Cong. ch. and so.	5 00	
Thetford, 1st Cong. ch. and so.	5 01	69 87
Orleans county.		
Glover, Cong. ch. and so.	18 00	
Newport, Christmas offering,	10 00	
North Troy, Cong. ch. and so.	11 18	39 18
Rutland county.		
Benson, J. Kent,		2 00
Washington county Aux. Soc. G. W. Scott, Tr.		
Northfield, Cong. ch. and so.	10 28	
Worcester, Cong. ch. and so.	6 75	17 03
Windham county Aux. Soc. H. H. Thompson, Tr.		
Brattleboro', Cen. Cong. ch., m. c., 25.92; H., 10,	35 92	
West Brattleboro', Cong. ch. and so.	16 18	52 10
Windsor county.		
Norwich, Cong. ch. and so.	10 00	
Springfield, L. Whitcomb,	12 00	22 00
		707 49

MASSACHUSETTS.

Barnstable county.		
Harwich, Cong. ch. and so.	8 92	
Wellfleet, Cong. ch. and so.	20 00	
Yarmouth, 1st Cong. ch. and so.	90 00	118 92
Berkshire county.		
Adams, Mrs. H. E. Smith, for Tung-cho,	10 00	
Curtisville, Mrs. G. E. D.	5 00	
North Adams, 1st Cong. ch. and so.	43 35	
Pittsfield, 1st Cong. ch., 50; South Cong. ch., 16.59,	66 59	
Sheffield, Cong. ch. and so.	4 25	

So. Williamstown, Cong. ch. and so. 21 00
Williamstown, 1st Cong. ch. and so. 49 47——199 66
Bristol county.
East Taunton, Rev. E. W. Allen, 1 70
Fall River, Cen. Cong. ch. 256 03
Taunton, Trin. Cong. ch., to const. E. E. RICHARDS and W. H. FOX, H. M. 230 00——487 73
Brookfield Asso'n. William Hyde, Tr.
Brookfield, Cong. ch. and so. 100 00
Hardwick, Cong. ch. and so. 8 35
West Brookfield, Cong. ch. and so. 28 [illegible]——136
Dukes and Nantucket counties.
Edgartown, Cong. ch. and so. 17 [illegible]
Essex county.
Andover, A friend, 50
Methuen, 1st Cong. ch. 6 00
North Andover, Cong. ch. and so. 65 00——71 [illegible]
Essex county, North.
Haverhill, Centre Cong. ch., to const. Rev. E. C. HOLMAN, H. M., 84; Mrs. A. B. Kimball, 5, 89 00
West Newbury, 2d ch., A friend, 10 00——99 00
Essex co. South Conf. of Ch's. C. M. Richardson, Tr.
Lynn, 1st Ch. of Christ, 13 25
Middleton, Cong. ch., add'l, 6 00
Salem, Tabernacle ch., m. c. 21 42
Topsfield, Cong. ch. and so. 71 25——111 92
Franklin co. Aux. Society. Albert M. Gleason, Tr.
Ashfield, Rev. H. T. Perry, 5 00
Bernardston, Cong. ch. and so. 1 00
Buckland, Cong. ch. and so. 12 20
Greenfield, 2d Cong. ch. 33 98
Northfield, Trin. Cong. ch. 20 00
Shelburne, Cong. ch. and so. 50 00
South Deerfield, Cong. ch. and Sab. sch. 12 54
Sunderland, 1st Cong. ch., with other dona., to const. H. G. SANDERSON, H. M. 50 00——235 69
Hampden co. Aux. Society. Charles Marsh, Tr.
Chicopee, 3d Cong. ch. 3 04
Holyoke, 1st Cong. ch., 12; 2d Cong. ch., 229.15, 241 15
Longmeadow, Cong. ch. and so., m. c. 21 65
Mitteneague, Cong. ch. and so. 15 00
Monson, Cong. ch., 33.02; E. F. Morris, 100, 133 02
Palmer, Un. Ev. Cong. ch. 41 40
Springfield, Memo. ch., 76; Hope ch., 55; Olive Cleveland Clarke, aged 101 years, 5, 136 00
South Hadley Falls, Cong. ch. and so. 16 75
Westfield, 1st Cong. ch. and so. 110 18——718 19
Hampshire co. Aux. Society.
Amherst, 1st Cong. ch. [illegible]
Easthampton, Payson ch. [illegible]
Enfield, Cong. ch. and so. 57 7
Hadley, Russell ch., m. c. 12 [illegible]
Haydenville, Cong. ch. and so. 12 [illegible]
No. Hadley, Cong. ch., for Smyrna, 1 [illegible]
Northampton, Ed. Ch. Benev. Soc., 34.21; A. L. Williston, 500; H. J. Edwards, 10, 544 [illegible]
South Hadley, 1st Cong. ch. [illegible]
Middlesex county.
Burlington, Cong. ch. and so. 11 [illegible]
Cambridgeport, Prospect-st. ch., 282.77; Wood Memo. ch., 7.05. 289 82
Framingham, Plymouth ch. and so. [illegible]
Holliston, Cong. ch. and so. [illegible]
Hopkinton, Cong. ch. and so. [illegible]
Lexington, Hancock ch. [illegible]
Lowell, George F. Willey, 7 [illegible]
Malden, 1st Cong. ch. and so. 1 [illegible]
Maynard, Cong. ch. and so. [illegible]
Newton, Eliot ch. and so. [illegible]
Reading, Cong. ch. and so. [illegible]
Sherborn, Pilgrim ch. and so. [illegible]
Wakefield, Cong. ch., to const. Rev. W. H. BRODHEAD, H. M. [illegible]
Middlesex Union.
Acton, Cong. ch. and so. [illegible]
Ayer, Cong. ch. and so. [illegible]
Leominster, Cong. ch. and so. [illegible]
Littleton, Cong. ch. and so. 10 00
Pepperell, Cong. ch. and so. 21 25——98 08
Norfolk county.
Brookline, A friend, 10; A friend, 2, 12 00
Cohasset, Cong. ch. and so. 72 22
Dedham, 1st Cong. ch., m. c. 36 05
Medfield, Mystic ch. and so. 149 45
Norfolk, Cong. ch. and so. 2 70
Quincy, Washington-st. ch. 10 00
South Weymouth, Union ch. and so. 130 54
Wrentham, Miss Jemima Hawes, 100 00——512 96
Old Colony Auxiliary.
Fairhaven, 1st Cong. ch. and so. 38 51
Westport, Pacific Un. ch. 15 00——53 51
Plymouth county.
Abington, 1st Cong. ch. 17 39
East Bridgewater, Un. ch. and so. 18 39
Marion, Cong. ch. and so. 5 53
North Middleboro', Cong. ch. and so. 54 85
Plymouth, 2d Cong. ch. and so. 4 00
Rockland, Cong. ch. and so. 67 00——167 16
Suffolk county.
Boston — Summary for 1886: —
Old South church, 7,975 00
do. to Woman's Board, 529 00--8,504 00
Central ch. 4,306 68
do. to Woman's Board, 811 13--5,117 81
Park-st. ch. 4,174 84
do. to Woman's Board, 770 00--4,944 84
2d church (Dorchester), 2,390 87
do. to Woman's Board, 863 11--3,253 98
Mount Vernon church, 2,347 72
do. to Woman's Board, 518 00--2,865 72
Union church, 388 11
do. to Woman's Board, 1,552 35--1,940 46
Shawmut church, 1,304 10
do. to Woman's Board, 565 00--1,869 10
Phillips church, 617 50
do. to Woman's Board, 740 00--1,357 50
Eliot church, 757 71
do. to Woman's Board, 414 79--1,172 50
Walnut-ave. church, 757 84
do. to Woman's Board, 110 25——868 09
Winthrop church (Charlestown), 419 91
do. to Woman's Board, 222 00——641 91
Central ch. (Jam. Plain), 200 00
do. to Woman's Board, 241 50——441 50
Berkeley-st. ch. 203 18
do. to Woman's Board, 238 25——441 43
Brighton church, 203 42
do. to Woman's Board, 175 00——378 42
Highland church, 187 08
do. to Woman's Board, 171 32——358 40
Immanuel church, 126 57
do. to Woman's Board. 222 68——349 25
Village ch. (Dorchester), 148 97
do. to Woman's Board, 148 00——296 97
So. Evang. ch. (W. Roxbury), 221 56
do. to Woman's Board, 38 50——260 06
Maverick ch.
do. to Woman's Board, 224 00——224 00
Trinity ch. (Neponset), 28 29
do. to Woman's Board, 44 50——72 79
1st church (Charlestown), 50 00
do. to Woman's Board, 19 00——69 00
Pilgrim church, 60 00——60 00
Boylston church, 2 96——2 96
Miscellaneous to Woman's Board, 127 00
Legacies " " 100 00
"An Old Contributor," 100; A Christmas gift, 100; A friend, 10; A friend, 5; A friend, 5; A friend, 3; Other donations and legacies, particulars of which have been acknowledged, 3,566.46 3,789 46
39,507 15
Acknowledged elsewhere, 37,798 27
1,708 88
Chelsea, 1st Cong. ch. 42 25--1,751 13
Worcester county, North.
Athol, Cong. ch. and so. 42 25
Gardner, 1st Cong. ch. and so. 10 78
Phillipston, Cong. ch. and so. 41 32
Templeton, Ladies' For. Miss'y Asso'n, 13 20
Westminster, 1st Cong. ch. and so. 28 00

Winchendon, North Cong. ch. and so. 20 32——155 87
Worcester co. Central Asso'n. E. H. Sanford, Tr.
Berlin, Cong. ch. (of wh. m. c., 8.52), 20 19
Leicester, 1st Cong. ch. and so. 75 69
Princeton, Cong. ch. (80 for India), 88 80
Rutland, Cong. ch. and so. 4 10
West Berlin, "F. R." 5 00
Worcester, Union Cong. ch., 124.47; Old South ch., 25.76; Pilgrim Cong. ch., 9.83; David Whitcomb, 1,000; Mrs. Mary S. Porter, 100, 1,260 06--1,453 84
Worcester co. South Conf. of Ch's. Amos Armsby, Tr.
Northbridge, 1st Cong. ch. and so. 24 00
Upton, 1st Cong. ch. and so. 49 60——73 60
8,662 76

Legacies. — Boston, Charles Nichols, by John P. Nichols, Ex'r, 1,000 00
Boston, Gardner Edmands, by George W. Basford, Ex'r, 451 93
Boston, Mrs. A. J. Batcheller, add'l, by Tyler B. King, Adm'r, 91 13
Leicester, Mrs. Selina H. Sprague, by H. H. Kingsbury, Ex'r (thro' Cong. ch.), 50 00
Monson, Andrew W. Porter, by E. F. Morris, Ex'r, 1,100 00
Newburyport, Elizabeth H. Denny, by Abiel Abbot, Ex'r, 100 00--2,793 06
11,455 82

RHODE ISLAND.

East Providence, Cong. ch. and so. 25 00
Providence, Pilgrim Cong. ch. 20 00——45 00

CONNECTICUT.

Fairfield county.
Bridgeport, 2d Cong. ch., 70.65; Olivet Cong. ch., 10.50, 81 15
Green's Farm, Cong. ch. and so. 77 00
Greenwich, 2d Cong. ch. and so. 224 21
Monroe, Cong. ch. and so. 48 50
North Greenwich, Cong. ch. and so. 58 88
Westport, Cong. ch. and so. 12 46—502 20
Hartford county. E. W. Parsons, Tr.
Berlin, 2d Cong. ch. 59 75
Bloomfield, Cong. ch. and so. 13 00
East Hartland, Cong. ch. and so. 11 00
East Avon, Cong. ch. and so. 25 00
Farmington, Cong. ch. and so. 128 84
Hartford, 1st Cong. ch., 876.76; 4th Cong. ch., 50; "W.," 10, 936 76
Kensington, Cong. ch. and so. 20 49
New Britain, 1st Ch. of Christ, 294.23; South Cong. ch., to const. William H. Hart, H. M., 194.49, 488 72
Plainville, Cong. ch. and so. 119 27
Plantsville, Cong. ch. and so. 172 73
Poquonock, Cong. ch. and so. 59 78
Rocky Hill, Cong. ch. and so. 15 00
South Windsor, 1st Cong. ch. and so. 30 30
West Hartford, 1st Ch. of Christ, 119 88
Windsor, Cong. ch. and so. 38 10
Windsor Locks, Cong. ch. and so. 135 25--2,373 87
Litchfield co. G. M. Woodruff, Tr.
Colebrook, Cong. ch. and so. 18 91
Morris, Cong. ch. and so. 19 10
New Preston, Cong. ch. and so. 19 00
Plymouth, Cong. ch. and so. 51 00
Riverton, Cong. ch., Young People's Soc'y, 5 00
Sharon, Cong. ch. and so. 141 50
Terryville, Cong. ch. and so. 92 00
Torringford, D. N. Lyman, 5 50
Watertown, Cong. ch. and so. 50 58
Winsted, 1st Cong. ch. and so. 3 50
Woodbury, 1st Cong. ch. and so. 40 39--446 48
Middlesex co. E. C. Hungerford, Tr.
Centrebrook, 2d Cong. ch. 22 50
Deep River, Cong. ch. and so. 55 34
Essex, 1st Cong. ch. and so. 28 00
Hadlyme, Cong. ch. and so., 10; W. C. Spencer, 10, 20 00
Haddam Neck, Cong. ch. and so. 1 00
Middlefield, Cong. ch. and so. 45 00
Middletown, 1st Cong. ch. and so. 109 26
Millington, A friend, 4 50
Portland, 1st Cong. ch. and so. 50 70
Westbrook, Cong. ch. and so. 15 00——351 30
New Haven co. F. T. Jarman, Agent.
East Haven, Cong. ch. and so. 24 11
Fair Haven, 1st Cong. ch. (of wh. 50 from Rev. Burdett Hart, D.D., to const. Rev. H. A. Wurrschmidt, H. M., 114.42; Mrs. G. W. Brockett, 60 cts. 115 02
Madison, Cong. ch., m. c. 2 51
Milford, Ply. Cong. ch. 36 82
Mt. Carmel, Cong. ch. and so. 28 02
New Haven, 1st Cong. ch., 452.66; United ch., to const. Rev. R. A. Hume, H. M., 105.25; Ch. of Redeemer, with other dona., to const. W. W. Converse, H. M. 55; Chas. Thompson, 10; Centre ch., m. c., 12.99; Taylor ch., 3.55, 639 45
North Branford, Cong. ch. and so. 17 00
South Britain, Cong. ch. and so. 30 71
Wallingford, Cong. ch. and so 110 91--1,005 16
New London co. L. A. Hyde and H. C. Learned, Trs.
Colchester, 1st Cong. ch. (of wh. 25 for work of Rev. W. W. Sleeper), with other dona., to const. Mrs. S. E. Ransom and A. A. Baker, H. M. 168 10
Goshen, Cong. ch. and so. 106 39
New London, 1st Ch. of Christ, 89.17; do. m. c., 18.58; A friend, 50, 157 75
Norwich, Park Cong. ch., 338.35; J. P. H., 6, 344 35
Westchester, Cong. ch. and so. 19 62——796 21
Tolland co. E. C. Chapman, Tr.
Columbia, Cong. ch., m. c. 3 12
Gilead, Cong. ch. and so., to const. Rev. C. W. Preston, H. M. 50 00
Rockville, 2d Cong. ch. 99 35
Somers, Cong. ch. and so. 80 40
Stafford Springs, Cong. ch. and so. 9 50
Vernon Centre, Rev. E. P. Hammond, for special translation work, 25 00——267 37
Windham county.
Putnam, 2d Cong. ch., to const. T. P. Botham, H. M. 35 60
Wauregan, Cong. ch. and so. 15 15——50 75
——, A friend, 47 48
——, A thank-offering, 5 00
5,845 82

Legacies. — Hartford, Rev. Joel Hawes, D.D., add'l, by E. W. Parsons, 35 25
Marlborough, Mary E. Everett, by D. S. Bigelow, Ex'r, 243.92, less expenses, 183 67
Orange, Mrs. Huldah Coe, add'l, by L. W. Cutler, Ex'r, 28 51
Vernon, Mrs. Lois Cheesebro, by Edward B. Thrall, Ex'r, 34 00——281 43
6,127 25

NEW YORK.

Brooklyn, Pilgrim Cong. ch., 1,104.63; Cen. Cong. ch., 848.28; Cen. Sab. sch., for Bible Reader in Madura, 36; South Cong. ch., 47.12; A friend, 300; Frank Bondetts, 100, 2,436 03
Busti, Eli Curtiss and wife, 10 00
Chateaugay, Joseph Shaw, 4 00
Clifton Springs, A friend, 5 00
Chenango Forks, Cong. ch. and so. 9 17
Deer River, Cong. ch. and so. 5 00
Fort Covington, Miles Fisk, 1 00
Gouverneur, A friend, 3 90
Hamilton, Cong. ch. and so., 17; Mrs. Caroline P. Dielle, 15, 32 00
Lysander, Cong. ch. and so. 17 00
Malone, H. S. House, 10 00
Mount Vernon, B. D., family mis. box for People's College, Japan, 3 00
New York, S. T. Gordon, 150; A friend, 20; Prof. D. S. Martin, 10; A friend, 1, 181 00

Richford, Cong. ch. and so. 5 00
Richville, Cong. ch. and so. 5 50
Rochester, Rev. W. C. and Mrs. M. A. Gaylord, to const. Miss M. E. Gaylord, H. M. 100 00
Rushville, Cong. ch. and so. 3 00
Smyrna, Cong. ch. and so. 100 00
South Hartford, Cong. ch. and so. 6 00
Union Centre, J. T. Brown, 3 40
Watermills, Miss M. Halsey, 80--2,959 30
Legacies.—Westport, Aaron B. Mack, by F. H. Eddy, add'l, 195 00
3,154 30

PENNSYLVANIA.

Lansford, 1st Cong. ch., for work at Tlajamulco, Mexico, 20 00
Philadelphia, Cen. Cong. ch., m. c. 5 15——25 15
Legacies.—Philadelphia, James Smith, by F. P. Pendleton, Ex'r, add'l and final, 1,500 00
1,525 15

NEW JERSEY.

Orange, Trinity ch., m. c. 31 73

FLORIDA.

Jacksonville, Mrs. A. W. Chadwick, 5 00

ALABAMA.

Talladega, College ch. 12 22

KENTUCKY.

Berea, Cong. ch. 5 21

OHIO.

Atwater, Cong. ch. 36 21
Belpre, Cong. ch. 12 36
Ceylon, Cong. ch. 3 00
Cleveland, Jen.-ave. Cong. ch., 75; Beth. ch., by Rev. C. A. Stanley, 6.02; Rev. H. C. Haydn, for India, 75, 156 02
Columbus, 1st Cong. ch., 225; Rev. Benj. Talbot, 5, 230 00
Evansport, Mrs. H. C. Southworth, 5 00
Home City, John Winsor, 4 00
Litchfield, Cong. ch. 5 07
Marietta, 1st Cong. ch. 84 00
Mount Vernon, 1st Cong. ch., to const. Rev. E. I. Bosworth, H. M. 67 13
Oberlin, 1st Cong. ch., 81.25; Dr. Dudley Allen, to const. Allen D. Severance, H. M., 100, 181 25
Pomeroy, Welsh Cong. ch. 5 50
Sheffield, Cong. ch. 10 00
Wakeman, 2d Cong. ch. 6 75—806 29

INDIANA.

Angola, Miss H. Voorhees, 10 00
Indianapolis, May Flower Cong. ch. 20 25——30 25

MISSOURI.

Sedalia, Miss M. F. Leach, 20 00
St. Louis, 3d Cong. ch. 4 99——24 99

ILLINOIS.

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Cazenovia, "Ebenezer," 5 00
Chandlerville, Cong. ch. 12 75
Chicago, Kenwood, Ev. ch., 227.14; 1st Cong. ch., 125; N. Eng. Cong. ch., 41.54; Bethany Cong. ch., 11.50; Taber ch., Y. P. Soc., 5; Rev. E. Hildreth, 25; Ply. Cong. ch., add'l, 3; Rev. G. S. F. Savage, 5, 443 18
Englewood, 1st Cong. ch. 23 92
Lake View, Ch. of the Redeemer (of which 50 for pupil in Harpoot College), 82 10
Lawn Ridge, Cong. ch. and Sab. sch. 15 75
Marseilles, 1st Cong. ch. 10 00
Moline, 1st Cong. ch. 9 00
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Payson, Cong. ch., 10; J. K. Scarborough, to const. Rev. A. E. and Mrs. S. C. Allaben, H. M., 200, 210 00
Plano, Cong. ch. 2 25
Port Byron, Cong. ch. 4 70
Ravenswood, Cong. ch. 14 70
Rockford, 2d Cong. ch., 178.84; Thos. D. Robertson, a New Year's thank-offering, 100, 278 84
Rockton, Cong. ch. 15 50
Wyoming, Cong. ch. 9 93--1,182 62

MICHIGAN.

Allegan, Mrs. E. Mix, 2 50
Ann Arbor, 1st Cong. ch., 68; A friend, 100, 168 00
Charlotte, B. Landers and wife, 10 00
Chelsea, 1st Cong. ch. 14 29
Detroit, 1st Cong. ch., special, 155.67; 2d Cong. ch., 200, 355 67
Dexter, Dennis Warner, 10 00
Flint, 1st Cong. ch. 30 18
Fort Wayne, Cong. ch. 11 03
Hilliards, Mrs. L. A. T. Pomeroy, 5 00
Kalamazoo, Cong. ch., to const. Rev. W. A. Waterman, H. M. 50 00
Mattawan, Cong. ch. 4 65
Owosso, A friend, 5 00
Traverse City, 1st Cong. ch. 19 56——685 88

WISCONSIN.

Beloit, 1st Cong. ch., 37.10; 2d Cong. ch., 54, 91 10
Blake's Prairie, Cong. ch. 2 70
British Hollow, Thomas Davies, 20 00
Janesville, 1st Cong. ch. 12 60
Kenosha, Miss E. M. Newcombe, 3 60
Madison, 1st Cong. ch. 33 43
Menasha, 1st Cong. ch. 14 00
Pleasant Hill, Presb. ch. 4 50
Quincy, Mrs. S. P. Berry, 5 00
Whitewater, Cong. ch., to const. Stephen Saxe, H. M. 100 00—286 33

IOWA.

Cedar Falls, Cong. ch. 35 00
Dunlap, Cong. ch. 19 00
Durango, Cong. ch. 4 45
Edgewood, N. G. Platt, 30 00
Emmetsburg, Cong. ch. 7 55
Farmington, M. H. Cooley, 2 00
Grand View, Ger. Cong. ch. 10 00
Independence, New Eng. Cong. ch. 9 85
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Kalo, A friend, 5
Osceola, S. Baird, 1 00
Shenandoah, Cong. ch. 5 15
Tabor, Mrs. F. Howard, 50
Waterloo, Cong. ch. 63 [illegible]

MINNESOTA.

Alexandria, Cong. ch. 9 [illegible]
Austin, Cong. Union ch. 43 [illegible]
Excelsior, Cong. ch. 14 [illegible]
Faribault, Cong. ch. 27 15
Glenwood, Cong. ch. 6 [illegible]
Mankato, "M." 5 00
Minneapolis, Mrs. I. E. Hale, for pupil in Anatolia College, 11 [illegible]
Northfield, 1st Cong. ch., 71.40; Rev. E. M. Williams, 20, 91 40
St. Cloud, 1st Cong. ch. 12 [illegible]
St. Paul, Plymouth Cong. ch., with other dona., to const. A. C. Anderson and Wm. Burrows, H. M. 97 [illegible]
Villard, Cong. ch. 3 [illegible]
Legacies.—Faribault, John Stegner, add'l, 133 [illegible]
Minneapolis, Mrs. L. H. Porter, by Rev. S. F. Porter, Ex'r, 16 [illegible]
[illegible]

KANSAS.

Cawker City, Cong. ch. 21 50
Emporia, Welsh Cong. ch. 5 38
Stockton, 1st Cong. ch. 8 50——35 38

NEBRASKA.

Doniphan, Cong. ch. 2 50
Omaha, 3d Cong. ch. 7 00——9 50

CALIFORNIA.

Oakland, 1st Cong. ch., 77.50; Plymouth-ave. ch., 23.60, 101 10
Pescadero, Cong. ch. 2 00
San Jose, 1st Cong. ch. 9 00——112 10

DAKOTA TERRITORY.

Wahpeton, 1st Cong. ch. 14 30

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CONNECTICUT. — Colchester, 1st Cong. Sab. sch., 103.90; Columbia, Cong. Sab. sch., 18.32; New Britain, "Banyan Seeds," South ch, 15.48; Winsted, Soc. of Chris. Endeavor, 1st ch., for Boys' School at Tung-cho, 22.21, 159 91
NEW YORK. — Deansville, Soc'y of Chris. Endeavor, 6.20; New York, Olivet Sab. sch., 50; Smyrna, Cong. ch., for Harpoot scholarship, 30, 86 20
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408 06

Donations received in December, 39,926 82
Legacies received in December, 5,075 24
45,002 06

Total from September 1 to December 31, 1886: Donations, $95,121.83; Legacies, $17,279.28 = $112,401.11.

For Young People.

ZEMINDARS OF SOUTHERN INDIA.

BY REV. JAMES HERRICK, WEST BRATTLEBORO', VERMONT, FORMERLY OF THE MADURA MISSION.

When the English went to South India they found a class of men called in the native language *pálaiyukárar*, or feudal chieftains. The name was afterward shortened to *poligars*. They were independent of, and often at war with, each other. Some of them resisted the English, while others not only yielded but helped to bring the opposers under subjection. The estates of the former were confiscated, while the latter were allowed to retain their lands, paying tribute to the English. As the country became more settled the word poligar gave place to *zemindar*, a Persian word, signifying landlord or landholder. At present, then, a zemindar is a man who holds land for which he pays tribute to the government, and himself receives taxes from those who cultivate it.

A zemindary is the estate of a zemindar. Dr. Caldwell, in his History of Tinnevelly, says of that region, that "the twenty zemindaries vary in size from 863 acres, with a tribute of twenty-five rupees, to 337,518 acres, assessed at 88,376 rupees." There would be a like difference in the amount received by the zemindars from their tenants.

The mode of life, as well as the kind of houses, household furniture, etc., of zemindars will depend much upon their income. Their tenants regard them as a kind of rajahs or kings, usually saluting one, on meeting him, as "*maha rajah* (great king)." Partly on this account, and partly, perhaps, because in ancient times their houses were fortified, they are called by the people "palaces," or, according to the more exact meaning of the word in the native language, "fortified houses."

These houses are quite superior to other houses in the village, being two stories high, and having brick walls and tiled roofs, while all the others are low, and most of them have mud walls and thatched roofs. A peculiarity of most of the older houses, built not only by zemindars but other natives, even though wealthy, is the small number and small size of their windows. Such houses often have no windows at all on the back side. Those who made them had more reference to protection from thieves than to health and convenience.

The houses built by the more wealthy zemindars at the present day are better than formerly and often extravagantly supplied with furniture. As a class they are proud and fond of display and attempt to imitate native rajahs. They usually keep several horses and several pairs of bullocks, and some of them one or more elephants. In building and furnishing their houses, they have more regard to show than utility, and often manifest great extravagance. They never

adopt the European costume, but while the fashion of their clothing is much like that of other natives of high standing, it is generally more costly and showy.

When traveling they always have several, if not "fifty, men to run before them." One of these usually carries a long, crooked, loud-sounding horn which he blows or a small drum which he beats, on approaching a village or people assembled in the road. In the night one would always carry a torch. Zemindars sometimes travel on horseback if the distance is short, sometimes in *palankeens*, and sometimes in two-wheeled carriages drawn by beautiful white bullocks able to trot five miles an hour, with bells on their necks.

THE ZEMINDAR OF NADUKOTTAI.

A letter lately received from a Tamil schoolmaster brings to my mind a friendly zemindar with whom I became acquainted soon after commencing life in Tirumangalam in 1848. He lived in Nadukottai, a village two and one-half miles

NATIVE VILLAGE, WITH ZEMINDAR'S HOUSE.

southeast of Tirumangalam, in which was a mission-school. He was well acquainted with my predecessor, Mr. Tracy, who often spoke of kindnesses received from him by himself and family.

My first interview with him was noticed in a journal I then kept, under date of June 4, 1846: —

"Started at half-past five in the morning with a catechist and an interpreter" (I had not yet learned the Tamil language) "for Nakudottai, to examine the mission-school. After walking three quarters of an hour across the fields, we reached the village. We soon heard the noise of the schoolboys all studying aloud, and came to the building, with mud walls and thatched roof, occupied as a school-house. It was without benches or seats of any kind, except a short seat at one end, made of earth, with a mat spread over it, for the teacher. The scholars all sat upon the ground floor. The teacher, monitor, and about fifty pupils were

waiting our arrival, and, as soon as we reached the door, rose up, raised their right hands to their forehead, and called out 'Salam!' The teacher, wishing to give me a seat, went out and brought in a short log, which, as it was cut square off at both ends, answered the purpose very well. All then sat down and the examination began."

I was soon told that "a great man" wished to come and see me. It was the zemindar, or proprietor of this and a few other villages, but having his residence-palace, as the people called it, in this village. I sent word that I should be glad to see him, and after sending a couple of chairs, one for me and one for himself, he made his appearance, a dignified-looking man, with several attendants; and, leaving his sandals at the door, came in, gave me a couple of limes, the usual token of friendship, "made salam," and sat down by my side. He expressed his gratification at seeing the new missionary, and his wish to enjoy my friendship, as he had enjoyed the friendship of the former missionary. He told me I must look upon him as one of the children before me. I spoke of the advantage to his people of having a school in his village, and he acknowledged that it was a great advantage. After the close of the examination, at his request, I accompanied him to his office, where I was presented with buttermilk to drink, and sugar, raisins, and plaintains, to eat or carry away as I chose. Having learned at the school that I had come on foot, he had ordered his horse to be made ready for me to ride home, which I was glad to do, as it was becoming hot. As I thanked him for his kindness he replied: "The horse is yours; everything I have is yours." The horse was then brought, saddled and bridled in true Oriental style, and with a string of bells around his neck. After the bells had been taken off, by the suggestion of one of the men with me, I mounted and rode home, well pleased with the new experience of the morning.

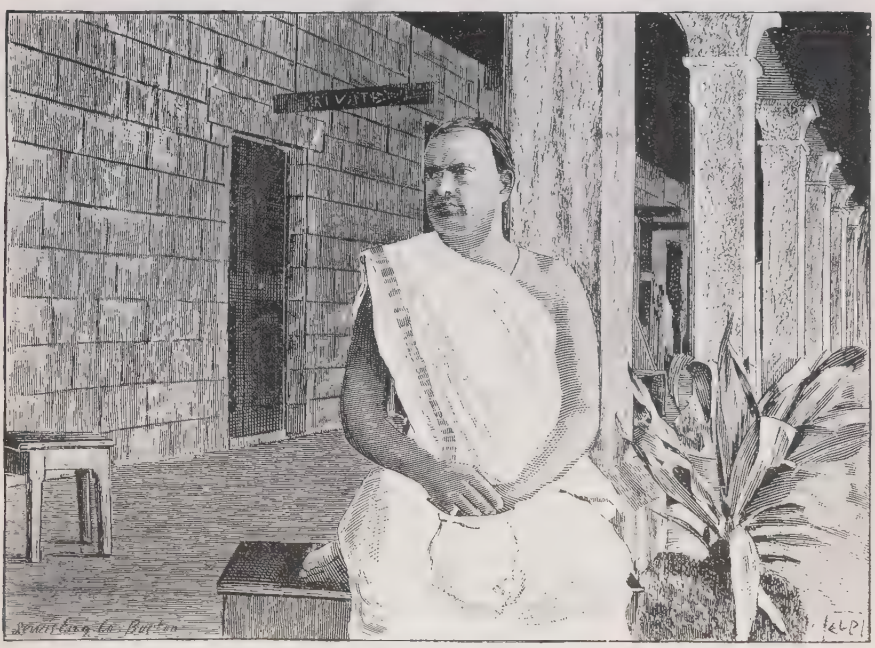
A NATIVE CRIER.

A few days after this the zemindar came to our house, accompanied by his accountant and several others. One of these carried a large red silk umbrella over his master's head, and others brought a quantity of limes and plantains, a couple of fowls, and some eggs for our use. After being seated upon the veranda and conversing for a little while, he expressed a wish to see Mrs. Herrick. When she came toward him he politely arose, gave her a lime, and "made salam." When I told him she was glad to see him, he replied: "A mother will always be glad to see her son." When I went to his village, as I often did on Sabbath mornings, to hold a meeting with the members of the school and others who

might come together, he generally attended and always gave respectful attention.

A little after we commenced life at Tirumangalam, the elder of the two sons of this man, with another young man of the same caste, both of whom had heard the truth from my predecessor, came to me and said they believed Christianity to be the true religion and wished to be Christians themselves. The zemindar's son died not long after. The other not only became a church member, but afterward a very useful mission helper.

The zemindar often called at our house before we were transferred to another station for three and one-half years, near the end of 1850, and after our return to Tirumangalam. He occasionally brought a musical instrument peculiar to



A ZEMINDAR AT HOME.

that country, of which he was very fond, and gave us specimens of music which, though strange to us, was very pleasant.

The following record is from my journal of July 17, 1862 : —

"Called upon the Nadukottai zemindar, who seems nearly to have finished his course. Before I left he requested me to come often to his village and give good advice to his son and grandsons. He seems resigned, but I do not know that it is the resignation of a Christian." He well knew, however, what kind of advice I should give his son and the son's children, and I was glad to learn from a catechist whom he had known well for many years that he had prayed with him without his making any objection.

August 12, 1862. "Went again to Nadukottai and had another interview with the aged zemindar, now near unto death. He called his two grandsons and,

putting the right hand of each into my hands, said they must be my children. I must teach them and they must follow my instructions." I did not see him again before he died, a few days after.

The son who took his place died suddenly of cholera a few years later and was succeeded by the older of the grandsons I have mentioned. The younger one, better educated and more intelligent than his brother, assists him in his duties, and has more influence over the villagers than he.

A schoolmaster whom I left in that village has just written me expressing the belief that this young man has been converted. He does not openly profess Christianity, but the teacher says he has prayers in his own house and gives money for carrying on the Lord's work. He says he speaks with gratitude of my

A TRAVELER'S BUNGALOW IN INDIA.

having once come to his house when his little child was suffering from an attack of cholera, giving it medicine and offering prayer, believing that the child's life was thus saved.

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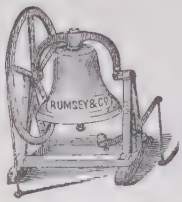

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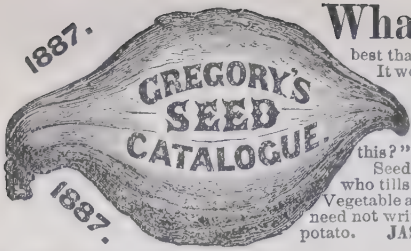

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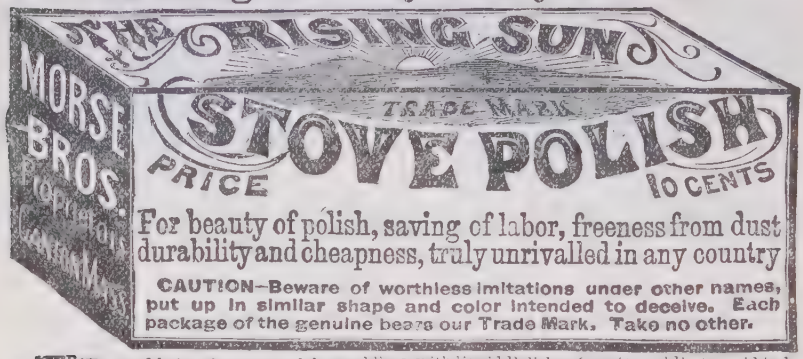
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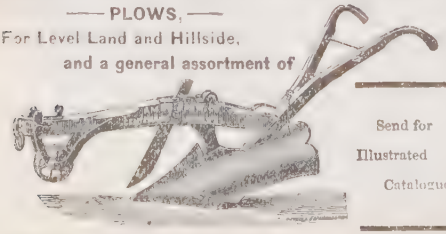

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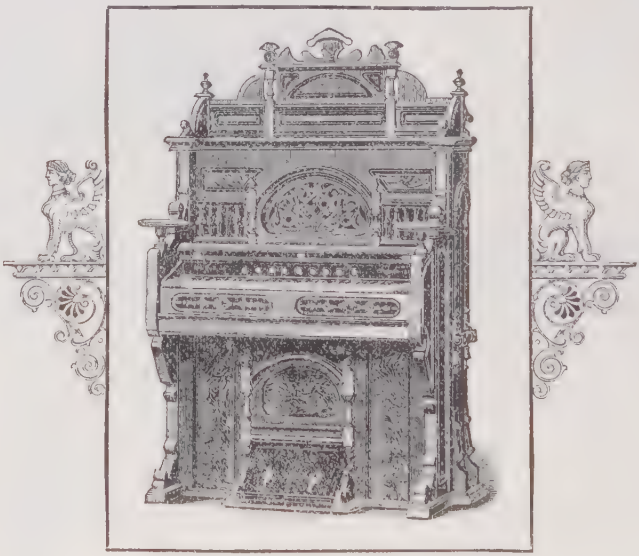

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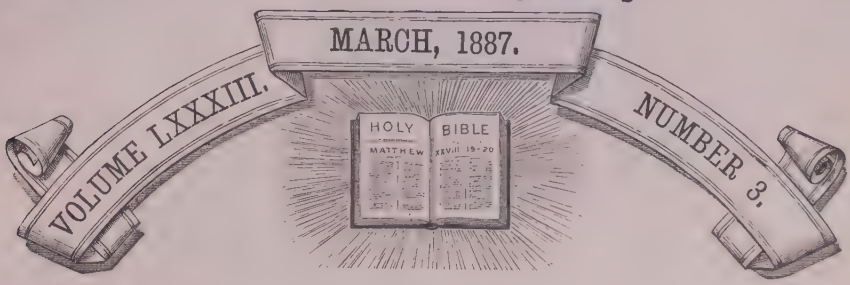

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BOSTON

Published by the American Board of Commissioners for Foreign Missions

CONGREGATIONAL HOUSE, 1 SOMERSET STREET

PRINTED BY STANLEY & USHER, BOSTON, MASS.

Entered at the Post-office at Boston, Mass., as second-class matter, in accordance with Section 193 of the Postal Laws and Regulations and admitted for transmission through the mails at second-class rate.

Subscription, $1.00. Address CHARLES E. SWETT, No. 1 Somerset Street, Boston, Mass.

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Pamphlet Sketches of the several missions of the Board, 35 cents for the set.

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THE

MISSIONARY HERALD.

VOL. LXXXIII. — MARCH, 1887. — NO. III.

FINANCIAL. — The donations for January were about $300 less than those for the corresponding month of the preceding year, and the legacies were about $2,000 less. For the first five months of the financial year the total receipts were about $19,000 less than the average during the same period for the preceding five years. It must not be forgotten that the increase of missionaries last year, which was considerably larger than that of any one of the previous four years, and larger than the average of the preceding ten years, has brought with it, especially in Japan, which received eleven of these new missionaries and assistant missionaries, large additional expenditures for the present financial year. Several of the missions also, particularly in Turkey and India, are asking for larger grants-in-aid to native churches and schools than the Committee has ventured to appropriate. Such has been the remonstrance, however, from certain stations against this cautious action of the Committee, — the remonstrance accompanied in two or three cases with the proposed resignation of the missionary if the grants cannot be made, — that the Committee has increased these grants, so that the appropriations for the current year are now considerably beyond what can be justified unless the receipts from the churches shall soon begin to show a corresponding advance. The Committee is doing its utmost, and with some success, as will be seen from a subsequent paragraph, to respond to the earnest call for new missionaries. But this, it must be remembered, is just as earnest a call for the additional means for their proper support. What if it should prove to be the fact that while new missionaries are urged to go out, and are sent forth, as they will be when well equipped for the work, to reinforce those who are so hardly pressed at the front, — what if it should prove to be the fact that some of these toiling men and women themselves may feel obliged to return home because the needed grants for the proper enlargement of the work around them cannot be made on account of the lack of the "material aid"! This is a serious problem just now pressing upon the Prudential Committee. Please remember both the missionaries and the Missionary Rooms more sympathetically than ever in prayer, and, if possible, help answer the prayer by greatly enlarged gifts.

SIR THOMAS FOWELL BUXTON, Bart., has been chosen treasurer of the English Church Missionary Society. It is pleasant to see this honored name recurring again in the forefront of the missionary enterprise.

Since the last Annual Meeting of the Board thirteen missionaries and assistant missionaries have been appointed by the Prudential Committee, making, with seven others previously appointed, who have not yet left for their fields of labor, twenty now under appointment who will, some of them, leave within a few weeks for their new homes abroad. The story of the manner in which they have been led to give themselves to this good work is, in some instances, peculiarly touching. Several others are in correspondence with the Missionary Rooms, some of whom will probably soon receive appointment. Let this interesting company of young missionaries, and others, not a few in number, who are prayerfully waiting to hear the personal missionary call, be particularly remembered in prayer.

Among the "Notes from the Wide Field" will be found an account of recent proclamations which have appeared in all parts of China in which the governors assume the attitude of entire toleration toward Christianity and Christian missions, commending them as designed to teach men to do right. It cannot be questioned that the imperial authorities earnestly desire to prevent hostile demonstrations either against foreign missionaries or their own people who embrace Christianity. Doubtless one reason for this desire is the avoidance of diplomatic difficulties with Western nations; but, whatever the motive, there can be but one result, namely, a greater freedom for missionaries and less of persecution of converts. This gives a wider swing to the already open door in China. It is too much to suggest, with an English contemporary, that this event may rank, in the history of the Christian Church, with the conversion of Constantine, for neither the Emperor nor the viceroys of China desire the spread of Christianity. But it is much that they are determined not to oppose it.

A cable-despatch from Constantinople, February 7, brings the good tidings that government permission has been granted to resume the publication of the Christian newspaper, the *Zornitza*. The suppression of the paper was regarded as wholly unjust, yet there was no recourse but to await the pleasure of the officials in regard to its reissue. Just now our missions in Western and Eastern Turkey are obtaining many favors from the government, while we are sorry to say that our brethren of the Presbyterian Mission in Syria are suffering severely in the closing of their schools and in other forms of opposition on the part of officials.

Mr. Stanley, in organizing his expedition for the relief of Emin Bey, has been flooded with applications for permission to accompany him, hundreds having asked the privilege of enduring with him the dangers and privations of African travel. The only difficulty has been that of selection from the many applicants. When will there be a like zeal to follow the leadership of the Prince of Peace as he is moving forward for the regeneration of the Dark Continent?

Not until after the article in our January number on the "First Protestant Baptisms in Japan" was issued were we aware that the story of Wakasa, as told by Rev. H. Loomis, had been printed as a tract by the American Bible Society. The account from which we drew our article came to us anonymously, but the facts were vouched for by one of our missionaries from Japan.

THE MORNING STAR. — The Prudential Committee of the year 1885-86, having received during the last summer various reports reflecting unfavorably upon the condition and value of the missionary ship, *The Morning Star*, directed its standing sub-committee, having immediate care of the vessel, to examine and report upon all matters connected with the construction and present condition of the *Star*. The term of office of that committee expired before such examination could be made. The matter was referred to the new sub-committee on *The Morning Star*, Hon. William P. Ellison, chairman. This sub-committee, after protracted investigation and an examination of all papers, letters, and reports coming from the Sandwich Islands and all other quarters, have presented their report with a mass of testimony from inspectors, experts, and others. The unanimous conclusion to which they come is "that much of the dissatisfaction which has been expressed concerning *The Morning Star* arises from the disappointment felt because a 'steamship' was not provided in place of a sailing-vessel with auxiliary steam-power; that the *Star* was thoroughly built, according to the terms of the contract; that whatever defects are apparent in her are due not to fault in construction but to the trying character of the region in which she sails or to some neglect in her care, and that, so far as now appears, the Board has in the *Star* a good vessel which, with the care required by the climate in which she sails, will serve the purposes for which she was built for years to come, should He who rules the sea keep her from the perils to which she is always exposed." The full evidence by which the committee were led to this conclusion cannot, of course, be given here; but it is on file and is open to any one who may desire to examine it.

The latest tidings from the *Star* confirm, so far as they go, the anticipations formed by the committee. A letter from Mr. P. C. Jones, of Honolulu, dated November 19, 1886, says: "I have received letters from Captain Turner, dated Mille [Marshall Islands], August 20, 1886. He reports the vessel tight and strong enough for the kind of weather he was having. Mr. Fox, the chief engineer, writes me from Jaluij, August 24, 1886, in which he says: 'Everything in my department is working satisfactorily.'"

THE incident to which we referred last month as causing much irritation between the Japanese and foreigners, especially the English, has ended in the verdict of "manslaughter through negligence," with a sentence of three months' imprisonment, against the captain of *The Normanton*. It will be remembered that when this vessel was wrecked all the Japanese on board perished, while all the English succeeded in saving their lives. The verdict of the consular court on the matter has given great satisfaction in Japan, as indicating that wrongs committed against their people by foreigners would be noticed and punished.

A MISSIONARY writing from Turkey says: "One reason why we have no more revivals must be found in the low ethical standard of the people. Cheating the Turkish government is considered by very many, even of our Protestants, not a sin but a meritorious action. Of course the transition to cheating one another is easy, and it is done with a clear conscience." The gospel standard is high, "Tribute to whom tribute; custom to whom custom."

It is a great pleasure to be able to state that $20,000, the sum needed for the purchase of the estate at Auburndale, long used as a Home for missionary children, under the care of Mrs. Walker, has been secured and that the property has been conveyed to the American Board, to be under the direction of trustees specially appointed for this purpose. For this happy result thanks are due to several friends who have given $500 or $1,000 each — among them, one missionary lady in Japan, who, having $1,000 to give, felt that it could be used in no better way than for the permanent establishment of this Home. Special mention should also be made of the efforts of Miss Mary B. Herring, whose deep interest in the undertaking led her to freely give time and strength to secure contributions both large and small, thus adding several thousands of dollars to the amount needed. This Home, opened many years since by Mrs. Walker, and conducted by her with untiring energy and devotion, has become a necessity, and it was only proper that private funds employed in its maintenance should be released. It will doubtless be conducted in the future much as in the past. The building is now secured. What is still needed is such an addition to a fund in the hands of the trustees that the income shall provide for repairs as they shall be required and for such special cases of need, among the children of missionaries, as cannot be met by the ordinary grants from the Board. Such cases are continually arising, rendering special appeals necessary. A few thousand dollars added to the fund now in hand would obviate the necessity of such appeals in the future.

The sudden and unexpected death of Miss Mary B. Herring, since the foregoing paragraph was written, makes it proper that a fuller statement be made as to her work for the Missionary Home at Auburndale. Though nearly fourscore years of age, she had, during the past two years or more, either by letter or by personal interview, presented the needs of the Home to a great number of persons, from whom she solicited small gifts. By persistent effort she collected, much of it dollar by dollar, between four and five thousand dollars, to which should be added her own gift of $1,100. The latter sum she made over with great joy only three days before her death, when she was in her usual health, and this was her last work on earth. With no kindred about her, she was ever cheerful and sunny; but she lived in a frugal way, that she might give for the good of others and the hastening of Christ's kingdom. Those nearest to her know that her personal expenses never exceeded $400 a year; and though her property never amounted to $30,000, and for a portion of her life was much less than this, she yet within the past fifty years has given away, for objects of Christian benevolence, not less than $50,000. "She hath done what she could."

Reports from Constantinople state that for the first time in history a Christian has been appointed as minister of finance at the Sublime Porte. An Armenian, Agob Pasha Kazazian, who has been in the civil service for many years and has introduced a number of salutary reforms, has been constrained by the Sultan to undertake the office of minister of finance. The difficulties of the place are numerous, and whether he can possibly carry out the wishes of the Sultan, surrounded as he is by Mussulman officials, remains to be seen.

By some accident the first number of the consolidated magazine of the Presbyterian Boards did not reach us in season for notice in our last issue. And now the February number of *The Church at Home and Abroad* is at hand, and we give to the new magazine a cordial welcome. We must confess that when our eye caught sight of the title on the blue cover, the thought suggested was that the section of the Episcopal Church which failed to carry their point at their late convention had started a magazine in advocacy of the exclusive right of that body to the name of the Church. But *The Church at Home and Abroad* does not claim to represent even the various branches of the Presbyterian Church, but only the "General Assembly of the Presbyterian Church (North) in the United States of America." It is a comely magazine of 96 large pages, of which, in the February number, 16 pages are devoted to editorial articles, 20 to home missions, 6 to colleges and academies, 4 to publication, 7 to church erection, 6 to ministerial relief, 5 to education, 3 to Freedmen, 1 to Lincoln University, and 28 to foreign missions. Rev. Dr. Henry A. Nelson is the editor, and his name gives assurance that the magazine will be conducted with wisdom and ability. He announces his purpose to make it "not a bundle of goads or whips but a basket of food." That there is abundant food in the numbers already issued, no one who takes the time to read them through will deny. The main question will be whether average Christians can take in and assimilate monthly so much and such a variety. But our Presbyterian brethren have good digestions, and they will find solid nourishment and enough of it in the organ of their Boards.

Whoever has copies of the Annual Reports of the American Board for the years 1875 and 1876 will find in them some reasons given by wise men for the present form of organization of the Board. At the Annual Meeting in 1875 a paper on this subject was presented from the Prudential Committee by Secretary Treat, and a committee of seventeen prominent gentlemen, lay and clerical, with President Asa D. Smith as chairman, — called a "Committee on the Reorganization of the Board," — was appointed to take into consideration the whole subject. This they did, and their report was made to the Board the next year.

An English Presbyterian missionary relates an interesting incident which occurred as he was halting for refreshments under a great tree on the boundaries of the Fukien province. He chanced to overhear a Chinaman speaking with an unusually pleasant and impressive voice and giving to the bystanders an account of the Christian religion. He did this as if uttering the deepest convictions of his own heart. The missionary afterward learned that this man had been a patient in one of the hospitals, and though not well he was traveling toward his home and on his way was preaching the gospel which he had himself heard. How many such cases there may be we do not know, but it is interesting to find that at least some of those who are casually reached are becoming earnest promulgators of the truth they have heard.

We have been obliged to give more than the alloted space to the letters from the missions in this issue, because of their unusual interest. The outlook in our mission-fields was never more hopeful than it is now, as will be seen by the perusal of these letters.

The Chinese Recorder gives an incident which shows the drift of thought among the Chinese youth. The question was proposed for debate in a certain school as to the advisability of introducing English studies into the school; but the boys declined to debate such a topic. It was not a question, in their view, which had two sides. Without any hesitation they declared that there was nothing to say against English studies.

Letters from Japan indicate a continuance and an increase in strength of the remarkable movement in favor of Christian education. There is also a noteworthy movement among some who are in official positions toward a personal and hearty reception of the gospel. It is not best to publish details of this movement, but our brethren, while fully alive to the dangers attendant upon the work among the upper classes, are greatly cheered in view of its apparent strength and genuineness. One of our missionaries in Japan writes: "The avalanche of opportunities that slides down upon us almost stuns us."

It will be remembered that, by a singular compact made in 1841 between Prussia and England, it was agreed that a Protestant bishop of Jerusalem should be appointed alternately by the Prussian and British sovereigns. This was a plan of the late king Frederick William IV, whose idea was to bring together, as far as possible, the Prussian and English Churches. Since the death of Bishop Barclay, the successor of Bishop Gobat in 1881, Prussiah as not exercised its right of nomination, and now, by agreement of both parties, the treaty has been abrogated. King Frederick William founded this bishopric with a capital of $75,000, which will revert to the Prussian crown. The German ecclesiastics did not relish the idea of going to England for Episcopal ordination. The way is now open for missionary societies of the Church of England to prosecute work in the Holy Land without any perplexity arising from alliance with Lutheranism, and an English bishop can be appointed as in other foreign lands.

We learn from Berlin that the Germans are rejoicing in what they regard as the rapid increase of their national influence in Japan. A German has recently been appointed household minister and chief master of ceremonies at the court of Tokio. Berlin dressmakers, it is asserted, have captivated the Empress of Japan, so that the court dress is likely hereafter to be Teutonic rather than Japanese, while Berlin architects have furnished the plans and are attending to the erection of new public buildings, including the House of Parliament at Tokio.

The testimony of English officers in India in reference to the success of missionary labors has often been misrepresented. The Lieutenant-Governor of the Punjab, Sir Charles U. Aitcheson, referring to a recent article disparaging missions, says: "I have not seen the article referred to; but I, for my part, should say that any one who writes that Indian officials as a class have no faith in the work of missionaries, as a civilizing and Christianizing agency in India, must either be ignorant of facts or under the influence of a very blinding prejudice."

The almost universal prevalence of infant baptism among Oriental Christians is strikingly illustrated by the fact that in January last there occurred in the Church at Killis, Central Turkey, the first baptism of an adult that ever took place in that church, though used by a large congregation for twenty-five years.

A CORRESPONDENT from Constantinople gives a detailed account of Prince Nicolas of Mingrelia, whose candidacy for the Bulgarian throne has been pressed both by Russia and Turkey. From this account one would think that it at least admits of a doubt whether, should he be made the Prince of Bulgaria, he would be the servile tool of Russia that many have supposed he would be. He has more than once protested strongly against the action of Russian authorities in Mingrelia and in a way which has brought upon some of his relatives the severest disapproval of the Czar. His tutors have been men of liberal, patriotic principles and by no means obsequious admirers of Russia. It is said that the rulers of Mingrelia have heretofore been exceedingly tolerant in religious matters and have dealt with strict impartiality with their Moslem subjects, and in return have secured the respect and esteem of all Mohammedans. It may be that this is one reason why the Porte looks with such favor on the candidacy of Prince Nicolas.

THE gratitude of the native communities in Turkey for the work done among them is touchingly shown by the receptions they give the missionaries who come to them. Just now we have tidings of the arrival of Mr. and Mrs. Crawford at Broosa, when twenty-three girls of the school met them on the way with songs of welcome. As Mr. and Mrs. Dodd were approaching Cesarea, which is to be their station, they were met a long distance out by a cavalcade of young men from the Cesarea church and high school, and the mounted escort that brought them into the city numbered twenty-six. Along the way from the coast, Mr. Dodd listened to stories, from the older people, of the words and deeds of his father and mother, which were remembered for more than twenty years and were told with emotion by the grateful people.

DURING the recent journey of our missionaries from Bailundu to their new station at Bihé, they halted at a place where no white woman had ever been seen before. The carriers set down Mrs. Sanders's *tepoia* and stood by with an air of superior knowledge as the natives crowded around to see the great sight. One old man, having satisfied his curiosity, asked: "And where is Sandele?" (Mr. Sanders). "Oh, he is coming." "On horseback?" "No." "In a tepoia?" "No." "How, then?" "On foot." "Lo, behold!" cried the old man, throwing his arms high in air, "the woman riding in a tepoia and the man walking!" "Yes," answered the carrier, "the white women are sacred." Thus the walking of a man while a woman rode has introduced an altogether new idea in that section of Africa.

IN the Protestant church-building at Smyrna three separate congregations worship every Sabbath in as many different languages: Armenian, Turkish, and Greek. Three weekly prayer-meetings, one for each language, are reported as well sustained; in the Greek meetings, especially, a marked revival interest having been manifested the past year. The confusion of tongues can thus be made a blessing if it contribute to swell the volume of prayer and worship.

WE regret to learn of the death of Rev. Robert Robinson, who for twenty years was home secretary of the London Missionary Society. Mr. Robinson had been for some time in ill-health and partially disabled. He was a faithful and successful official, who wrought with much energy in the work entrusted to him.

AFFAIRS IN EAST AFRICA.

THE recent numbers of the *Missionary Herald* have given a brief account of the rising of the natives north and west of Inhambane against the Portuguese authorities on the coast, rendering it necessary for the members of our East Central African Mission to leave their stations and find a secure place in the town of Inhambane. Later information has been received from Messrs. Richards and Ousley, giving an account of their return to their stations, Mongwe and Kambini, and of the state of affairs in that region. So far as can be learned, the cause of the uprising was the desire of the native king Umgana to punish certain chiefs who had been tributary to his father, Umzila, but who had recently submitted to the Portuguese authorities. It seems that several months ago the Portuguese officers were excited over the reports of the finding of gold in the interior, and they sent an embassy to Umoyamuhle, the capital of Umgana, seeking authority to dig for gold within his territory. Negotiations were regarded as favorable, and the treaty was drawn, which was sent to Lisbon for ratification. The governor of the province of Inhambane, and "Captain Moore," as he was called, who is also the commander of the Portuguese forces, set out for the king's headquarters for the purpose of assuming control over the whole country, even as far as the Zambezi. Tax-collectors were sent into the districts adjoining Inhambane, and two small districts to the north were peacefully attached to the Inhambane province. This seems to have irritated king Umgana, and he immediately despatched a large force to regain his possessions and punish the chiefs who had submitted. This they succeeded in doing speedily. Captain Moore summoned his forces, and, as Mr. Richards writes, —

"On the twenty-third [October] a battle was hazarded and *lost*. Our forces were utterly annihilated and the entire army was reported to have been slain. This was Saturday about three P.M. We heard the firing distinctly. There were but five volleys, and all was over. At six P.M. the bay swarmed with fugitives, and two wounded men got as far as my house. The utmost consternation prevailed. The governor and lieutenant-governor landed here and were off for Inhambane at once."

This battle was fought not at Cape Lady Grey, as reported, but at a point much nearer Inhambane, a little north of Kambini, the station of Mr. Ousley. Mr. Richards gives the following account of the order of battle: —

"Our natives were drawn up in five lines, with several forces intervening. The Mangani came on in regular Zulu custom, a solid phalanx, which immediately took crescent form and began to surround the Kasadora, or our natives. The first line of Kasadora fired and fled, the second and others followed their example, and after the first volley from each line not a shot was fired."

It is difficult to make a proper estimate of the number of men engaged in the battle, but from the size of the camp which they occupied, it is believed that Umgana's forces must have numbered from five to ten thousand men. The losses in killed were not great. A visit to the battlefield some days after the fight revealed not more than fifty bodies, but probably many more were slain. On the Portuguese side the loss was over one hundred.

It is impossible to understand why the enemy did not press on to Inhambane. There was not a rifle between them and that point, and no resistance would have been found had they made the attempt. But for some reason they did not make their appearance, and subsequently the Portuguese organized a force to defend the pass at Furvela, a point by which troops must march to reach Inhambane; the enemy all the time being at Makodwini station, some eighteen miles distant. Their forces have left that point, however, and it is not known whither they have gone. There are rumors that they have left for the Makwakwa country for reinforcements; other rumors say that they are on their way home to Umoyamuhle. The latter is the one most credited at last accounts. The last tidings from Inhambane were dated December fourteenth, at which time Mr. Richards was at Mongwe and Mr. Ousley at Kambini. They had visited Makodwini, finding that the mission-house and the native houses, as well as the printing-press, had been much damaged. The loss was estimated at from $250 to $300. Nothing, however, was burned.

Umgana has thus inflicted a severe punishment upon the chiefs who submitted to Portuguese authority. One or two of them were slain, and their districts were, for a time at least, depopulated, and tens of thousands of refugees from those districts were compelled to flee into Inhambane. It will not be easy to reassure these natives that they are safe in returning to their districts and submitting to Portuguese authority. Fortunately our missionaries are not specially associated in the minds of the natives with the Portuguese, although they are known to be on friendly terms with them. Umgana and his people can hardly be expected to regard our missionaries as his friends, and an incident connected with their stay at Makodwini will not impress him favorably toward them. It seems that the stores of food and medicines which Mr. Wilcox in his haste was obliged to leave at Makodwini, including some medicines of a poisonous character, were taken by the native chiefs, together with tinned goods, and all were freely eaten. Some of the captives affirmed that these viands were *bewitched* by those who left them, and that their people were thus killed. Probably Makodwini cannot be reoccupied at present, but it is good news that Messrs. Richards and Ousley, with their families, are already reëstablished at their stations and that peace seems to prevail. Let us pray that God will speedily bring good out of seeming evil.

EUPHRATES COLLEGE, AT HARPOOT.

BY REV. C. H. WHEELER, PRESIDENT OF THE COLLEGE.

Thanks to the unwearied efforts of Mr. Peet, our mission treasurer in Constantinople, an official permit for Armenia College has at length been secured, the name, however, being changed to Euphrates. Some weeks since the officials visited the different departments and put the seal of their approval upon the certificates of all the teachers, as well as most of the textbooks, the right to direct in regard to which they claim. All prohibited books, though not teachers, "are to be" (officially) "burned." Messrs. Clark & Maynard may like to know that among the volumes condemned to official flames is their "Manual of

History," while, to save it from the flames, Harper & Brothers' "Studies in English Literature" has undergone some peculiar expurgations by the official pen, as where, in a note on Al-Borak, in one of Whittier's poems, the italicized words are expunged from the sentence, "A wondrous *imaginary* animal, on which Mohammed *pretended to have* made a night journey from Mecca to Jerusalem and thence to the seventh heaven." The constant increase of numbers in all departments causes surprise as well as satisfaction, particularly the increasing numbers who come from schools in surrounding cities and villages, taught by graduates and undergraduates of the college. Of our 65 schools outside the college, 22 of them taught by females, 34 are permanent, and 31 have been kept open but a part of the year past. In these schools there have been, for a longer or shorter time, 1,537 boys and 766 girls, a total of 2,303, of whom 1,105 studied the Scriptures with a textbook, the rest having oral lessons.

It will interest some to know that 904 studied mathematics, and 459 English, thereby showing aspiration for education in the college, in which all study that tongue. These outside schools with their three grades, high, common, and primary, — sometimes intermixed in the same room, — furnish an excellent opportunity to employ, test, and train the graduates and undergraduates of the college, and to attain its great aim, the enlightenment and evangelization of the masses.

The number in all departments of the college thus far the present term is: theological, 8; college, 47; preparatory, 199; females: college, 40; preparatory, 173; total, 467. These come from this city and thirty-seven other cities and towns. Notwithstanding the poverty of the people, more than $1,400 has been received during 1886 for tuition, rent, and incidentals, not including food, which is not furnished by the college, the "commons" being a department by itself.

It is perhaps not known to all the friends of the school that during all the time of preparatory study there are daily Bible lessons, which are continued during the college course except when, for a time, Natural Theology and Butler's Analogy take their place. The religious condition of the institution was never so satisfactory as now, if we may judge from the interest manifested in attending and sustaining the four regular weekly prayer-meetings. It is a fact of no little interest that since 1877 fifty-six of our pupils have connected themselves with the Harpoot church alone, thirty-two of whom are from other places. Our evangelistic teachers of high schools and preachers are widely scattered in other mission-fields, reaching even to the home-field in Worcester, Massachusetts, and Montreal, Canada. One of our graduates, a son of "Little Gregory," of *Grace Illustrated*, has recently returned from Tabriz, Persia, where he has labored since 1883 as a missionary teacher, and has married our chief teacher in the female department, a daughter of the heroine of "In the Furnace," of the same book. In our own field several graduates are doing double duty as teachers and preachers. The fact that, of their own motion, with no aid from us, graduates are found in the Geneva Law School, in Andover, Hartford, and Yale Theological Seminaries, Yale Scientific School, Michigan University, and several medical schools in the United States, while others are merchants in Boston, Philadelphia, and Washington, shows that aspiration and push are not wholly wanting. Would that we

might see these qualities exhibited to the same extent in efforts to bless their own people! We are sure that some of these young men will, erelong, come back to "begin at Jerusalem." That this may be the case, and that the institution may do well that evangelistic work for which it was established, we ask the prayers of all who may read or hear this article. Will not more of those who contributed to endow the college write us now and then?

A MOUNTAIN TOWN OF THE TAURUS. — ZEITOON.

BY REV. HENRY MARDEN, OF MARASH.

Zeitoon contains nearly ten thousand Armenian Christians hid away in a dark ravine of the Taurus, reached by almost impassable mountain-trails. For hundreds of years this little fragment of the old Armenian nation has maintained a semi-independence, sometimes paying tribute and sometimes driving every soldier and policeman out of the mountains. A new strong fort on the cliff overlooking the town, garrisoned with eight hundred Turkish regulars, nominally preserves order, but certain moral influences have probably done quite as much in the adjustment of the relations between the Zeitoon people and the Turkish government and in the establishment of mutual respect and confidence.

Our little Protestant community here, of two hundred members, is one of the best in our field. Its preacher is supported in part by the church itself and in part by the three churches in Marash. The missionaries aid the people in supporting two common schools, which are now in good condition. Three years ago a bright little Armenian girl, found here in the Protestant school, was taken to Marash and educated in the Girls' College. She became a Protestant and is now back at her home, teaching sixty-two women to read; going from house to house, and, Bible in hand, explaining the truth to the little groups that gather around her at every corner.

A few years ago the Bible was burned in the streets of Zeitoon and the missionary narrowly escaped with his life from a fanatical mob, but to-day there is not a house in the town that does not welcome both the missionary and his Bible. Yet within the past five years very few have crossed the line and entered the Protestant community. In other cities men, when they become enlightened, one by one become Protestants; but here hundreds of men have accepted, at least intellectually, the Protestant interpretation of truth, but with the hope of reforming the old Armenian Church they prefer to remain in it. These men organize Bible clubs, which hold meetings after the formal church services. One of these clubs employs a regular preacher and school-teacher. Their methods are distasteful to the priest, but an attempt to suppress them would probably drive them in a body over to Protestantism.

The burnt district has been almost completely rebuilt. The funds in aid of the sufferers, contributed by friends in America and elsewhere, have been carefully applied by the missionary in charge to the wants of the most needy of all denominations, and have been received with many blessings on the givers.

On November 27, at the funeral of a prominent Armenian, I accepted the invita-

tion of the bishop to make an address. There were nearly a thousand men seated on the ground close around me as I stood on a rock near the grave and looked into their faces. The son of the dead man was bending over the grave, weeping aloud. On a former visit to Zeitoon this same young man shot a man dead in the street almost before my eyes. On my left sat the former "robber chief," and scattered about the assembly were his old comrades in dark deeds. Before me were a dozen priests with crosses, censers, and coats of many colors. They chanted the service in the ancient, unknown language, swung the censers, and then sat down in silence. In simple language I explained the way of salvation and bade them look to Jesus and live. The gospel message came to many of these hardened men with the freshness of a new revelation, and every eye was fixed upon me in breathless attention.

For nearly two weeks we have held daily preaching-services. There has been good attendance, and the deep interest of the brethren has found expression in many earnest exhortations and prayers. Wanderers are being reclaimed, and new voices are being heard in prayer and praise.

In my long acquaintance with Zeitoon I have never seen its people, of all classes, so ready to listen to the gospel. The harvest-time of so much seed-sowing in the few past years is surely very near.

"THE LOVISTS."

Some six years ago an Armenian priest in the village of Yarpooz, forty miles north of Zeitoon, began to proclaim that "Christianity is *love*." He prepared a set of hymns and tunes and sung them in praise of this theme. Another priest and a few brethren joined him, when they met night after night and chanted their rude songs till the morning hours. They would sometimes work themselves up to a degree of frenzy and faint away and see strange visions. They discarded the forms and language of the Old Church and sang and prayed in the vernacular Turkish. These priests went about from village to village, proclaiming their doctrine, and have now gathered little companies of "converts" in nearly a dozen places. The church authorities called them to account, but a prudent compromise seems to have been made by which the "Lovists," as they call themselves, are to be tolerated in the church; but they are to resume the observance of all the rites of the church. They have recently come to Zeitoon and are enlisting large numbers among the partially enlightened Armenians. Their songs, extempore prayers, abundant weeping, and use of the Turkish Scriptures are a reaction from the cold forms of the Old Church, but the leaders of this movement look nowhere for truth except in their own interpretation of Scripture. After long fastings and weary nights of worship, they profess to see flashes of holy light, dream dreams, and make prophecies. Just now the priest, with a large delegation of the faithful, has retired to a monastery on the side of the Taurus, where it is said that by fasting, prayer, and sacrifices they are exerting all their powers to secure the performance of a miracle as a divine seal to their mission. A large number of crosses are now being manufactured, which these "Lovists" will take in their hands and, with "Love" as their watchword, will go forth on a crusade from town to town.

This whole movement is a strange mixture of truth and error, and in its

intense enthusiasm it moves many a heart that has given no response to the simple gospel message; but whether in its future it will drift into the lines of simple truth, or burn itself out, it has already awakened among all classes an unusual interest in spiritual things.

MOHAMMEDANISM IN CENTRAL AFRICA.

Under the above title *The Contemporary Review*, in its December number, has a striking article by Mr. Joseph Thomson, well known as an explorer in Africa, especially on the eastern coast. The statements made by Mr. Thomson are certainly worthy of consideration, and, while some exception may be taken to the line of argument, the conclusions reached should be pondered by Christian missionaries. Mr. Thomson affirms that in his three expeditions on the eastern side of Africa he saw nothing to suggest that Mohammedanism had any power in the amelioration of the condition of the people. He had formed an altogether unfavorable impression concerning the native character and had put little faith in any attempts to elevate the African; but when he visited the Soudan he found a people not contaminated by contact with Europeans; not corrupted by the vile liquors which had been brought from Europe or America, but living sober and industrious lives and far advanced on the road to civilization. In the villages, as well as the larger towns of the Soudan, he found men who could read and write Arabic, and there were some who, not content with the education they could find at home, had become students at the great Mohammedan University in Cairo. Simply as a result of the introduction of Mohammedanism, as he affirms, these various tribes had become welded together; the people had abandoned their fetiches and their idolatrous worship and were calling in prayer upon the one God whose power and love they acknowledged. Mr. Thomson affirms that the condition of these Soudanese people was vastly superior to that of any African tribes he had seen, and he is forced to the conclusion that their better condition is the result of the Moslem faith which they have received. Of course our writer does not apologize for the crimes that are committed in the name of Mohammedanism, but he affirms that these crimes should be no more charged to their faith than should the corruptions in Christian or nominally Christian lands be ascribed to the teachings of our Saviour.

This report of a careful observer is certainly surprising. We have not been accustomed to look for good results from that quarter. Still it is not difficult to see that monotheism in its effect upon any community must be vastly better than polytheism, and that a religion that calls for the worship of an unseen God, the Maker of all things, is more elevating than one that peoples the world with fetiches to be worshiped with degrading rites. Since the rules of Islam are rigidly in favor of abstinence from strong drink, it should be expected that wherever that faith had gained sufficient power over the natives to induce them to abstain from their own *pombe* and to reject the worse rum and gin of the foreigner, there would be a vast decrease of cruelty and crime and a reinvigoration of the better elements in human nature. Still we cannot help thinking that Mr. Thomson's admission that the success of Mohammedanism has been due, in part

at least, to the fact that so little has been asked of the people, and that acceptance of the new faith "does not necessarily change any of their habits," indicates that their conversion to Islam has not radically reformed these men. They have changed, doubtless, some of their practices; they have perhaps adopted certain new habits in place of those that are worse; have they accepted a faith which has radically changed their characters and given them anything more than a veneer of civilization? Mr. Thomson thinks that there is something more than this, although he is prompt to say that the new faith is greatly inferior to Christianity. But it has given to the negro something he can comprehend; it has not attempted to do more.

Is it true that Christian missionaries to the heathen have tried to do too much? It is quite possible that in some lands they have tried to make native Christians conform too closely to some of the habits of our civilized life. There may have been some attempts to instil into their minds thoughts which the mass of them are not as yet capable of appreciating. It was true in the early days of Christianity that men who were wofully defective in their understanding of some vital truths of our holy religion were yet accepted as confessors of the faith, sometimes as teachers of it. Christianity sets before its followers the highest ideal, but the example of the Master and of his apostles would not indicate that the neophyte should be called upon to reach that ideal before he is recognized as a disciple. But a missionary to the heathen cannot attempt too much in the direction of seeking a radical transformation of human character; while it is possible that he may sometimes require a renunciation of tastes and customs which, though foreign to our ideas, are not necessarily opposed to the Christian life. Mr. Thomson says that Mohammedanism does not interfere with the polygamy of the Soudanese. Christianity *did* interfere instantly with polygamy, though some have questioned whether, in the apostolic church, one whom the new faith found with a plurality of wives was required to put away all save one. Certainly no one in that condition was permitted to occupy any official position in the church, and no one who had received the faith was allowed to take more than one wife. In this and in other matters easier requirements might have paved the way for a more rapid outward progress of Christianity, but any relaxation of the high requirements of the Christian faith would have introduced moral weakness. It may be a question whether, in certain cases not involving principles, converts from paganism should not be allowed to retain their early customs; but nothing could be gained for the kingdom of God on earth by toning down the moral teachings of the Saviour or any failure to insist upon his requirement: "Ye must be born again."

On one point we wish that Mr. Thomson's vigorous protestation could reach the ear of every statesman and every Christian in the world. He speaks in terms of strongest condemnation of the permission by civilized governments of the introduction of intoxicating liquors into Africa. "For every African," he says, "who is influenced for good by Christianity, a thousand are driven into deeper degradation by the gin-trade." The evil of this traffic is simply enormous. Why should Christian governments tolerate the crime? "We are ever ready," says Mr. Thomson, "to raise shouts of horror if a case of maltreatment

of slaves occurs, and we will not see that *we at this moment are conducting a trade which is in many respects a greater evil than the slave-trade.* That word, 'European trade,' as spoken on our platforms, is complacently regarded as synonymous with civilization; it is supposed to imply well-dressed negroes as its necessary outcome and the introduction of all the enlightened amenities of European life. It *ought* to mean that to some extent; but, as I have seen it in many parts of West Africa, it has largely meant the driving-down of the negro into a tenfold deeper slough of moral depravity. And we — we Christians leave it to the despised Mohammedans, those professors of a 'false religion,' to attack this traffic and attempt to stem the tide of degradation; to sweep it away utterly, if possible, as they have already done fetichism and cannibalism over enormous areas." These are stinging words, and the sting lies in their truthfulness. Cannot something be done to awaken the moral sense of Christian nations in reference to this matter? Where is the Wilberforce to awaken and give voice to the sentiment of Christian people the world over against the infamous traffic in drink, which is as great a curse to Africa to-day as was the slave-trade of a half-century ago?

THE ENGLISH VICEROY'S VISIT AT MADURA.

BY REV. JOHN S. CHANDLER, OF THE MADURA MISSION.

His Excellency Lord Dufferin, Viceroy of India, visited Madura, December 7, and had a good opportunity of seeing something of the work of our mission in education. Most of the students from Pasumalai College, and many pupils from the Madura Girls' Schools and other schools, were arranged in a crescent in an open place, and sung, to the great delight of the vice-regal party. An address was also presented by the missionaries, bringing before him the following facts: —

The mission was the pioneer in the educational work of the town and district of Madura. At present it has more than five thousand pupils in nearly two hundred institutions, the majority of which are primary schools. Of the nine hundred youth under instruction in the city of Madura one half are girls. The viceroy proved to be very genial and appreciative, and repeatedly expressed himself as well pleased with what he saw and heard.

In contrast with this was his visit to the great and rich heathen temple of Madura, where large expenditures and elaborate preparations had been made to receive him. The cloth of honor presented to him, and placed upon his shoulders, was of exquisitely wrought Benares lace, embroidered with gold thread so as to represent, in lifelike form, the ancient history of the temple and the images of all its chief deities. Over his carriage was held a large umbrella of bright silk embroidered with lace. Within the temple, flowers showered down upon him from the ceiling and from the hands of dancing-girls on either side. An album of photographs of the temple, in covers of scarlet velvet embroidered with lace, was also presented to him and indicated the march of civilization within the sacred precincts. He could not be permitted to invade the sacred inner shrine

of the presiding goddess Minakshi, but was graciously allowed to see whatever his binoculars could bring to view in that dark holy of holies.

A public man can seldom meet such a concourse of people in India as attended Lord Dufferin without having some grievances presented to him, and he did not escape. Characteristically enough, the grievance brought to his attention was from the body of dancing-girls, and consisted in a recent ruling of the Madras high court to the effect that the dedication of girls to the Hindu temples was a criminal offence under the provisions of the Indian penal code. Prostitutes themselves, they sought to have this Christian ruler interpose to allow fathers to give their innocent girls to the perpetuation of their own shame and the glory (?) of the temples. To his honor, be it said, he expressed himself as in favor of the law. As a native correspondent of *The Madras Mail* naïvely put it: "His Excellency was pleased to observe at the end: 'I am afraid it is a good law.'"

Lord Dufferin seems to be fully sustaining in India the prestige and reputation he so honorably won in Canada and Constantinople.

Letters from the Missions.

Madura Mission.

THREE CHURCHES DEDICATED.

DR. CHESTER, of Dindigul, wrote, November 30: —

"This month of November has been a red-letter month in our station, for on three successive Fridays we have had the dedication of a church. In speaking of these separately, you will be able to see not only how much the members of each congregation contributed to the total cost of their church-building, but also the way in which our congregations are often formed.

"The church which was dedicated on Friday, November 12, is in the village of Rahjahkapatti, nine miles northwest from Dindigul. The members of the congregation here are from a class of which I have no other congregation. There are more of this class in the Melur and Tirumangalam stations, and relatives of the members of this congregation live in one of the villages of Tirumangalam, some of whom were present at the dedication, by invitation. Before joining the congregation the families were heathen, and I have no doubt were induced to accept Christianity through the influence of their Christian relatives in the Tirumangalam station. One man in this congregation united with the church at Dindigul previous to his going to live in another village in this station, and three other adults are now preparing for admission to the church. Their church, which cost about sixty rupees ($24), is quite large enough for the present congregation and is well lighted and ventilated. I gave them twelve rupees from mission-funds to help purchase the door and window-frames. Two native pastors and three catechists from our station were present at the dedication, as also the inspector of police (who is very friendly to our work), and native Christians from four other congregations. The exercises were varied and interesting. This congregation, though small, is growing and the work here is hopeful. We have a school in the village and a Christian teacher who at present has charge of the congregation.

"The dedication of the church at Areanullnur took place on Friday, November 19. The congregation in this village has been recently gathered. The members have come to us from a Goa Roman

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Catholic congregation. Pastor Rowland, who was laboring for a few months in a neighboring village and often saw and conversed with this people, brought the matter of their becoming Protestants to a head, although the catechist who now has charge of the congregation had been visiting them and preaching in their village for more than a year. The church here cost a little less than the one dedicated last week at Rahjahkapatti, and the members of the congregation contributed three quarters of the cost. At the dedication Pastor Colton, of Dindigul, two catechists and several teachers were present, and members of four other congregations. Rev. E. A. Lawrence, recently of Syracuse, New York, who was visiting us, made an address which Pastor Colton interpreted. After this there were the usual exercises. The members of this congregation are suffering severe persecution from the Roman Catholics, but stand firm.

"On November 26, which was also Friday, we had the dedication of the church at Sachiapurum ('Witness Village'), four miles east from Dindigul. I had taken Mr. Lawrence to this village the Saturday afternoon previous, and he was particularly pleased with his visit and with the congregation and with the new church. This congregation is about seven years old. The members originally came from another village where we have a congregation and settled in this new place, to which we have given the Christian name of Sachiapurum. They were all of them young men when they came, and a number of them have married since then. It is a growing congregation and one of the most hopeful in the Dindigul station. If any one — whether Protestant, Roman Catholic, or heathen — wishes to reside in the village and build a house, he must not only build in line, as directed, so as to have the streets or lanes wide and straight, but such a one must also promise that he will not work on the Sabbath. The present church is the second one they have built, the first being too small for the present congregation. This church, like the two others already mentioned, has a thatch-roof but is much larger than the others. It has cost, with the door and windows, a little over one hundred rupees, and of this amount the people have not asked me for an *anna*. The congregation is also an example in the matter of Sabbath and other collections, although not yet coming up to the mark I hope to reach."

North China Mission.

A CHRISTIAN FAMILY.

Dr. Porter, under date of November 24, reports the gathering of spiritual fruit at a village formerly attached to the Paoting-fu station, but some eighty miles distant from that place. Dr. Porter says: —

"I spent three very pleasant days here, gathering fruit that has been ripening, some of it, for twenty years. Three cousins of my helpers, disaffected through the inability of the mission to help them in a case of persecution years ago, had almost barred the door against further growth. But the helper, by his occasional visits, and his wife — a bright, intelligent, earnest woman, who has upheld the little company of inquirers for some years — have wrought in faith and much prayer, and at last the sunshine has come and the fruit has become ready. I arrived on Saturday. That evening the neat family-room and the *k'ang* were filled with the company of women. Miss Evans had passed a night with them last summer. They were very glad to see the pastor whose visit had been promised so long. Most of them were bright, capable women, each with a special story of hostility to the gospel and of a sudden, unlooked-for change; each with an assurance that nothing could dispel the light which now made their hearts glad.

"I happened there at the busiest season — just as they were gathering the large autumn crop of cabbage for which the region is famous. But they could drop their work, most of them, to come to this service. It seemed in many senses

remarkable that so large a company should be gathered there. We had a full examination of each one, and then, as the Sabbath drew toward its close, twelve women, two girls, and a young man, together with four children, were baptized into the Blessed Name. There were the aged mother and two sisters and an aunt of the helper, the latter having waited many years for this service, and several neighbors and acquaintances. The husband of one of them and a son have gone to study with Mr. Pierson and will be baptized there, a family of seven thus unitedly confessing Christ."

CHANGED HEARTS AND LIVES.

"It was pathetic to hear the aunt and sisters tell how they had waited many years, amid opposition and contempt, for this to them happy hour of confessing Christ. One large, loud-voiced woman who had devoted her life to an 'incense-burning sect' laughed at her own previous folly. She had bitterly opposed her son, who said: 'Well, if you waste money in incense, I 'll spend it on drink. We 'll see who will go the farthest.' Then they both turned toward Christianity, the son first and then the mother. She had reviled him for his obstinacy in listening to the gospel, when lo! a surprise to herself, she had an irresistible desire to accept the new truth. This was only last spring. Several of these women, owing to the Christian conversation in the family for some years, had a noticeable comprehension of the truth and of Christian life. They are all closely bound together and have found others wishing to join with them in the Sunday services. The aunt is well-to-do. She has often given small sums to our dispensary and kindly fed the team with straw and provender. The young man who joined was ignorant but very determined that he must accept the truth. He came four miles to this service. I shall have great hope that this new life in that dead village is but the beginning of a larger and gracious work to be developed.

"From this village as a pivot, we turned southwest, passing through the districts of Shên-cho and Shu-lu. At Pai Tou I found an intelligent church member whose aged mother was baptized by Dr. Blodget fourteen years since. We went at once to visit an elderly school-teacher who was very desirous of meeting the foreign teacher. I found him in his own neat little schoolhouse and he received me most courteously. He had been a teacher for the Romanists for two years, but had never liked them and had not joined them. He had read their books, *but had never seen the Bible.* That night a large company listened to us at our resting-place, assenting to the truth we spoke. 'They believe all you say when you say it,' said the church member, 'but when you are gone they forget it.' 'Give us a man to preach and teach!' 'If only some one could come often, there are enough to listen and accept!' The cry is the same everywhere: 'Give us men, native and foreign!' How shall they hear without a preacher?

"The next day three sons of this member were baptized. I hope they may be sent to school. The good brother, having given up the day to escorting us, spent the whole night at his work at an oil-press to make up for the loss of time."

Other villages were visited in which Dr. Porter found much to encourage him. During the tour, from twenty to twenty-five persons were baptized. But he speaks of the deep impression made upon him by the immense number of people to be reached — from four millions to seven millions of inhabitants dwelling in the region through which he passed: —

"Shall we have to stop and ask Christians at home not to sadden us with a fruitless and bitter controversy over that which is indefinite, when it is so real and certain, that 'The whole world lieth in wickedness'?"

Japan Mission.

TOKIO.

FROM various stations of this mission cheering reports have been received. Rev.

O. H. Gulick has rented a house at Kumamoto, on Kiushu, and will remove his family there in March. On December 12 Mr. Gulick and Mr. Ise administered the Lord's Supper to the Christians in Kumamoto, and five persons were baptized, one of them a man of much prominence. Dr. Greene had visited Tokio and writes: —

"The work there is going on most hopefully under the efficient care of our two faithful brothers, Mr. Kozaki and Mr. Ebina. Mr. Kozaki is the pastor of the First Church, which has been for some time self-supporting. In connection with this church another has recently been formed, perhaps a mile and a half away, and inside of the outer moat of the castle. Lest it should be supposed that Congregationalism has any special privilege here, I may say, in passing, that there are at least two Presbyterian churches (I think three), and one flourishing girls' school, inside this outer moat, which encloses territory so extensive that the number might be doubled without fear of overcrowding. I have known for the past seventeen years that Tokio was a city of vast extent, but I never realized it so vividly as now, after flying about here and there on business connected with my work. It is astonishing how little can be accomplished in one day in view of the amount of time required for moving about.

"Mr. Ebina is stationed as an evangelist under the Japanese Home Missionary Society in a section of the city called Hongo, not far from the Imperial University. His dwelling, which is on elevated ground, looks down upon the principal building of the university, perhaps a quarter of a mile distant. His preaching-place is not far off, but it must be fully four miles from the First Church and nearly three miles from the new church, which we call the Bancho Church, from the section of the city in which it is located. Mr. Ebina's work is new, and as yet but a small number attend his services, but among those who do attend I noticed three students of the High Middle School, which, in the educational system, stands next to the university. These young men are regular attendants and we hope they will be able to bring in many of their associates. These three were formerly members of the Doshisha School, and spoke warmly of their attachment to it. Besides these, there was present the proprietor of one of the most important financial papers of the city, a man who seems almost ready to confess himself a Christian. Mr. Ebina speaks of him with great hopefulness. Mr. Ebina preached a most impressive discourse, which seemed calculated to be very helpful to those who listened to it. He seems admirably adapted to the important work to which he has been called, and we trust that he will, with the Divine blessing, be the means of winning over a considerable number of the thoughtful young men now attending the government schools.

"There has been of late quite a remarkable interest in Christianity manifested by men in the upper ranks of society, and several in high governmental positions have announced themselves to be at least friendly to the spread of Christianity in Japan. In some cases a public confession of faith in Christ has been made. The Bancho Church numbers several of this class.

"Under Mr. Kozaki's escort, I visited one of the members of the new church, a man who studied several years in Germany, and who has traveled widely in other lands, and I was much impressed by his almost childlike simplicity of faith, as well as with the earnestness of his desire to make his religion felt in his daily life. He has a difficult place to fill, and it is meet that you, as well as we, remember him frequently in prayer."

SENDAI.

Mr. DeForest wrote, December 18: —

"Since my last letter, we have added to our work here by opening a night-school, at the invitation of the chairman and two members of the Provincial Assembly. They advertised for seventy scholars and, as the applicants at once numbered *eighty*, the doors were closed against any further admissions. This school is in our

preaching-place, which was formerly the preaching-chapel of the powerful Hongwanji sect of Buddhists. There is an eager thirst for knowledge, especially English, and our willingness to teach it is one of the main reasons why our Sunday-school numbers fifty, and the attendance on our preaching-services averages one hundred, and the seven applicants for baptism are all students. I know of no other possible way by which, in two and one-half months, we could have reached so large a number in a new station. We have planned to organize a church next March. It will not be large nor self-supporting, but it will not cost the Board anything, and we hope it will, at an early day, be strong enough to call a pastor. Till such a time the teachers of the school will take charge."

Since the above was written, a brief note has been received from Rev. H. Loomis, agent of the American Bible Society, in Yokohama, reporting a marked spiritual awakening at Sendai, manifesting itself in full meetings for prayer, deep penitence for sins, and earnest inquiries for the way of life. Our next mail from Japan will doubtless bring us the details of this spiritual movement.

KIOTO. — A NEW GOVERNMENT SCHOOL.

Mr. Learned writes, December 18: —

"Our fall term closes to-morrow, and we have had a very pleasant and successful term of it, with very little interruption of any kind. The government is going to establish five branch universities, or 'upper middle schools,' throughout the country, and it has just been decided to locate the one for this part of the country in Kioto. This will expose us to a more direct and intense competition than we have yet met. For several years now we might safely boast that there was no English school as good as ours this side of Tokio, but the new institution will compete closely with us. We cannot, of course, rival this government institution in material appliances, for it is said that $100,000 has been appropriated for buildings and land. Moreover, a government institution will have various attractions which we cannot offer; but we may hope to do at least as good teaching as far as we go.

"On the coming Sabbath I am to have the pleasure of assisting the First Church in their communion service, and of baptizing nine persons."

HIOGO AND TAMON. — AN ORDINATION.

Mr. Atkinson reports that the church at Hiogo celebrated the tenth anniversary of its organization on November 23 by three services, covering the whole day. On the day following, the Tamon church, one-half mile distant from Hiogo, held ordination services. Mr. Atkinson says: —

"Its pastor-elect was examined in the forenoon by the representatives of a dozen churches, and did well. The 'probation question' came up three or four times, but Mr. Osada gave good and careful answers. He is thoroughly on the orthodox side of theology. The ordination took place in the afternoon. The charge to pastor and the one to the people, the one by the Akashi church pastor, and the other by the Osaka church pastor, were strong, earnest, and spiritual ones, and occupied, the one three quarters of an hour, and the other an hour, in delivery! At night a theatre-service was held and a thousand people listened in greatest quiet to four sermons. Singing came between to relieve the strain.

"I am invited to teach some men who, years ago, organized themselves into a society to study deeply into Buddhism and to oppose the progress of Christianity. I have consented, and shall begin as soon as I feel a little stronger. The work is broadening and deepening all about us. The Spirit of God is surely abroad in the land."

Northern Mexico Mission.

AN ALARMED PRIEST.

MR. EATON writes from Chihuahua, January 11: —

"Last Sunday evening, during our well-attended closing meeting of the Week of

Prayer, the *cura* of this city, Dr. José de la Luz Corral, preached a remarkably bitter sermon against the Protestants. His comparative moderation of speech and behavior has often been remarked, as contrasted with the intemperate words and fanatical proceedings of his clerical associates. In explanation of this self-control some have said to me: "Father Corral is no fool." But last Sunday, in the great church on the plaza, for two hours or more he poured out the vials of his wrath against us and sought to rouse his parishioners to stout resistance of evangelical influences. Only the most meagre report has reached us, because none of our own people were in attendance. Yet it is noticeable how we have gained friends throughout the city in these four years, who, though they dare not openly espouse our cause, do not sympathize with the intolerance of the church-party.

"The preacher declared that the Protestants were the persecutors of Christ; were 'of the root of Herod'; were 'ruining' (literally 'beheading') 'the hearts of children with their false doctrines'; were corrupting the young, teaching them all manner of vileness; that a great number of children had already been brought up by us to attend our services, and that at the rate matters were now going, 'in a short time there will not be a child left us.' He stated that we were teaching many things in all parts of the republic, pretending to prove their truth by an appeal to the Bible, but that they were only false doctrines and that our Bible was a private *compostura* concocted by the Americans and was no Bible at all, while the true Bible was that in the hands of the Pope.

"He warned his hearers that the Protestants were very subtle and with a single word could make an impression that was ineradicable; that they 'shot powerful arrows' which could not be extracted, and therefore that it would be best not to speak one word to them. It was further announced by him that Don Felix F. Maceyra, the present governor of this state, and known to sympathize with the extreme Roman Catholic party, had promised that he and 'all the merchants of the city' would contribute funds in generous measure to help the cura to secure priests from Durango, Mexico City, and other points to preach in all the churches and chapels of this city both morning and evening, day after day, with all persistency, until these pernicious doctrines should be cast out.

"This sounding of an alarm by the cura is one of the most hopeful signs that the preaching of the gospel is having its effect in this region. May many more hearts be pierced by one of those 'powerful arrows' of the divine Spirit, and may the preacher's prophecy regarding the children be in good measure fulfilled!"

West Central African Mission.

CATECHUMENS AT BAILUNDU.

For some time past Mr. and Mrs. Stover have been greatly pleased by the utterances and deportment of several lads who had come to them, but letters just received indicate a rapid advance and confirm the hope that these lads have indeed received the new life in Christ. Mr. Stover wrote, November 11: —

"You will be glad to hear that my class of catechumens is fully established and now numbers six members. We meet on Sabbath evenings and on Thursday evenings. On the Sabbath we have a catechism which I arrange from Dr. Schaff's 'Christian Catechism,' followed by a prayer-meeting in which the voice of every member is heard in prayer. On Thursday we simply have a midweek prayer-meeting. I think I never saw better evidence of earnest purpose to follow the Saviour than we have daily from these boys, and they are making wonderful progress. The names of those who are active members of the class are Cato, Esuvi, Ngulu, Nganda (the king's son), Olokoso, and Kaliavali, who is now absent with Mr. Currie. We hope others will join soon. My purpose is to instruct them

in the doctrines of the Christian life and worship, and if, by the time we have gone fully over the subjects necessary for their intelligent acceptance of the responsibilities of the Christian faith, they manifest the same spirit they now do, having persevered to that extent, to baptize them.

"You would be deeply moved could you hear and understand the earnest, simple prayers of these lads pleading for clean hearts, full of love to God and to their neighbors, for strength to resist the temptations of the devil, to flee all anger, malice, and evil-speaking, and to endure scorn and persecution for Jesus' sake; for grace to return good for evil, by seeking to win their persecutors to accept Jesus as they themselves have done; for the Holy Spirit to keep evil out of their hearts by reminding them constantly of the words of Jesus.

"Nganda, the king's son, told the Lord last night in his prayer how angry their friends get when they (the lads) try to tell them of Jesus. Being the king's son he has many privileges and immunities, but as a rule he ignores them and places himself on a level with the others, and in his attempts to 'tell the words of Jesus,' he relies more upon the arm everlasting than upon his 'royalty' to save him from the persecution which is quite likely to follow all such efforts. And so we bless God and take courage. We need your prayers, that we may have wisdom and the 'anointing which abideth and teacheth' in leading these souls onward in the divine life."

Some ten days later (November 20), Mr. Stover says: —

"Since writing the above, two other members have joined our Christian circle, and the boys now eat their meals here, though they go home to the village to get their food. They use a large box as a table, repeating the Lord's Prayer as a blessing. After the morning meal they have prayers after the manner of our evening worship with them. They recite the 'liturgy,' and then one leads in an extempore prayer just as I do in the evening worship. Their prayers from time to time at prayer-meetings indicate spiritual growth, especially a deeper apprehension of the evils of sin, both in the abstract and in their own hearts.

"Last night Esuvi thanked God that he did not leave them here without knowledge of Jesus, but even after the whites had been plundered and driven away he had, by his love in their hearts, led them back to tell them more about Jesus."

FROM BIHE.

Letters have been received from Messrs. Sanders and Fay, who, with their wives, reached Kamundongo, their station in Bihé, September 9. They were greatly delayed in their journey by the slowness of the carriers. On their arrival they formed their camp, consisting of two tents and three huts, and soon after commenced building the house for Mr. and Mrs. Fay. On September 21 Mr. Sanders wrote: —

"Though still in Kamundongo, we are on a different site than that we occupied before, and thus far we are better pleased with it than with the former. I went to the *ombala* and gave notice of our arrival, taking no present whatever. No comment about the omission was made. It is said that Jambayamina goes out to war (to plunder, rather) next month. Guilherme says an *osoma* cannot be said to be really enthroned until he has gone out on a 'war.'

"The osoma says Bailundus bringing loads for us, or letters, may come here; but if a *cometiva* tries to pass through, to trade among the Gangelas, he will plunder them. It remains to be seen if the Bailundus trust his word. We cannot get any one yet to carry down these letters."

Those letters did not reach the steamer for which they were written, but arrived with others dated more than a month later. The news is cheering, the health of the missionaries being good and their building operations progressing as favorably as could be expected. Two Englishmen, Messrs. Scott and Swan, who had started to join Mr. Arnot in the interior, had been stopping at Kamundongo, and

the former, on account of protracted ill-health, had decided to return to England. The king, Jambayamina, has made a demand upon Mr. Sanders for the price of the tusk of ivory about which there is the quarrel between the Bihéans and the Bailundus. It seems that at the time the Bailundus made the attack upon the caravan of Bihéans, they threw the stolen tusk into the mission-garden at Chilume, and it was afterward taken possession of by King Kwikwi. Jambayamina now claims that the missionaries are responsible for his loss. If the quarrel between the two tribes could be settled by the payment of the value of the tusk, it would be a great gain at a small cost.

The following, from a private letter from Mrs. Sanders, gives some account of their surroundings: —

"We are getting along nicely here. The Fays' house is well under way. Our gardens are dug and partly planted. We have rains every few days. Mrs. Fay and I both get pretty tired some days, but we live in hopes that some of our boys from Bailundu will come up with Mr. Swan. They will if their fathers are not too much afraid they will get caught.

"It has seemed to us sometimes as it we were the only inhabitants of the land, everything will be so quiet and solitary. At home, and I believe in most other lands, nothing is known of such vast stretches of uninhabited and uncultivated land. From our camp, as far as the eye can reach, there is not the least trace of humanity. It is true that we are not more than ten minutes' walk from the Kamundongo villages, but they are concealed from view by a very light and thin strip of woods. Everywhere there are beautiful forests and rolling meadows. The eye gets weary of solitude. But when the moonlight comes, or a person dies, we are very quickly made aware that we are not the only occupants of the soil. Then dancing, drumming, singing, and howling make night hideous."

FUNERALS. — THE CONDITION OF WOMEN.

"We have had four funerals since we came here. One, however, was for an old man who was already dead when we were here before. Being a king's *sekulu* and a moderately great man, his poor old bones were not allowed to be laid away in peace, but he was dried up like a mummy and kept above ground all that time. What a jollification they did have at his funeral! Days before, women came from the surrounding villages, bringing their great earthen pots, I suppose to help in making the beer. The festivities continued three or four days, and dancing and drumming day and night. We were glad when it was all over and matters were quiet again. Since then two women and a man have died. The only wonder is that the people do not all die from filth, if nothing else. It is perfectly abominable how they live and what they eat. Just the other side of the village is a beautiful stream of water, a little above which, and to the right of the path, is a small, swampy place where the hogs always wallow. One day when Mr. Sanders was there, he saw a woman filling her gourd at this place. He said to her: 'Why! do you cook with that water?' 'Oh, no!' she replied. 'This is to make *ochimbambo*.' Two yards further away the beautiful clear water was flowing in plenty. But one cannot so much blame these women. If my work was so continuous and so hopeless as theirs, perhaps I would take the water for ochimbambo from the nearest mud-hole — up sometimes before three in the morning, to pound the day's allowance of corn. Sometimes it is scarcely light when they pass here on the way to the fields. There they work, sometimes with a baby on their back, until about four, when they gather wood to do the evening cooking, and return. It must be dark by the time their beans are cooked and the mush made. Here they do not pound on the rocks as at Chilume, but in large wooden mortars. I tried this pounding a few times two years ago at Honjoo, but it would very quickly break my back. I feel like crying out, in the words of the old missionary hymn, —

"'Pity them, pity them,
Christians at home!
Haste with the bread of life!
Hasten and come!'

"You can hardly understand how helpless I feel when I long to help these women. One must be brought face to face with heathenism to comprehend it. Not that I have not unshaken confidence in the power of the gospel to raise them and free them and make them happy. If I had not I would very quickly sail for happier shores. But with my limited knowledge of their language, and the utter want, in the language, of words to express the very foundation-truths of our religion, — such as faith, repentance, forgiveness, etc., — I am discouraged. They certainly ought to have a word for self-righteousness, for they are, as a whole, exceedingly self-righteous. If you quote to one of them, 'The soul that sinneth, it shall die,' he will at once assure you that he has no crimes."

European Turkey Mission.

IN MACEDONIA.

MR. CLARKE, of Samokov, in his *Missionary News from Bulgaria*, reports an absence of thirty-six days in Macedonia and elsewhere, and gives the following account of the military situation: —

"In Macedonia military occupation and the special efforts of the government had rendered the main roads safe; but from the fields of Eleshnitsa, a mountain town visited, a boy ten years old had recently been carried off by brigands, who still held him for ransom. They demanded three hundred liras ($1,320), but the father had been able to raise only sixty. Near another secluded spot passed, the government police the next day waylaid a company of brigands having in their hands two Turks, shot two of them, and released the prisoners. Our good colporter, Mr. Petkancheen, showed anxiety as we passed other wooded regions and, when we were about to separate, insisted on passing with me a place where a shot had once passed near his head.

"Turkish troops were everywhere, and some places were crowded with them. Many of these were swarthy Arabs, others had come from villages in Asia Minor about Cesarea. Many were without stockings; some had no shoes, and, coming from warmer regions to the cold weather which will soon be upon them, they must suffer much. We passed about a hundred sick and feeble men being transferred to higher regions, farther from their homes, which very likely most of them will never again see. Last winter, without any fighting, cold and exposure far more than decimated the troops in these regions. The contractors in Veles said they were furnishing to the army eighty thousand rations daily, and in all Macedonia there must be some hundred thousand troops ready for war; yet no one seems to know why they are being gathered. It is a fearful drain on the Turkish population of the empire, which must tell in the end, and a great burden to all the inhabitants of this region, though the military authorities seek to avoid all needless requisition and oppression."

PANAGURISHTE. — A RETROSPECT.

The *Missionary News* also contains an account of the dedication, November 28, of a church at Panagurishte, an out-station some forty miles west-northwest of Philippopolis. The occasion was one of special interest, not only on account of the numbers present and the hopefulness of the outlook, but in view of the history of the evangelical movement in the place. The sermon was by Pastor Boyadjeff and the prayer of consecration by Mr. Locke.

"Men and women, nearly all young or in the prime of life, packed the church so that but few could sit down. At the left of the speakers stood some twenty young men who had pressed through the crowd to avail themselves of the only standing-room. At the right were many of the friends from other places clustered around the baby-organ with which Mrs. Locke led the singing. Scores were unable to enter, and turned away."

In the way of retrospect the following account is given: —

"The story of the past has been one of thrilling interest. Twenty-five years ago our lamented Mr. Meriam, whose murder by brigands resulted in the building of scores of guard-houses and probably saved many Bulgarian lives, was most cordially received in this place by numbers of young men. This cordiality was continued for a time to others who visited the place; but the protection given in Philippopolis to a monk who had broken his vows by marrying, which aroused bitterness in other places, caused a change of feeling in this village also, and severe persecution followed. Eleven young men, who had attended the occasional religious services and were studying the Bible together, were brought to the schoolhouse and, by decided threatenings, made to sign a promise that they would thereafter have nothing to do with the missionaries, which promise they too well kept. Their position had been one of interest in those who seemed to them to be laboring for the intellectual good of the nation, because using the native language which Greek ecclesiastical influence was trying to crush out, rather than of love to the Word of God. Mr. Tsfetkoff, a native of the place and for years a loving colporter who did good work in many places, was beaten by a furious crowd in the same schoolhouse, and the doors of his street-gate still bear the marks of the many stones which for years were thrown at them by boys instigated by their parents. At the death of one of his children, the whole village seemed determined that the body should not be buried, and this was accomplished only by the personal visit of a missionary, which secured the energetic action of the Turkish government. This faithful laborer, and a student spending his vacation in the work, both died in the village.

"All mission books except the Scriptures, which were then kept for sale by a local merchant, were forcibly taken from his store and burned in the market-place, and various means were used to intimidate missionaries from coming to the place. One, on a visit with a helper, was Saturday called to the government office, in the absence of the Turkish official from the village, and by his deputy told that the heads of the wards, who were present, said that his firman was for *traveling* and not for *staying*, and that, as he had rested one night, he could now travel 'with honor' if going that night; if not . . . The missionary coolly replied: 'I came to stay till Monday, relying not on my firman but on the common *teskeré* which protects every local traveler, and you are responsible for my personal safety.' Finding that threats did not succeed, a guard was placed at the *khan* to prevent all talk with others coming to the khan or when they went out of it. Monday morning, before starting, a call was made on the deputy, who offered a guard, which was declined, with the remark: 'When we take a guard you say that we are forcibly sent away by the government. You are responsible for our safety.' 'But there may be trouble,' said the deputy. 'That is your lookout,' replied the missionary.

"Returning to the khan, he found a crowd of some fifty boys let out of the school near by on purpose to 'send them off without honor,' and as soon as they were out of the yard (in which the owner would be held responsible for them) stones were thrown at them from all sides; but a guard just then came up and stopped the attack.

"The best and most progressive priest of the village once said to us: 'When you are coming some time through the ravines in the forest, you will not afterward be found.' Scores of men had been killed in this and adjacent places in the preceding few years, and the threat might be carried out. We therefore planned, unannounced, either to enter the village late at night or in the early morning. Passing through the woody ravine on the way, Ephesians iii, 20 had a new fulness of meaning as we read it. *One* 'was able exceedingly abundantly,' and we felt that we could lean on Him. Arriving early in the morning in the crowded weekly market-place, all eyes were turned to us and all knew when, by order of the head-man

of the village, we were refused entertainment in the khan. Our traveling firman, however, required the Turkish official to furnish quarters, which he did very courteously, giving us much more of a home than we could have found elsewhere. Few of the people dared to converse with us in the streets. Stones were thrown from a distance, and the opposers sought to annoy us in various ways. Late at night one man only came to us with friendly words.

"But great changes have taken place. Owing to removals, for years the village was scarcely visited by a missionary. The massacres of 1876 cut off hundreds of the people and gave us an opportunity for aiding persecutors. More than this, earnest preachers, colporters, and Bible-women have permeated the place with truth. Two of these died in the place and two others elsewhere. During the past years an uneducated, simple-hearted, loving Christian woman, divorced by her husband because she had become a Protestant, has been quietly going from house to house with her Bible, and found her way to many hearts, and now all homes are open to her.

"With such a retrospect in mind, the heart could but be thrilled by the attentive audience packed into the little church."

Eastern Turkey Mission.

RELIGIOUS AWAKENING AT VAN. — THE GIRLS' SCHOOL.

THE Girls' School at Van, started in September, 1882, by Misses Johnson and Kimball, is now rejoicing in a spiritual awakening. The school began four years ago with six scholars; it now has sixty. Connected with it is a branch school, begun last August, visited two or three times a week by the missionary ladies, but under the immediate charge of a graduate of the main school, an intelligent and capable young woman who now has about twenty-five pupils. The following extract from a private letter, dated Van, December 6, we are permitted to use: —

"Two weeks ago Sunday many of the girls showed an unusual amount of interest in the Bible lesson, and in the evening meeting the interest increased so much that they all wept, and we felt it would be wise to appoint a meeting in our room every evening during the week for those who cared to come. *All* the girls came, and nearly all showed a deep interest. Such earnest prayers I never heard, and six, at least, of the girls, I believe, took a stand they never had taken before. Harmars, the girl who assists us in school and a former convert, but whose influence we felt was not what it ought to be, either on account of her diffidence or from some other cause, was thoroughly stirred up and took just the lead among the girls that was needed. It was the most satisfactory week we have ever had in school, although of course it was a pretty wearing one.

"In private talks with some of the girls, several things came out that were very encouraging. Two girls from nominally Protestant families said that they never knew anything about Jesus before they came to our school, and again one girl said that the little girls had for a long time had a custom of begging each other's forgiveness for any unkind thing they had said or done during the day, before they said their prayers at night. One little girl, bright and faithful always, who never gave us a bit of trouble, came out like a Christian of ten years' standing. After one of the meetings we kept her, and she had n't a word to say about herself, but burst into tears, saying, 'Oh, if you only would let me go home sometimes on Sundays, so I could read and talk with my mother and grandmother!' We had made a rule that the boarders are not to go home more than once in two months. This girl said that before we made this rule she always used to talk with her parents, and now she says her grandmother is so old, she is afraid she will die, and she knows she is n't ready. We felt rebuked, for we supposed when the girls went home for Sunday they lost all the good influence of the week, and never

for an instant supposed they turned their hands to such work as that.

"Out of this interest has grown a Wednesday-evening meeting for the boarders, which is, in addition to the Friday and Sunday afternoon meeting, for the day-scholars and boarders alike. We have made this last into a society, with officers among the girls, which pleases them greatly, and the name of the society is, when translated, 'The Care-taking.' The direct object is to raise a loaning-library for poor girls unable to buy text-books. Each girl binds herself to do some kind act for some one every day, and they are all enthusiastic over it.

"Many new things have come to the surface lately, and one is that there is a feeling among the girls that to close the eyes in prayer is to be a Protestant, and there are some spies always on the look-out to see and report. It is singular that in all these four years this is the first time we have found this out. This anti-Protestant feeling, and the fear among the day-scholars that to succumb to any religious influence one is in danger of becoming Protestant, is one of the hardest things we have to contend with. But of the boarders, two of the most earnest and interested girls in this religious movement are daughters of a rich Constantinople family, whose parents have always had them come home on Friday nights, that they should not be under our influence on Sundays, and I suppose they will never be Protestants. If only they are good Christians, they can do perhaps as much good in their own church.

"Schoolwork has never been more interesting and satisfactory, and I can say truly that the school has never before been in so good condition as now."

THE CHURCH. — BOYS' SCHOOL.

Dr. Raynolds, while referring joyfully to the interest in the Girls' School, reports the condition of the general work in Van and in the Boys' School: —

"Last spring I made an effort to get the brethren to organize a Society of Christian Endeavor, but the plan did not succeed. While Dr. Barnum was here, however, the matter was again agitated, and this time a society was organized. It has taken charge of the Wednesday-evening prayer-meetings, which have been much more lively and interesting than for many years. The monthly experience and consecration meetings have all witnessed a most tender and solemn state of feeling. During a visit I made at Agants during the first part of November, a branch society was also formed there. The difficulty among Armenians is to keep up a sustained interest in any such movement, but we hope for permanent good results from it.

"The schools are exceedingly encouraging this year. The Boys' School has seats for sixty in the large room, which are already overflowing. There are also about thirty pupils in the primary department. I feel that I could not secure a more hopeful field for strictly evangelistic work than is secured in my daily Bible lessons with these hopeful boys. There are this year six boarding pupils, two of them from Agants and one a young man whom I met last year in a village as teacher for the Armenians. He is now a zealous Protestant, though I do not feel sure that he is renewed. He has many characteristics to fit him for itinerant, evangelistic work, and I pray that the Lord may prepare him for it. The general moral atmosphere of the school is quite satisfactory, and we are hoping for direct and positive religious interest."

ERZINGAN. — THE GREGORIANS.

Mr. W. N. Chambers, of Erzroom, on a visit at Erzingan, wrote, December 16:

"I reached this city three weeks ago, and after a stay of two or three days I visited Packarich and Hazark, where I spent a couple of weeks. Work has got into very good shape there. Reconciliation was effected between the *mudeer* and the Protestant community, and our school is full. We trust that the winter's work will be quite fruitful. In this city the brethren are in a fairly good state. However, it seems as if this whole work had

come to a stand. No gains are being made from the Gregorians. It seems to be a time of waiting for the seed sown to mature — a very hard thing to do. Bibles and Testaments are scattered here and there; they are found in many houses and I think are being read considerably. Preaching is listened to with attention and respect, but it seems impossible to move anything. There is a seeming movement among the Gregorians here — at least there is considerable talk for church reform. Possibly the result of our labors may be in that direction. A union between the Episcopal and Gregorian Ghurches, whereby a strong element of spirituality and piety might be infused into the Gregorian Church, might work a wonderful revolution to the glory of God."

Notes from the Wide Field.

CHINA.

Religious Toleration. — There have recently appeared in many provinces of China, perhaps in all the provinces, proclamations from the several viceroys in reference to Christianity and Christian missions. The simultaneous appearance of these proclamations indicates that they are inspired by the central government, and the object is clearly to prevent all outbreaks of popular violence against Christians, and to show the people, and especially the subordinate officials, the dangers attendant upon such outbreaks. Doubtless the imperial government has for its object the avoidance of collision with foreign governments, which quickly come to the defence of their subjects who are missionaries. But it is a new and important step in the direction of practical religious toleration in China when her governors post all over the empire proclamations like the one issued by the governor of Chekiang: "Know, therefore, all men of whatsoever sort or condition, that the sole object of establishing chapels is to exhort men to do right; those who embrace Christianity do not cease to be Chinese, and both sides should, therefore, continue to live in peace, and not let mutual jealousies be the cause of strife between them." A correspondent of *The London Times* reports the proclamation of Governor Kung of the province of Kiang-su, of which Shanghai is the chief city, in which, after speaking of the chapels and houses which had been destroyed by disorders fomented by "two or three of these rascals who delight in mischief" the governor presents the imperial decree that missionary chapels were to be sedulously protected, and anything in the shape of disturbance prevented. He then adds: —

"I have accordingly ordered all officials in every jurisdiction to act in strict compliance with the imperial will, and it is now my duty to issue this urgent proclamation for the information of all persons in the circuit of which I am intendant. Bear in mind that when missionaries live in the midst of your villages you and they are mutually in the relationship of host and guest. Under ordinary circumstances it is your foremost duty to act toward them with courtesy and forbearance. Should there arise any misunderstanding requiring to be set right, let each submit his side of the question to the local authorities for equitable arbitration and decision; your officials have the necessary power and influence. You must be careful on no account to give rein to ill-considered resentment, and fall, owing to the impulse of a moment, into the net of the law. I have over twenty years' experience of the coast as an official, and am thoroughly conversant with international business, with which I have long been specially occupied. I am not one afraid to do my duty though it may be troublesome, and what I say to you in this proclamation is uttered in all earnestness. More is involved than the mere protecting of missionary chapels; the weal and woe of yourselves, your homes, and your livelihood are assuredly concerned. Let such of you as are fathers and brothers do your utmost to teach the necessity of turning away wrath and putting

an end to strife. Cast your eyes ever on the warning example which has preceded, and avoid a day of repentance in the future. This is my earnest wish. Do not disobey this urgent and special proclamation."

This document is dated October 27, 1886. Now, if Roman Catholic missionaries will strive as earnestly as do these Chinese officials to remove all occasions for strife, there will be little likelihood that we shall hear much more of anti-Christian mobs. China gives notice to the world that she will protect her own people who become Christians, without interference from France or other foreign power.

A Reasonable Claim upon our Government. — We mentioned last month the fact that the Chinese government had agreed to pay $25,000 to American missionaries for their losses by the riots at Chung-king in July of last year, and suggested that losses incurred by the Chinese in this country might well be met by our government. And now a Chinese official argues the case in a strain of righteous indignation, while addressing a letter to the United States Consul at Canton. Referring to complaints he had received about losses sustained by Americans at two or three points this Viceroy Cheung, of Canton, says: —

"In the case at San Francisco, Americans killed over thirty Chinese subjects, and several hundred thousand dollars' worth of property were lost. This is inhuman oppression to the extreme, and compared with the two cases at Kwai Peng and Ching Yeun is a hundred times as severe. Although the American indemnity has been considered and decided upon, yet it is not settled. China has exerted herself to the utmost in administering the small cases of America, so America ought immediately and satisfactorily to settle the serious cases of China. Your honorable consul ought to personally telegraph and petition his excellency the American minister at Peking, to write to your honorable country's secretary of state to consider satisfactorily, and to pay the indemnity to the Chinese minister, and to severely punish the rioters so as to be in accordance with the public agreements. Although this case is not connected with the Kwai Peng case, yet your honorable consul having previously sent despatches to me, respectfully asking me, the viceroy, of reasonable affairs; so I, the viceroy, ask reasonable affairs of your honorable consul, and think your honorable consul will comply with this. I have ordered the Kwai Peng magistrate to investigate the true facts of the case, clearly trace up, satisfactorily administer, and report the affairs, and if Mr. Fulton returns to the district, to protect him with all his power, and to put a stop to all placards posted. [Signed] Cheung, *Viceroy*."

Until the request of this official is complied with we think that all who have conscience sufficient to understand "reasonable affairs" will side with the Chinese against our government.

AFRICA.

The Emin Bey Expedition. — It is still a question by which route Mr. Stanley will undertake the relief of Emin Bey. The expedition has been organized and Stanley purposes to reach Emin Bey by July. It is expected that the caravan will number not far from one thousand men, and that Mr. Stanley's staff will be composed of six men, including a major and lieutenant of engineers. He has already met Dr. Junker at Suez, and has gone on to Zanzibar to perfect arrangements. As we write, the probabilities are that the Congo route will be selected, but before this paragraph can reach our readers the telegraph may have announced the final decision. Measured by miles the Masailand route is the shortest, being but eight hundred miles. By Uganda it is one thousand miles and by the Congo fifteen hundred miles, but the saving of time by the latter route would be great. There are seven or eight steamers on the Middle Congo which could take the expedition swiftly to within a few days'

march of Emin Bey. *The London Times* regards the safety of Mr. Mackay and the French missionaries in Uganda, as well as the lives of the native Christians, as an important point to be considered. "By the Congo route the Albert Nyanza might be reached before Mwanga even heard of the expedition, and when he did hear of it, of its strength, and of its leader, the powerful friend of his father, the effect would probably be to bring him to his senses, and make him seek the aid of the European prisoners as intercessors." Dr. Junker thinks that Mwanga is not so powerful as is usually believed. In recent conflicts with neighboring kings, Kabrega and others, he has lost much and gained little. If anything can be done to check this young monarch in his atrocious career it would be a boon to Africa.

The Portuguese and the Slave-trade. — Six weeks ago a Portuguese officer, Captain D'Oliveira, captured and destroyed a large slave *dhow* not far from Mozambique. The same officer was despatched by the governor-general in September last to a point south of Mozambique, to watch the slave-trade and guard it by way of the rivers between Quilimane, Angoxa, and Madagascar. It is now feared that the expedition under Captain D'Oliveira has been destroyed. It is a pleasant thing, however, to be able to report that the Portuguese government seems, in this section of Africa at least, to be exerting its energies against the nefarious traffic.

Mr. Arnot at Oluvale. — Our missionaries at Bihé report having received letters from Mr. Arnot, who, it will be remembered, was with them for some time at Bailundu. Mr. Arnot is now at Oluvale, and writes enthusiastically of the place and of the people. He says that they far outnumber those of Bihé and Bailundu, and that they are "stayers at home" and are a people of great interest. He believes that the place cannot long be unoccupied by missionaries, and were it not that he supposed that ultimately the work of the American Board would extend in that direction, he should have been inclined to have remained there himself. Letters have been received from Mr. Coillard indicating his purpose, whenever he returns to France, from his home among the Barotse, to come by way of Bihé and Bailundu.

Madagascar and the Slave-trade. — The French seem to be responsible for the reopening of the slave-trade between the west coast of Madagascar and Réunion, an island in the Indian Ocean, occupied by a French colony. The Hova government long ago refused to abet this foreign slave-trade. But since the war, slaves are captured from the interior tribes, are brought to Nosi Vey, the port under French authority, and are shipped to Réunion, never to return. It is said that the profit on this traffic is enormous, and that it is carried on under the French flag in the most unblushing manner.

The Revival on the Congo. — *The Baptist Missionary Union* continues to receive good news from its Congo Mission. At Palabala six young people recently made confession of faith, and the examination indicated that a real work of grace was going on in their hearts. A letter dated November 12 reports that at Banza Manteka forty-one persons had been examined for baptism, and were accepted. Six had been accepted at Lukungu station. At Equator station, though no conversions were reported, yet the outlook was cheering.

Tippu Tib, the Arab Slave-trader. — This man, whose person and work were so clearly set forth by Mr. Stanley in his "Through the Dark Continent," and who is one of the "Great Powers" of Central Africa, has recently visited Captain Hore, of the London Missionary Society, at Kavala, on Lake Tanganyika. Captain Hore thus describes the interview in the London *Chronicle*: —

"His extensive caravan has been passing in driblets for a long time; and when it

was heard that the great man himself was coming, our chief Kavala retired to the mainland, leaving only two small lots of people — one consisting of a very few in the village, in a state of mind something like that of the lepers in the Assyrian camp, and another set who, living near us, determined to cling to us as their protectors. Our repeated assurances of safety only drew forth the remark that anyhow they were all needed on the mainland for the *intama* harvest. Tippu Tib, however, as I expected, molested neither chief nor people in Uguha, and arrived here himself on July 4, sailing again next day. In the evening my visitors sat round our tables in sociable fashion, eagerly listening to my description of maps, etc. They wanted much to get a dictionary with European equivalents of Arabic words. I could not suit them there, but produced one of the tracts for Arabs of the University Mission, to the reading of which by Mohammed, Tippu Tib patiently listened. I then produced the Swahili New Testament. Mohammed, however, could not read that, so Tippu Tib handed it over to me, saying, 'Read us some of it.' This was what I had been leading to all the evening, and commenced at once reading the Sermon on the Mount (Matthew v). They were very pleased and astonished at the good Swahili, and listened quietly. Who knows but what a stray word may take root?"

Miscellany.

BIBLIOGRAPHICAL.

Missionary Exercises (No. 2) for the use of Sunday-schools and Mission Bands. Presbyterian Board of Publication. Pp. 192. Price, 30 cents.

All those whose duty and privilege it is to guide and help the young in missionary matters will be glad of the help afforded by this book of responsive readings, dialogues, and selections in prose and poetry. Leaders of mission bands will welcome it as affording them material for interesting and instructing those under their care.

BOOKS RECEIVED.

Soundings. By Rev. Mortimer Blake, D.D. Boston: Congregational Sunday-School and Publishing Society. Pp. 226. Price, $1.25.

Fresh Bait for Fishers of Men. By Rev. F. Barrows Makepeace, Rev. W. L. Gage, D.D., Rev. Smith Baker, Rev. Reuen Thomas, PH.D., and Mr. C. E. Bolton. Boston and Chicago: Congregational Sunday-School and Publishing Society. Pp. 87.

Notes for the Month.

SPECIAL TOPICS FOR PRAYER.

For the Empire of China, now open as never before for the preaching of the gospel, that the favor of God may rest upon missionary efforts already begun, and that the new spirit of toleration manifested by the imperial authorities may inspire Christians in all lands to undertake more vigorously the work of evangelizing the millions of the empire. (See page 112.)

MISSIONARY APPOINTMENT.

Miss Emily Bissell, who has been residing with her father, Rev. Lemuel Bissell, D.D., at Ahmednagar, India, has received appointment as an assistant missionary in connection with the Board, as a member of the Maratha Mission.

DEATH.

December 9, 1886. At Canton, China, Mrs. Lillie Happer Cunningham, daughter of Rev. A. P. Happer, D.D., of the American Presbyterian Mission, and granddaughter of the late Dr. Dyer Ball, formerly of the American Board's Mission in Canton.

ARRIVAL AT STATION.

December 4, 1886. At Bombay, India, Rev. Lemuel Bissell, D.D., accompanied by his daughter, Miss Julia Bissell.

ARRIVAL IN THE UNITED STATES.

February 9, at New York, Rev. H. O. Dwight, of the Western Turkey Mission.

DEPARTURE.

February 12. From San Francisco, Rev J. D. Davis, D.D., for Japan.

For the Monthly Concert.

[Topics based on information given in this number of the *Herald.*]

1. A Christian family in China. (Page 101.)
2. Good news from Tokio and Sendai, Japan. (Pages 102, 103.)
3. Church dedications in the Madura Mission. (Page 100.)
4. A mountain town in Central Turkey. (Page 95.)
5. A reformed town in European Turkey. (Page 108.)
6. An awakening in Eastern Turkey. (Page 110.)
7. Christian lads at Bailundu. (Page 105.)
8. The Bible in Madagascar. (Page 121.)
9. Remarkable movement in China. (Page 112.)

Donations Received in January.

MAINE.

Cumberland county.
Portland, Seaman's Bethel ch., 67.20; State-st. ch., 50; Williston ch., 26.98, 144 18
Franklin county.
Wilton, Cong. ch. and so. 10 50
Hancock county.
Castine, Cong. ch., m. c. 12 00
Orland, Friends, 40 00——52 00
Lincoln and Sagadahoc counties.
Bath, Cen. ch., 60; Member of Winter-st. ch., 15, 75 00
Waldoboro', George Allen, 1 00——76 00
Penobscot county.
Bangor, Ham.-st. ch., add'l (105 received in December), 2 00
Brewer, 1st Cong. ch. and so. 8 25——10 25
Somerset county.
Norridgewock, New Year's gift, 15 00
Union Conf. of Ch's.
E. Otisfield, Friends, 25 00
Washington county.
Dennysville, Cong. ch. and so. 13 88
Machias, Cong. ch. and so. 7 14——21 02
Upper Stillwater, M. A. Blanchard, 2 50
356 45
Legacies. — Portland, John C. Brooks, add'l and final, 515 00
871 45

NEW HAMPSHIRE.

Cheshire co. Conf. of Ch's. W. H. Spalter, Tr.
Keene, 2d Cong. ch. and so. 29 32
Rindge, Cong. ch. and so. 14 35
Swanzey, Cong. ch. and so. 8 34——52 01
Coös county.
Colebrook, Cong. ch. and so. 6 00
Grafton county.
Lebanon, Cong. ch. and so. 20 60
Lyme, Cong. ch. and so. 45 73
Orford, John Pratt, 15 00
Orfordville, Cong. ch. and so. 4 60——85 93
Hillsboro' co. Conf. of Ch's. George Swain, Tr.
Amherst, Cong. ch., 22.04; A friend, 3, 25 04
Brookline, Cong. ch. and so. 5 00
Hollis, Cong. ch. and so. 20 00
Manchester, 1st Cong. ch., with other dona., to const. S. S. Marden, H. M. 81 82
Milford, William Gilson, a New Year's thank-offering, to const. Miss H. J. Gilson, H. M. 100 00
Mt. Vernon, Cong. ch. and so. 25 00
Nashua, 1st Cong. ch., for Miss Leitch's work, 13 00
New Boston, Presb. ch. 1 00
New Ipswich, Cong. ch. and so. 4 82——275 64
Merrimac county Aux. Society.
Boscawen, 1st Cong. ch. 20 00
Pembroke, Mrs. Mary W. Thompson, 11 00
Penacook, Rev. A. William Fiske, 12 00——43 00
Rockingham county.
Candia, Cong. ch. and so. 16 00
Chester, Cong. ch., with other dona., to const. Sarah H. Melvin, H. M. 75 00
Derry, 1st Cong. ch. and so. 85 00
Exeter, 1st Cong. ch., 10; Nathaniel Gordon, 50, 60 00
Greenland, Cong. ch. and so. 23 00
Seabrook and Hamp. Falls, Cong. ch., Joseph Kimball, 20 00
Windham Depot, H. Berry, 10 00——289 00
Strafford county.
Farmington, Cong. ch. and so. 21 01
Sullivan county Aux. Society.
Meriden, Cong. ch. and so. 12 75
——, A friend, 2 00
787 38
Legacies. — Hanover, Andrew Moody, by F. C. and E. R. Ruggles, Trustees, 50 00
837 38

VERMONT.

Addison county.
Cornwall, E. R. Robbins, 10 00
New Haven, Cong. ch. and so. 63 00——73 00
Bennington county.
Bennington, 2d Cong. ch. 19 78
E. Arlington, Cong. ch. and so. 8 80——28 58
Caledonia co. Conf. of Ch's. T. M. Howard, Tr.
Barnet, Joseph Boardman, Jr. 35 25
St. Johnsbury, No. Cong. ch. 224 20——259 45
Chittenden county.
Burlington, 1st Cong. ch. 2 00
Charlotte, Cong. ch. and so. 17 47
Milton, Cong. ch. and so. 7 48——26 95
Orange county.
Orange, Cong. ch. and so. 3 00
Tunbridge, Cong. ch. and so. 10 00
Vershire, Hial Colton, 15 00——28 00
Orleans county.
Brownington, S. S. Tinkham, 10 00
Derby, Mrs. E. A. McPherson, 10 00
Newport, Cong. ch. and so. 17 50
No. Craftsbury, Cong. ch. and so. 20 00——57 50
Rutland county.
Castleton, Cong. ch., m. c. 4 62
Hubbardton, Mrs. James Flagg, 5 05
Rutland, A friend, 3 80——13 47
Windham county Aux. Soc. H. H. Thompson, Tr.
Windham, A friend, 3 20
Windsor county.
Tyson, Plymouth ch. 1 00
491 13

MASSACHUSETTS.

Barnstable county.
- Falmouth, 1st Cong. ch., m. c. 8 46
- Sandwich, Cong. ch. and so. 37 38——45 84

Berkshire county.
- Curtisville, Frances M. Clarke, 5 00
- Great Barrington, 1st Cong. ch. 152 67
- Hinsdale, Cong. ch. and so. 8 95
- Pittsfield, James H. Dunham, 50 00
- Stockbridge, Cong. ch. and so. 87 54
- Williamstown, "M. H." 100 00——404 16

Bristol county.
- Attleboro', 2d Cong. ch., with other dona., to const. Charles E. Bliss, H. M. 70 00
- Fall River, 1st Cong. ch. 247 56
- Norton, Cong. ch. and so. 110 00
- Westport, A friend, 50——428 06

Brookfield Asso'n. William Hyde, Tr.
- Brimfield, 2d Cong. ch. 13 00
- No. Brookfield, 1st Cong. ch., 100; Mrs. M. T. Reed, 10, 110 00
- Spencer, 1st Cong. ch. 186 59
- Sturbridge, Cong. ch. and so. 58 02
- Warren, Cong. ch. and so. 106 00——473 61

Dukes and Nantucket counties.
- Vineyard Haven, A friend, 10 06

Essex county.
- Lawrence, Lawrence-st. ch. 231 96

Essex county, North.
- Haverhill, North Cong. ch., 400; West Cong. ch., 36, 436 00
- Ipswich, 1st Cong. ch. 15 46
- Newbury, 1st Cong. ch., 12.61; do., m. c., 25.31, 37 92
- Newburyport, North Cong. ch. 16 56
- West Newbury, 2d Cong. ch. 2 07——508 01

Essex co. South Conf. of Ch's. C. M. Richardson, Tr.
- Beverly, Washington-st. ch., to const. Lizzie G. Russell and A. L. Patch, H. M., 289.86; m. c., 13.48, 303 34
- Gloucester, Ev. ch. and so. 119 00
- Ipswich, South Cong. ch. 25 00
- Salem, South Cong. ch. 69 00
- Swampscott, 1st Cong. ch. 30 00——546 34

Franklin co. Aux. Society. Albert M. Gleason, Tr.
- Ashfield, Cong. ch. and so. 38 57
- Conway, Cong. ch. and so. 11 00
- Erving, Rev. A. A. Murch, 6 00
- Orange, Cen. Cong. ch. 6 92
- Shelburne Falls, E. Maynard, 9 00——71 49

Hampden co. Aux. Society. Charles Marsh, Tr.
- Huntington, 2d Cong. ch. 5 53
- Ludlow, Cong. ch. and so. 17 14
- Monson, Cong. ch. and so. 23 20
- Springfield, 1st Cong. ch, 216.16; South ch., 139.27; Olivet ch., 41.36; A friend, 1,000; A friend, 50, 1,446 79
- West Springfield, 1st Cong. ch., 26; Park-st. ch., 41.47, 67 47--1,560 13

Hampshire co. Aux. Society.
- Amherst, 2d Cong. ch. 15 00
- Chesterfield, Cong. ch. and so. 25 00
- Easthampton, 1st Cong. ch. 57 82
- Hadley, 1st Cong. ch. 21 62
- Northampton, 1st Cong. ch., 536.80; A friend, 5, 541 80
- Plainfield, A friend, 4 00
- So. Amherst, Cong. ch. and so. 4 76
- Williamsburg, Cong. ch. and so. 50 75——720 75

Middlesex county.
- Auburndale, Cong. ch. (of wh. m. c., 29.86), 129 86
- Cambridgeport, Pilgrim ch., m. c. 2 95
- Dracut, Centre Cong. ch. 10 00
- Framingham, Plymouth ch. and so. 60 87
- Lowell, Kirk-st. ch., 743.34; 1st Cong. ch., to const. Elbridge Dearborn, H. M., 101; John-st. ch., 20.55; Mrs. G. C. Osgood, 1, 865 89
- Melrose, Cong. ch. and so. 11 50
- Newton, "A." 50 00
- Newton Centre, 1st Cong. ch. 125 19
- So. Natick, John Eliot ch. 25 63
- Sudbury, Cong. ch. and so. 25 00
- Tewksbury, Cong. ch. and so. 55 43
- W. Newton, Mrs. Elizabeth Price, 25 00
- Woburn, Cong. ch. and so. 500 00--1,887 32

Norfolk county.
- Braintree, 1st Cong. ch., 45.28; South Cong. ch., 18.70, 63 98
- Brookline, Harvard-st. ch. 225 09
- Cohasset, Trin. Cong. ch. 200 00
- E. Weymouth, Cong. ch. and so. 50 00
- Foxboro', Cong. ch. and so. 34 66
- Hyde Park, Cong. ch. and so. 35 00
- Medway, Village ch., with other dona., to const. F. W. Clarke, H. M. 23 50
- Milton, 1st Cong. ch., Two friends, 10 00
- No. Weymouth, Pilgrim ch. 18 49
- Quincy, Ev. Cong. ch. 60 00
- Randolph, Cong. ch., m. c., 89.72; New Year's greeting, 30, 119 72
- So. Weymouth, 2d Cong. ch. 40 00
- Walpole, Cong. ch. and so. 50 21
- Wellesley Hills, Cong. ch. and so. 70 00
- Wollaston, Cong. ch. and so. 5 07--1,005 72

Plymouth county.
- Bridgewater, Cen.-sq. ch., in part, 20 00
- Campello, South Cong. ch. 51 67
- Hingham, Ev. Cong. ch. 29 35
- Whitman, Cong. ch. and so. 107 00——208 02

Suffolk county.
- Boston, Old South ch., 2,960.44; Central ch., 1,743; Mt. Vernon ch., 984.67; Park-st. ch., 398.84; Eliot ch., 309.17; Immanuel ch., 116.57; Phillips ch., Mrs. A. Simonds, to const. Rev. T. McBriar, H. M., 50; South Ev. ch., 42.98; Union ch. (of wh. 13.18, m. c.), 38.18; Boylston ch., 14.80; A friend, to const. E. P. Cole, H. M., 100; Rev. George F. Stanton, 50; "E. K. A.," for agency dep't (special), 50; Hollis Moore Memo. Trust (for books for Girls' Sem., Aintab), by E. K. Alden, Res. Legatee, 32.33; A friend, 30; Mrs. M. A. Bryant, 10; "M. N. T.," 10; D. G. Williams, 5; "I. A. R.," 2; A friend, 1.25, 6,949 23
- Chelsea, 3d Cong. ch. 89 13--7,038 36

Worcester co. Central Asso'n. E. H. Sanford, Tr.
- Boylston, Cong. ch., for five teachers in Ceylon, 150 00
- Clinton, 1st Ev. ch. 45 49
- E. Douglas, Cong. ch. and so. 34 32
- Oxford, Cong. ch. and so. 35 00
- Webster, 1st Cong. ch. 23 95
- West Boylston, C. T. White, 2 00
- Worcester, Piedmont ch., 45; Salem-st. ch., 41.72; Summer-st. Sab. sch., for baby organ at Samokov, 5.91; Thank-offering from a friend, 20, 112 63——403 39

Worcester co. South Conf. of Ch's. Amos Armsby, Tr.
- Millbury, 1st Cong. ch. 54 98

Cliftondale, Miss H. A. Haywood, 3 99

Loudville, Mrs. M. E. Rust, 4 00

——, A friend, 100 00

15,706 19

Legacies. — Andover, John Smith, by Joseph W. Smith, Ex'r, 2,000 00
- Boston, Mrs. Charlotte A. Stimson, by C. C. Burr, Trustee, bal, 1,012 22
- Boston, Mrs. Hannah C. Porter, by George F. Bigelow, Ex'r, 500 00
- Boston, Rev. H. B. Hooker, D.D., in part, 25 00
- Enfield, J. B. Woods, by R. M. Woods, Trustee, to const. Charlotte A. Lathrop, H. M. 100 00
- Whitman, Alfred Brown, by William P. Corthell, Ex'r, add'l, 500 00--4,137 22

19,843 41

RHODE ISLAND.

Bristol, Mrs. M. DeW. Rogers, 200 00
Kingston, Cong. ch. and so. 23 34
Newport, United Cong. ch. (of wh. 54.34 from Grace chapel), 233 11
Pawtucket, Cong. ch. (of wh. 100 from a friend, as a memorial offering, to const. Mrs. GEORGE CRAWFORD, H. M.), 200 00
Providence, Union Cong. ch., 38.25; Elisabeth Carlile, 3.90, 42 15——698 60

CONNECTICUT.

Fairfield county.
Bethel, Cong. ch., to const. Rev. H. L. SLACK, H. M., 112.06; Thank-offering, 5, 117 06
Danbury, 1st Cong. ch. 182 56
Easton, Cong. ch. and so. 9 00
Green's Farms, Cong. ch., add'l, 5 00
Newtown, Cong. ch. and so. 15 00
Norwalk, 1st Cong. ch., add'l, 17 42
Saugatuck, Mary E. Atkinson, 10 00
South Norwalk, C. M. Lawrence. 1 25
Wilton, Cong ch. and so. 70 00——427 29
Hartford county. E. W. Parsons, Tr.
Bristol, Cong. ch. and so. 43 17
Burlington, Cong. ch. and so. 2 00
East Hartford, Cong. ch. and so. 16 00
Farmington, Cong. Sab. sch., for church-building under Rev. J. E. Chandler, So. India, 77 26
Hartford, Asylum Hill ch., 350.06; do. Sab. sch., for Y. M. C. A., Prague, 20; South ch., 100; Weth.-ave. ch., 31.25; Win.-ave. Cong. ch., 15; Thank-offering from a friend, 200; Mrs. Mary C. Bemis, 100, 816 31
Kensington, William Upson, 10 00
Marlboro', Cong. ch. and so. 11 32
Newington, Cong. ch. and so. 115 75
Plainville, Solomon Curtiss, to const. Mrs. SARAH DUNHAM, H. M. 100 00
Southington, Cong. ch. and so. 100 00
Thompsonville, Almira M. Kingsbury, 9 00
Wapping, Cong. ch. and so. 26 51
Wethersfield, Cong. ch. and so. 47 47
Windsor Locks, A friend, 5 00--1,379 79
Litchfield co. G. M. Woodruff, Tr.
Canaan, 1st Cong. ch. 6 00
Norfolk, Cong. ch. and so. 210 86
North Canaan, Cong. ch. and so. 32 02
Salisbury, Cong. ch. (of wh. m. c., 7.96), 158 75
South Canaan, New Year's offering, 3 00
Woodbury, 1st Cong. ch. 10 00——420 63
Middlesex co. E. C. Hungerford, Tr.
Cromwell, Cong. ch. and so. 82 47
Deep River, Mrs. A. Watrous, 3 90
East Hampton, 1st Cong. ch. 45 00
Middletown, South Cong. ch. 58 20
Old Saybrook, Cong. ch. and so. 24 00
Westbrook, Cong. ch. and so. 1 30——245 47
New Haven co. F. T. Jarman, Ag't.
Ansonia, 1st Cong. ch. 20 20
Meriden, 1st Cong. ch., 25; East Sanford, 1, 26 00
New Haven, College-st. ch., 142.09; Davenport ch., to const. C. A. HART, H. M., 100; Dwight-pl. ch., 30; United ch., m. c., 11; Centre ch., m. c., 4.35; A friend in do., 10; A friend, 100, 397 44
North Guilford, Cong. ch. and so. 1 00
North Haven, Cong. ch., to const. Mrs. H. C. THORPE, H. M. 110 00
Orange, Cong. ch. and so. 8 68
West Haven, Cong. ch. and so. 48 49
Westville, Cong. ch. and so. 30 07
Wolcott, Cong. ch. and so. 5 10——646 98
New London co. L. A. Hyde and H. C. Learned, Tr's.
Bozrah, Esther A. Miller, 20 00
Colchester, 1st Cong. ch., add'l, 11 00
Franklin, Cong. ch. and so. 10 00
Jewett City, 2d Cong. ch. 23 00
Ledyard, Cong. ch. and so. 23 41
Lyme, 1st Cong. ch. 45 08
Mystic Bridge, Cong. ch. and so. 38 00
New London, 1st Ch. of Christ, 13.31; A friend in 1st Ch., to const. JOHN G. CRUMP, H. M., 120, 133 31
Norwich, 1st Cong. ch., add'l, 21.01; 2d Cong. ch., 248.95, 269 96
Old Lyme, 1st Cong. ch. 37 65——612 14
Tolland co. E. C. Chapman, Tr.
North Coventry, Cong. ch., to const. H. M. KINGSBURY, H. M. 30 00
Rockville, 1st Cong. ch. 311 83——341 83
Windham county.
Brooklyn, 1st Cong. ch. 21 00
East Woodstock, Cong. ch. and so. 15 00
Hampton, H. Colman, 1 00
Pomfret, 1st Cong. ch. 113 68
Thompson, Cong. ch. and so. 34 31——184 99
———, A friend, 500 00
4,759 12

Legacies. — Greenwich, Israel Peck, by Daniel S. Mead, Jr., Ex'r, 555 50
West Hartford, Mrs. Abigail Talcott, by E. Whiting, Trustee, 64 26——619 76
5,378 88

NEW YORK.

Blooming Grove, Cong. ch. and so. 12 00
Brooklyn, Pilgrim Cong. ch., add'l, 75; A friend, 1, 76 00
Crown Point, 2d Cong. ch. 2 00
East Bloomfield, Cong. ch. and so. 53 22
Floyd, Welsh Cong. ch. 3 00
Glen's Falls, Mrs. Harriet N. Wing, 50 00
Madison, Cong. ch. and so. 10 35
New Lebanon, Cong. ch. and so., 19; W. Hitchcock, 2, 21 00
New York, Welsh Cong. ch., 13.25; Penny Helpers, Seventh-ave. chapel, for Mrs. Bond, 25; "A. F.," 500; Mrs. John Byers, 100; Anson Phelps Stokes, 100; W. J. Demorest, 50; C. M. Mather, 25, 813 25
Norwich, Cong. ch. and so. 40 77
North Walton, Cong. ch. and so. 11 25
Poughkeepsie, W. Adriance, 10 00
Rochester, Plymouth ch. 10 48
Rome, Welsh Cong. ch., 5.37; Rev. W. B. Hammond, 10, 15 37
Steuben, Welsh Cong. ch. 5 37
Stockholm Depot, Cong. ch. and so. 3 00
Syracuse, Plymouth Cong. ch. 73 11
Utica, Cong. ch. and so. 13 31
Wading River, Cong. ch., through Hannah W. Terry, 25 00
Warsaw, Cong. ch. and so. 11 25
Wellsville, 1st Cong. ch. 26 50
Yonkers, 1st Presb. ch. (of wh. from Rev. W. W. Rand, D.D., 50; S. P. Holmes, 10), 87 00
———, A friend in Central New York, 10 00--1,383 23
Legacies. — Hopkinton, John Newman, by V. A. Chittenden, Ex'r, 100 00
New York, John Davidson, by Thomas A. Atkins, Ex'r, 2,000 00--2,100 00
3,483 23

PENNSYLVANIA.

Carbondale, Thank-offering, 2 50
Jeffersonville, Francis Whiting, 10 00
Mahanoy City, Welsh Cong. ch. 3 50
Mt. Carmel, Cong. ch. 7 00
Nanticoke, Welsh Cong. ch. 8 91
Scranton, Plymouth ch., 16.21; Thos. Eynon, 25, 41 21
Sharon, 1st Cong. ch. 5 21——78 33

NEW JERSEY.

Cape May, Mrs. C. B. Dungan, 1 00
Irvington, Rev. F. S. Underwood, 25 00
Newfield, Mrs. Hannah Howe, 15; Three individuals, 2, 17 00
Plainfield, "Presbyter," 10; A friend, 10, 20 00
Orange, Cong. ch., m. c. 7 00
Somerville, Rev. H. Reed, for Ahmednagar, 20 00——90 00

MARYLAND.

Baltimore, A friend,	10 00	
———, A friend,	250 00	260 00

DISTRICT OF COLUMBIA.

Washington, 1st Cong. ch., 279.61; Ralph Dunning, 50,		329 61

TENNESSEE.

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SOUTH CAROLINA.

Cheraw, "Part of the tithe,"		10 00

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Brownhelm, Cong. ch.	12 00	
Canfield, Cong. ch.	9 11	
Cleveland, 1st Cong. ch., 26.80; Mad.-ave. Cong. ch., 9.17,	35 97	
Cyclone, Rev. D. W. Hughes and wife,	7 00	
Delaware, William Bevan,	5 00	
Freedom, Cong. ch.	10 62	
Hartford, Cong. ch.	7 35	
Lafayette, Cong. ch.	5 00	
Madison, Cen. Cong. ch.	30 90	
Oberlin, J. L. Burrell, for Tung-cho Seminary, China, 400; Rev. E. P. Barrows, 10,	410 00	
Painesville, 1st Cong. ch.	55 96	
Salem, D. A. Allen,	25 00	
Steubenville, 1st Cong. ch., 4.56; W. Richards, 1.50,	6 06	
Tallmadge, 1st Cong. ch.	56 36	
Toledo, Centre Cong. ch.	8 35	
Unionville, Mrs. J. C. Burnell,	5 00	
Wellington, Mrs. Mary R. Hamlin,	50 00	
Windham, William A. Perkins,	10 00	
York, Cong. ch.	16 42	
———, A friend,	92	770 02
Legacies. — Cleveland, Elisha Taylor, by J. W. Taylor, Ex'r,		9 08
		779 10

INDIANA.

Terre Haute, S. H. Potter,		25 00
Legacies. — Monroeville, Elihu Baldwin,		942 02
		967 02

ILLINOIS.

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Chicago, New Eng. ch., David Fales, 50; U. P. Cong. ch., m. c., 12.42; Mark Skinner, 250,	312 42	
Creal Springs, Rev. P. W. Wallace,	2 50	
Earlville, J. A. D.	50 00	
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Kewanee, Cong. ch.	88 03	
Milburne, Cong. ch.	10 00	
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Princeton, Cong. ch.	27 60	
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Hamilton, Cong. ch.	10 00	
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Wheatland, N. R. Rowley,	10 00	373 57

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Watertown, Cong. ch.	12 85	
Windsor, Cong. ch.	20 00	285 64

IOWA.

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Burlington, Cong. ch.	7 29	
Chester Centre, Cong. ch.	11 85	
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Polk City, Cong. ch.	95	
Rockford, Cong. ch.	11 09	
Tabor, Cong. ch.	9 90	
———, A friend,	50 00	228 78

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Elk River, Union ch.	3 40	
Glyndon, Cong. ch.	7 40	
Medford, Cong. ch.	10 00	
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Donations received in January, $41,553 96
Legacies received in January, 8,373 08
$49,927 04

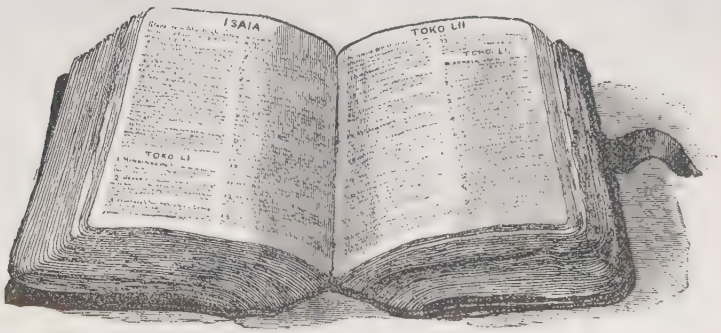
Total from September 1, 1886, to January 31, 1887: Donations, $136,675.79; Legacies, $25,652.36 = $162,328.15.

For Young People.

THE BIBLE IN MADAGASCAR.

In 1820 that English missionaries first settled in Madagascar. In 1836 they were banished from the country by the heathen queen Ranavalona. During the sixteen years of their stay they had learned the language, reduced it to writing, taught thousands of pupils in their schools, and received the first converts to what was afterward called the "Martyr Church." As the storm of persecution began to threaten that infant church, the missionaries foresaw that they might be obliged to leave the island. They, therefore, hastened forward as fast as possible the work of translating and printing the whole Bible in the Malagasy language.

The converts became more diligent pupils than ever, knowing that they would soon be left without teachers. They were eager to be able to read the Bible. One poor man, in feeble health, who had not been able to leave his house for

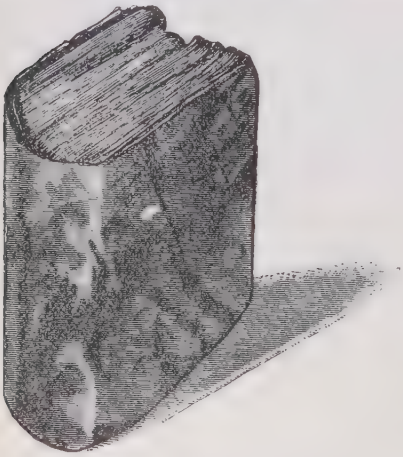


COPY OF OLD BIBLE, opened at Isaiah li and liii.

five months, on hearing that the missionaries were about to depart, determined to make an attempt to walk to Antananarivo, in order to secure a Bible. Though he had sixty miles to travel, he kept on until he reached the missionary's house. His joy at receiving the sacred Book was indescribable. He pressed it to his bosom, exclaiming, "This contains the words of eternal life; it is *my* life. I will take as much care of it as of my own life." Others walked more than a hundred miles to get a copy.

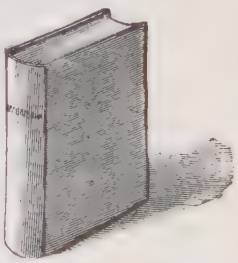
The old and battered volume here represented is one of that early edition, and is now treasured at the Bible House of the British and Foreign Bible Society in London. For the use of this and the two following cuts we are indebted to the American Bible Society of New York. Besides giving one of these books to each convert who stood firm amid persecutions, the missionaries left several boxes of Bibles, hymnbooks, tracts, and schoolbooks in charge of the native Christians. These boxes were buried underground for safety. The majority of

the Bibles were in time ruthlessly destroyed, and only about a dozen of them are now in existence. Several of these are not complete, and nearly all of them show signs of having been taken to pieces and restitched. The volume was so bulky and so difficult to hide, or to carry from place to place without attracting attention, that it was thought best to divide it. Added to this, there were so few copies that the Christians often gave away a few pages for the instruction and comfort of others. But there is a new state of affairs. The natives can now obtain a beautifully printed volume of convenient size, like the specimen in the engraving below, for one shilling; and thousands of them are sold.



COPY OF OLD MALAGASY BIBLE, ANTANANARIVO, 1835.

During the years of persecution, the queen found that those who had copies of the Scriptures were the most difficult to win back to idolatry. She, therefore, did her utmost to lay hands on every existing Bible. But those who had once tasted the good Word of God, reading it by the illumination of the Holy Spirit, guarded their treasure all the more carefully. Years after, when the prime minister of Madagascar received Christian baptism, he stated that during those days of darkness a Bible was given him by one of the martyrs, and that he used to hide it in the courtyard, in a part of the inclosure where the queen kept her fighting-bulls. Besides atrocious murders and dreadful tortures of those who were thrown into dungeons, many Christians were made prisoners-at-large. Their life was made a burden to them in the sight of all, with the hope that their sufferings might terrify others into renouncing Christianity. Heavy and rugged iron rings six inches in thickness were riveted around the Christian's neck. This ring was fastened to a heavy iron bar, three feet long, and two other rings and bars were linked to the first bar. Rough iron anklets were also fastened on; the whole weight of iron being over fifty-six pounds. Mr. Ellis, the well-known missionary, brought home to England one of these sets of irons which had been worn by a devoted Christian who died in them. His father and two sisters also died in like manner, but his brother, who wore the irons four years, survived; the only one out of a whole family of martyrs. Mr. Ellis says: "I have seen some of these surviving sufferers, helpless and bedridden, with scars and wounds in their flesh, but with peace, hope, joy, and glory in their souls. I never heard from them a single expression of vindictive feeling. They might have averted all this suffering in the beginning if they would have renounced the name of Jesus, and they would have been clothed with honor, enriched with gifts, and



MODERN BIBLE, LONDON, 1885.

raised to distinction. At any period of their sufferings, at any hour, they might, on these conditions, have been instantly relieved, but they refused relief at such a price."

The irons were not always put separately on each person. The Christians were fettered together in bands of five or more, and then they were sent to fever-haunted regions, that the pains of the fever might be added to the torture of the galling chains. The irons were never to be removed. When death released

CONSOLATION TO A CHRISTIAN IN CHAINS.

a victim the soldiers in charge cut off the head and feet and slipped off the rings. But this ruthless act was a kindness, for sometimes there was no one to separate the dead from the living. Yet when Mr. Ellis revisited Madagascar in 1856, before the wicked queen's death, he found the number of Christians wonderfully increased. Churches had been multiplied and secret meetings kept up.

"You remember," said the native pastor Andriambelo, afterward, when preaching in a beautiful church to four hundred or five hundred people — "you remember

how we used to steal cautiously out of the city at night and come by separate paths to the village; how we went to the house of a trusted friend and there in a room in the roof met together to pray and praise. There, in darkness, we used to repeat to each other portions of God's Word and sing hymns, but very softly, almost under our breath, lest we should be heard."

Is it any wonder that when, at that time, a native Christian of rank visited Mr. Ellis, and took the missionary's hand, "an expression came over his face such as I had never witnessed in any human being; an intensity of feeling, neither ecstasy nor terror, but an apparent blending of both; while, during the whole interview, there was a *strange uneasiness*, mingled with an evident satisfaction?"

When the reign of terror in Madagascar passed away with the death of Ranavalona in 1861, the eager interest of the people in Christian truth burst forth

AN ANCIENT GATEWAY WITH ROLLING DOOR.

uncontrolled. The great progress they made is well known. The missionaries who have since labored among them have been greatly struck by their craving for Bible truth. Bible classes have been crowded. After the regular monthly missionary prayer-meeting, held in the capital, there was, one day, a special meeting called, of the native pastors and leading people of all the congregations. No Europeans were present, but it came out that it was held to consider what more the natives could do to gain a full and clear knowledge of the Word of God. They had seen commentaries in the missionaries' libraries. They concluded to send a deputation to the missionaries with the modest request that they would immediately translate and print the whole of Matthew Henry's Commentary and Barnes's Notes! They brought a long list of paying subscribers, in token of their sincerity. "So mightily grew the Word of God and prevailed" in Madagascar.

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Thinking as many do that all manner of cloth is getting more and more inferior in manufacture, upon examination, the discovery is made that the character of the soap or washing powders used has everything to do with the wear and tear of dry goods. And while foreign substances and substitutes for washing properties, even adulterations, may reduce the price to the consumer, *they lessen cost to the destruction of fabrics.*

Among the old and reliable brands recommended, in the light of the above suggestions, are those manufactured by Curtis Davis & Co., which possess *a pure and genuine washing quality, safe, effectual, and economical;* but not advertised to dispense with water, washboard, etc.; nor that their shadow alone falling on soiled garments will cleanse as by the magic of some genie, who has concentrated in this soap an unknown element; but rather one of the best for every purpose warranted by facts proven by every day's experience.

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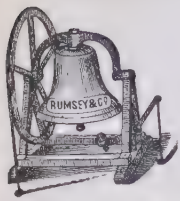

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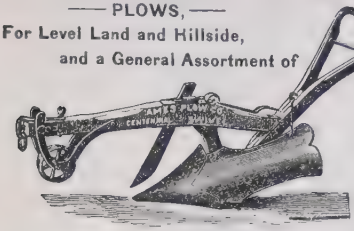

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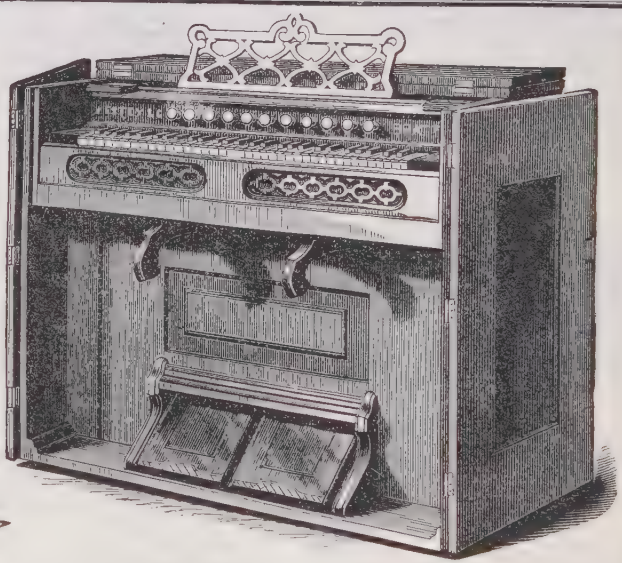

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THE

MISSIONARY HERALD.

VOL. LXXXIII. — APRIL, 1887. — No. IV.

SIX MONTHS.—The donations for the month of February were about $4,000 in advance of those of the same month last year, being over $30,000. For the first six months of the financial year the donations were about $10,000 less than for the corresponding period of the previous year. As the legacies last year were exceptionally large, during the first half of the year amounting to over $73,000, and during the same period for the current fiscal year have amounted to less than $36,000, the deficiency in the total receipts from legacies is about $38,000. This makes the call for a marked advance in donations during the coming months more than usually emphatic. If the increase of donations in February is indicative of what is to follow during the next six months, all will move on favorably in the financial department. Let pastors and churches so plan with earnest purpose and good courage.

THE end of the first six months of the Board's year 1886–87 shows that during this period twenty missionaries and assistant missionaries have received appointment. Last month we reported the number as thirteen. These, with the seven under appointment at the last Annual Meeting, make twenty-seven who are nearly ready to go abroad. Other applications are coming in, and the churches must be prepared for enlarged giving to meet the cost of maintaining the new reinforcements which are called for in the field, and which the Lord is graciously providing quite in advance of the supplies heretofore received at this period of the year.

AN article in the *Bibliotheca Sacra* for January on "Japanese treaty-revision a necessity," by Professor J. R. Newton, of Oberlin, deserves, and we hope will receive, the careful attention of American statesmen as well as American Christians. Clearly, our national relation toward Japan is not Christian. Professor Newton shows clearly that we are responsible for the existing form of the treaties between Japan and all foreign powers, and that this form is such as to work incalculable evil to the "Sunrise Kingdom." As we took the initiative in making the treaties wrong, we ought to take the initiative in making them right. The difficulties which beset revision are many and great, but no difficulties should be allowed to stand in the way of our doing justice to a nation that has shown itself worthy of our admiration and respect. Professor Newton's admirable article should have the widest possible circulation.

The mystery in the ways of God has seldom been more strikingly illustrated than in the death, within a few hours of each other, of Mr. and Mrs. Howland, of the Madura Mission. They had been greatly enjoying several weeks of rest at the "Missionary Home," at Auburndale, and had spoken of their improved health and vigor. Mr. Howland went to Montreal, Canada, to preach on the last Sabbath of February, and was called back by a telegram from his wife, who was ill, but he was able to be with her only one day before he himself was prostrated by sickness. From her chamber, where she was dying of pneumonia. Mrs. Howland sent a message of comfort to her suffering husband, saying that she was "only going home." Little did she, or others about them at the Missionary Home, think that he would follow her so soon. She died on Saturday evening, March 5, and on Monday afternoon he fell asleep, and they were together "at home." A service was held at Auburndale on Tuesday, March 8, and the burial service took place at Monson on the following day. An appreciative notice of these most excellent and devoted missionaries will be found on another page from one who has been intimately associated with them in the work in India. The honored missionary family to which Mr. Howland belonged, his parents and a brother and sister now in Ceylon and a brother in Mexico, as well as the three children, now orphans, will be tenderly remembered in prayer by our readers. And let not the mission be forgotten in this sad weakening of its forces.

As the work of the Board is extending in Japan, a new and enlarged map of the empire is necessary in the series of Wall Maps prepared by the Board. A map twice the size of the old one is in course of preparation, and will be ready by April 1. Price, on cloth, $1.25; on paper, 75 cents.

In this number of the *Herald* several changes in the orthography of proper names will be introduced. The new spelling in Japan puts *yo* in place of *io*, so that Tokio becomes Tokyo; Kioto, Kyoto; Hiogo, Hyogo, etc. The people in Western India for whom the Board labors are the Marathas, but in their language the termination of this name changes with the gender of the noun with which it is connected. It is the Marathi *language*, and our brethren on the ground call it the Marathi *Mission*. This spelling will be adopted uniformly here without any attempt to follow the changes of gender. Our station on the West African coast will be spelled Benguella, in accordance with a usage now becoming prevalent.

We reported last month the fact, of which the telegraph informed us, that permission had been given for the reissuing of the *Zornitza* at Constantinople. Letters since received state that there was long delay even after the Grand Vizier had pronounced as "wholly innocent" those articles which were made the occasion for the suppression of the paper. It has been surmised that Russian influence had something to do with the delay in granting permission to resume publication. For five and a half months the paper has been suppressed. In the meantime the publication of books and tracts has progressed satisfactorily. But our brethren are greatly cheered by the removal of the restriction upon their Christian newspaper.

The Christian world is eagerly looking for tidings from Mr. Mackay, the English Church missionary, who was not allowed to leave Uganda when the other missionaries were expelled. *The British Weekly* of February 25 reports that a letter had just been received from Mr. Mackay, though no dates are given, in which he says: "By God's grace I shall hold on here in the hope that gradually greater liberty will be allowed. Every day, or rather every night, a number of people come for a little instruction." The prayers of Christians the world over are united in behalf of this brave missionary and the persecuted Christians in Central Africa.

The reports from Mr. Clark at Prague are cheering. At the beginning of the year several Romanists were received to church membership. New opportunities are continually presented. On January 28, Mr. Clark writes: "Meetings are everywhere well attended, with most important openings at new cities. God is certainly at work in Bohemia. Let us rejoice in being fellow-helpers to the truth."

The personal history of Mr. Neesima, of Japan, is known to many of our readers, who will be pained to hear of the death of his father at the age of eighty-one. An intimate friend of Mr. Neesima's, in this country, writes of his father: "His end was peace, in the Author of that blessing. He once lost a son, but found him after years of waiting, and with him came the Sun of Righteousness." The wife of Mr. Ise, of Imabari, who has recently died, was not a sister of Mr. Neesima, as has been reported, but a niece of Mrs. Neesima.

Letters received from our missionaries in Bulgaria, written early in February, reported that the people were living very quietly and that the evangelical work was fairly prosperous. They affirmed that all reports about anarchy and violence were gotten up for effect. Mr. Locke, of Philippopolis, wrote that no one who had any care for law and order would find any obstacles in attending properly to his business. Two or three out-stations showed an advance upon the year 1886 in their contributions for evangelistic work. But recent telegraphic reports of disturbances at various points in Bulgaria are probably correct and are full of evil omen. Such political disturbances will readily furnish occasion for Russian intervention and it is not difficult to see from what source they spring. The plea will be urged that under the Regency there is no stable government and that to prevent anarchy Russia must interpose for the defence of helpless people. The Bulgarians have behaved admirably hitherto, and, whatever disturbances there may be at special points, we cannot believe that the natives of Bulgaria are responsible. May God save the brave people from the perils which now threaten them!

Our letters from Japan the present month are brief, but they are probably quite as full as our brethren, with the pressure of work upon them, can write. Mr. DeForest, from Sendai, says: "We have a magnificent opportunity here. We are running at full speed. Every day and every evening we are engaged, with prayer-meetings, Sabbath-schools, and preachings sandwiched in all along." It is reported that the number of Protestant baptisms throughout Japan averages at the present time about 120 each week.

It is a sad fact that temptations to sin are presented to converts in our mission churches by foreigners from our own or other Christian lands. One of these foreigners in Japan urged a native Christian, on last New Year's Day, to drink some *sake* — "just a little; it won't hurt you; rather it will do your body good." To which the Christian replied: "I have a soul as well as a body, and saké is not good for my soul." May the Lord greatly multiply the number of such converts in Japan and all over the world, who care for their souls more than for their bodies.

Mr. Pierce, of Bardezag, Western Turkey, reports progress in the school at that place, the whole number of pupils being 120, of whom 91 are boarders, who are constantly under the watch and care of the missionary. Every pupil pays the whole cost of his education either in money or by labor, and during the year not less than $4,000 have been received for tuition, aside from several hundred dollars which it is hoped will be realized from the sale of articles manufactured in the shops of the Industrial School. This surely is a good record.

Letters from Mr. Walter at Benguella, January 8, report that up to the time of the sailing of the steamer for Lisbon on that day no mail had been received from the interior, but that carriers who had arrived from Bailundu reported a great religious stir at the mission station. How much this may mean it is impossible to tell, but we shall look eagerly for the next mail from West Africa.

The mission High School at Ahmednagar, India, has been recognized by the University at Bombay as a college in connection with the educational system in India. Its students are entitled to examination and degrees by the University. Mr. Smith, of Ahmednagar, reports that on the thirteenth of January their Royal Highnesses the Duke and Duchess of Connaught visited the High School and distributed prizes. They were not only there themselves, but the Duke ordered the attendance of all civil and military officers of the government in full uniform, and the occasion was one of much display. His Royal Highness in a brief speech expressed his pleasure at the success of the work of the mission. Lord Reay, the Governor, was unable to be present, but sent a message of congratulation. The Duke's speech was most hearty and, coming from a son of the Queen, every word had its effect upon the audience.

Mr. Appia, of the Paris Evangelical Society, reports that De Brazza, the French explorer on the Congo, has expressed the wish that some French Protestant missionary may begin a work in the district on the Congo belonging to France. The Committee of the Paris Evangelical Society has unanimously decided to enter upon the new field. Although their funds hardly warrant the enterprise, the opening is so hopeful and seems so providential that they are constrained to enter it.

Since the decision has been made that Mr. Stanley is to move his expedition for the relief of Emin Bey, by way of the Congo River, little has been heard about his movements, save that at last accounts he was at Zanzibar arranging his men, and prepared to take them by a large steamer by way of the Cape of Good Hope to the mouth of the Congo.

Rev. William Wood. — This faithful missionary, for years connected with the Marathi Mission of the American Board, who began the well-known station at Satara, and who did much pioneer work, died at Hartford, Conn., on February 22. He was born in Henniker, N. H., December 2, 1818, and, after graduating at Dartmouth College in 1842, and at Union Theological Seminary in 1847, he sailed for India July 31, 1847. Rev. Allen Hazen, D.D., who was associated with Mr. Wood in mission work, says of him: —

"In college Mr. Wood was a quiet, diligent, faithful student, always in his place and attentive to his duties. He was not a brilliant scholar, but known as a steady, Christian man. In India he acquired a fair knowledge of the language and was ready in his use of it in instructing the people. He was, at first, stationed at Bombay, and met the trials which street-preachers in that day usually met. Books and tracts he had distributed were torn in pieces; scoffs and jeers greeted those who attempted to speak to the people in public places. Filth of all kinds was often thrown upon them. He was not permitted to see as much fruit of his labors as some have done, but we trust the Master has welcomed him with 'Well done!'" Mr. Wood returned from India in 1872 and was released from his connection with the Board. He was married to (1) Lucy M. Lawrence, July 11, 1847, who died August 13, 1851; (2) Eliza M. Howard, July 24, 1856, who died November 18, 1859; (3) Elizabeth W. Penny, April 10, 1865. Mrs. Wood survives her husband, residing at North Branford, Conn.

Letters from various parts of Turkey are sadly uniform in their accounts of the poverty and consequent depression of the people. One of our missionaries in the interior says it is not an exceptional case that when the women are asked why they do not attend the meetings they reply: "We have no clothes; we wait for the fire to bake our bread and then stand in the warm ashes." It is remarkable that amid all this depression we have so many reports of religious awakenings within the Turkish Empire. Yet it is not a new thing in the history of the Church that the times of disaster are more fruitful in spiritual results than the times of prosperity.

The friends of missions and of Japan will be much gratified to know that Rev. Dr. Henry M. Scudder, who has felt constrained by reason of the state of his health to resign the pastorate of the Plymouth Church, Chicago, has decided to take up his residence with his son and daughter in Niigata, Northern Japan. Dr. Scudder goes at his own charges, yet he hopes to render whatever service is possible in the use of the English language in aid of the missionary work. Dr. and Mrs. Scudder purpose to sail soon for their new home, and the blessings and prayers of multitudes will follow them.

Some two years ago a pastor sent as a thank-offering at the birth of a son a gift for foreign missions equal to one dollar a pound on the weight of the child, with the suggestion that the American Board might find itself possessed of a mortgage on the lad. There now comes the sum of $35.25 as due on the mortgage, which is one dollar per pound on the present gross weight of the boy, who, though not in old age, yet is "bringing forth fruit," and is certainly "fat and flourishing." May the Angel of the covenant bless the lad!

Information has been received at the Missionary Rooms several times of late in reference to efforts made by certain Armenians in this country to raise funds for special objects which they deem of importance to the education of their countrymen. Sometimes word comes that these efforts are made in the interest of the American Board, and hence friends of the Board are led to give to these objects instead of contributing directly to our treasury. Quite recently word has come of two such schools, to be established within the bounds of what is known as the Central Turkey Mission. However worthy the objects named may appear to be in themselves, it is but just to our friends to say that no Armenian has been authorized by the Board to solicit funds for any object whatever in the foreign field. Least of all would the Board favor such enterprises within the Central Turkey Mission, where institutions for educational objects are already established on so large a scale. If any funds are to be expended in that quarter, it would seem the wisest and the most economical course that they should be devoted to institutions already established and in need of further development. A college has been established at Aintab, in charge of an able body of teachers, American and Armenian. It has earned a good reputation for thorough instruction, and is exerting a wide influence in that portion of the Turkish Empire. A girls' college of high grade has been established at Marash, and also a first-class girls' seminary at Aintab. It is proposed at an early day, as soon as the requisite funds can be secured, to establish another high school for girls at Adana in Cilicia. These three institutions will amply supply, for the present, the need of higher education for young women in this mission. The Theological Seminary at Marash has been reorganized with every prospect of success. Young men trained in the college at Aintab can now secure a thorough and careful training in theology without leaving their own country, and at one fifth of the expense that would be necessary in going abroad.

We call attention to these facts to say that there is no real occasion for the efforts that are now being made to establish other institutions in this part of Turkey, not in connection with the work of the Board. The harmony and good feeling that have ever existed between missionaries and native churches in this region, and the institutions already established and in successful operation, seem to prove that the work done and in progress is such as may well satisfy the friends of missions, and encourage them to expend their funds in other and more needy sections of the great mission field.

Missionary Dreams. — A Quaker is said to have once addressed John Wesley in these words: "Friend Wesley, I have had a dream concerning thee. I thought I saw thee surrounded with a large flock of sheep which thou didst not know what to do with. My first thought after I awoke was that it was thy flock at Newcastle and that thou hadst no house of worship for them. I have enclosed a note for one hundred pounds, which may help to build them a house." If any of the friends of the American Board should take to dreaming just now after the style of the generous Quaker, as related to the immediate wants of Japan, of India, of Turkey, or of any other needy missionary field, — and should indulge in the same method of practically interpreting the dream, — we do not think that any fault will be found, at the Missionary Rooms or elsewhere, with either the dream or the interpretation.

REV. MR. AND MRS. WILLIAM S. HOWLAND, OF THE MADURA MISSION.

BY REV. JOHN S. CHANDLER.

By the sudden death of these two missionaries, within forty-two hours of each other, a most distressing affliction has come, not only upon parents and kindred now in the missionary field, but upon the American Board, and especially upon the Madura Mission of South India. Mr. and Mrs. Howland [1] had been in the United States less than a year, after more than twelve years of unremitting toil in their large missionary field. A year before they left India it had seemed necessary to come to America for a change, and the way had been opened for them to do so; but the great needs of the work so pressed upon them that they bravely stayed on, to the great delight and comfort of their brethren.

Born in the same year, 1846, and becoming engaged when at school together at Monson, Mass., their lives had moved along together, through all the years of her life at South Hadley and Monson, and his at Amherst and Andover, and through their united experiences in the mission field, and again on their return to this country; and, "lovely and pleasant in their lives, in death they were not divided."

As a missionary Mr. Howland was diligent in attention to all the details of his work, most faithful in seeking out the members of the congregations committed to his care, very practical in applying his mechanical skill for the good of the people, especially in the erection and improvement of suitable buildings for churches and schools, and in providing wells where they were needed. He was most sympathetic toward all the native brethren, and toward the children and youth in his schools. Mandapasalai, his residence, is a small village twenty miles from the nearest railway-station, and ten miles from any highroad. In the rainy season the cart-tracks are obliterated, and no vehicles of any kind can get through the deep mud of that region; so that the only communication with the outer world is by means of coolies, who carry their loads on their heads. And yet this lonely spot is the centre of a most important and flourishing Christian work. Fifteen villages containing Christians, within five miles of the missionary home, is a condition of things not to be found at any other station. The number of such villages connected with the station is 103, and they contain 2,557 Christian adherents, with 618 communicants.

Here our brother labored in connection with his four pastors and fifty-two catechists and teachers; watching every sign of progress and encouraging his fellow-workers in pressing the claims of the gospel upon the heathen multitude. It was a delight to tour with him and see him, at every village where there were any Christians, take out from his bullock-coach the large register that he always

[1] William Southworth Howland, born at Batticotta, Ceylon, July 8, 1846. Son of Rev. William W. and Susan R. Howland, of the Ceylon Mission; united with the church in Conway, Mass., May, 1862; studied at Monson Academy; graduated at Amherst College, 1870, and Andover Seminary, 1873; ordained at Conway, May 7, 1873. Married Mary Louise Carpenter June 19, 1873; sailed from New York September 17, 1873; arrived at Madras December 6, 1873. Died at Auburndale, Mass., March 7, 1887.

Mrs. Mary Louise (Carpenter) Howland, born at Monson, Mass., February 3, 1846; united with the church in Monson, July, 1862; studied at Monson; graduated at Mount Holyoke Seminary in 1870. Married and sailed for India as above. Died at Auburndale, Mass., March 5, 1887.

carried with him, and so carefully and kindly go through with the list of names recorded, noticing every one present and inquiring about each absent one.

He not only erected a large number of small prayer-houses and temporary mission buildings, but also planned and built a number of permanent church buildings. His crowning effort in that direction was the beautiful church he erected in Mandapasalai itself. With unskilled builders and ruder instruments he wrought, supplying in himself the necessary skill and stimulating his workmen by his own personal labor on the roof as well as on the floor, until he succeeded in completing a church that marked a new era in the architecture of the mission. His collection of photographs, taken by himself, and the slides prepared from them make up a collection that is unequaled in its illustration of Indian life.

Whenever he stopped at Pasumalai he would call the students from his station to give them the news from their friends, to hear whatever they might choose to say, and then, in a most fatherly way, to give them helpful counsel. One of the ten churches in his district was organized and its pastor ordained under his fostering care, and he had the joy of seeing it flourish and become one of the most prosperous within the station. Among the brethren in the mission his spirit was that of faithfulness in all his obligations, a willingness to correct himself and learn of others, and an abiding Christian experience.

Mrs. Howland was his faithful, retiring, and loving helpmeet. Besides the fond care of their three children, she was always ready to assist him in leading the music of their various gatherings among the people and in the schools, to collect the women when away upon tours, and in every way to promote his work for the Saviour's glory.

Hundreds of native Christians will mourn with unfeigned sorrow the loss of these sympathizing, consecrated missionaries.

THE GIRLS' SEMINARY AT FOOCHOW.

BY MRS. HARRIET F. BALDWIN, OF FOOCHOW.

In the year 1854, at Foochow, Mrs. Sophia H. Doolittle received three Chinese girls under her care as boarding pupils. At her death, in 1856, they were transferred to the care of Mrs. Lucy E. Hartwell, with whom they remained, with some interruption, until their marriage. They all became Christians, and the youngest, who was in very early life betrothed to a heathen, was for a long time the solitary light in the village where her lot was cast, and she still remains faithful, though she has passed through many and great trials. In the day-school which she taught for ten years, she communicated much religious instruction to the forty or more pupils who, at different times and for different periods, came under her influence. She has been useful also as a Bible-woman and as teacher in the Woman's School. Her two daughters are members of the Girls' Boarding School and are interesting girls. In addition to the three girls mentioned above, Mrs. Hartwell received two sisters under her care, who remained with her for a short time.

In 1863 the mission made another effort toward establishing a boarding school, since which time the institution has been permanent. Mrs. C. C. Baldwin was

placed in charge. The two sisters last mentioned were received among the first four pupils. They both became Christians. The elder, after several years' study, was advanced to the position of teacher. The younger, after remaining four years in the school, according to the terms of the agreement, went out from the sheltered spot and experienced severe trials and various changes. Years passed, and she again entered the institution, where she rendered valuable assistance not only by her teaching but by her honest, straightforward ways. She is employed at present as a Bible-woman, goes from house to house reading from the Bible and hymnbook, conversing about "the doctrine," and holding the attention of men as well as women in a wonderful manner. Her prayers are remarkable. She is mentioned in *Life and Light* as "Mrs. Lau."

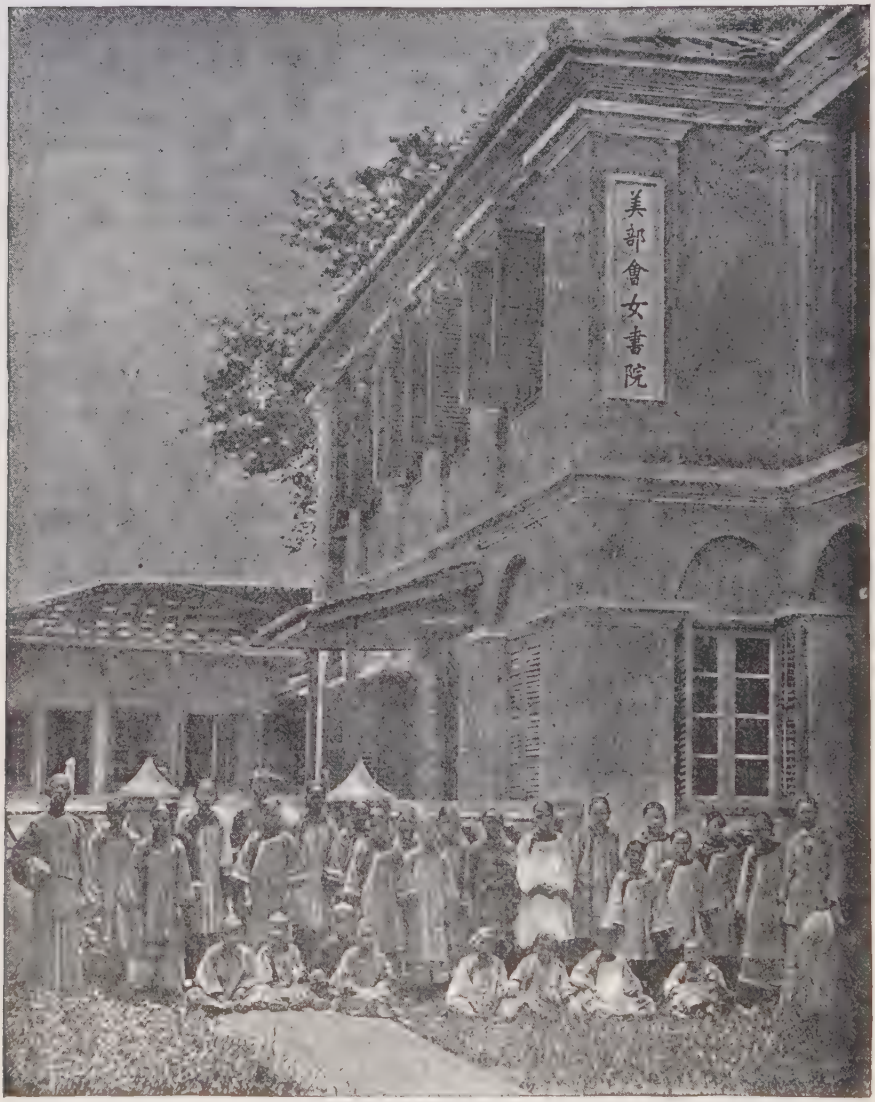
By degrees the number of pupils in the boarding school increased, and at the expiration of seven years, when Miss Adelia M. Payson, who reached Foochow in 1869 and succeeded Mrs. Baldwin as principal, twenty-five girls and three married women had thus come under the care of the mission. It should be mentioned that in those early days many of the girls were from heathen families, and that great difficulty was experienced in securing unbethrothed pupils. The age of entrance varied from seven years upward. The aid given differed according to circumstances — some being supported entirely by mission-funds, and others partially.

The question of foot-binding early came up for consideration. Girls were required to unbind their feet where the process had been commenced — a trial which cannot be fully realized save where this strange practice has come down through the ages. One girl remarked that such small feet as hers would be worth a hundred thousand *cash* (about $90), and one of the married women, who was a pupil in the school, regarded the demand which was made of her to unbind her own feet as a most severe requirement. She conformed to the regulations for the time, but after leaving us resumed the bandages. As the girls were mostly from heathen families there were peculiar drawbacks to be met, but the blessing came, and during Miss Payson's term of service there were several seasons when the converting power of the Spirit was present in the school and some were gathered into the church.

In 1878 Miss Ella J. Newton joined the mission and gradually took the charge, although Mrs. Hartwell was connected with the school for some two years. In 1882 Miss Alice B. Harris (now Mrs. G. B. Smyth) joined Miss Newton, and for somewhat more than a year assisted in the care of the pupils and, to some extent, in teaching. At the present time Miss Elsie M. Garretson, who joined the mission in 1884, stands with Miss Newton at the head of the institution. They are both most earnest, faithful workers not only in the school but also in "the regions beyond," and the only difficulty is that time and strength are not equal to the promptings of their willing hearts. A comparison of the past and the present of the school shows that great progress has been made.

Take a look now at the picture which accompanies this brief sketch of the history of this institution. Its name we see painted in large characters on the end of the building — "*Mi-pwo-hwoi Nü-chü-yeng*," that is, "The American Board Female College." The house was erected in 1881, and is substantially built. The front part is occupied by the missionary ladies in charge, and the

rear by the school. The lady who stands at one end of the picture, hat in hand, is Miss Newton. The two windows nearest her belong to her study. We shall find in it one or two chairs, a table, a bookcase containing the greater part of the mission library, and, just under the window the blinds of which are thrown open,



GIRLS' SEMINARY AT FOOCHOW.

a long, neatly painted box containing various maps, not the least interesting of which are the beautiful astronomical charts. From the study we pass into the large schoolroom, the front porch of which we see in the picture. We are surprised at the scene presented, because we have come to the very ends of the earth, and have not been looking for anything half so nice. What do we see?

A room in perfect order, neatly varnished tables and seats arranged in rows, maps and pictures on the walls, a hanging-lamp, and we feel the air of comfort that pervades the whole. The pupils rise to receive us, as also does the young teacher, a former pupil of the Boys' Boarding School. If he conform to Chinese rules of etiquette, he salutes us by bowing and shaking his own hands instead of ours. And just here we must not be too sure that only our own mode of salutation is the best. Occasions might arise not ten minutes hence, when we would gladly be excused from shaking some of the hands that might be presented by the strange visitors who come in. Acceding to our request, the girls repeat in concert the long list of Chinese dynasties, telling the number of emperors and years in each dynasty. They repeat the Ten Commandments and various portions of Scripture. They recite history and geography, write odd-looking hieroglyphics on the blackboard, and, lastly, sing hymns while a young assistant teacher, a graduate of the school, presides at the organ. You cannot understand a word they utter, so we will not stop longer while they repeat Chinese classics.

We pass out of the schoolroom into the hall, on the opposite side of which are two recitation-rooms. How comfortable they look! and this one in particular, with the lamp suspended over the long solid table, around which seats are cozily arranged as if inviting to a family chat. In this room, on five days of the week, Miss Newton has often sat imparting instruction to her Bible-class, whose thorough drill in the best of books would place them far above the average of their sisters in the United States. Leaving the recitation-rooms, we ascend to the upper hall and find pleasant, airy sleeping-apartments, plainly furnished — too plainly, some of you might say, as you imagine yourselves reclining for rest with only matting separating you from the hard "bed-boards." But we will suppose it to be summer — and then, too, circumstances always *do* alter cases. Once there was a man who slept with a stone for a pillow, and he had a good dream too. We stop a moment longer to notice the magnificent prospect from three sides of this upper story, and then, passing down through the dining-room and kitchen, in the rear of the picture, we station ourselves in front of the row of friends, who are waiting again to welcome us.

The first person on our left is Mr. Sing, a former teacher in the school. The second is the school-cook, widow of a helper who served the mission a number of years, and mother of the interesting little girl who sits in the middle of the walk. The third is dear Këük-leng, a sweet, gentle girl. She has graduated since this picture was taken and has been teaching a day-school within the walls of Foochow City. She is the one who said: "I love most of all the book of John, and of the Old Testament I love Isaiah best." The fourth is the daughter-in-law, and the seventh the daughter, of Mr. Ahok, the Christian gentleman who contributed $10,000 toward the establishment of the Foochow Anglo-Chinese College. We see, standing between them, Mrs. Lau, the efficient Bible-woman mentioned before.

The sixth is a very bright girl who repeats the Chinese classics like a steam-engine. She also has graduated and has been employed as teacher in the school. She is the young lady who played the organ during our call in the schoolroom. The ninth has a history. She was picked up, a cast-out babe, by one of our helpers and brought to our school, his wife being then a pupil there.

Having no children of their own, they adopted the little waif. They have cared for her very tenderly, and now she is a fine-looking girl and a scholar in the very school to which she was introduced in this pitiful manner. The tenth is Ha-leng, a graduate who has been studying medicine under Miss Dr. Woodhull in the female hospital. In a recent letter Dr. Woodhull says: "I like Ha-leng, and feel as if she would not deceive me." The twelfth has graduated, and also the seventeenth, an older sister, was for several years connected with the school. They are daughters of Pastor Ngá, who has for years been settled over the suburban church. These girls have characters of sterling worth, and both have taught, the elder one for several years.

The eighteenth is the daughter of the other native pastor and is the youngest of the five who last year received a diploma. Her father and mother have been parents to the members of the church established in the "City of Eternal Happiness," as the natives call it. The daughter is teacher of a day-school. The nineteenth is wife of the young teacher who received us as we entered the schoolroom. Some of the girls already mentioned, as also some of those sitting on the ground, we may regard as mission grandchildren, their parents, one or both, having been mission pupils. At the present date about half of the girls and women represented in the picture are professing Christians, and we see fruit gathered as the result of the labor and funds which have been expended.

AMERICA'S DEBT TO JAPAN!

BY REV. J. H. PETTEE, OF JAPAN.

Not in the sense in which Paul was debtor both to Greeks and to Barbarians, not in the general sense, as true of nations as of individuals, that "none of us liveth to himself and none dieth to himself," but for particular reasons, the account between America and Japan still remains open, the balance-sheet not yet made out. Consider some points.

I. It was American pluck, courtesy, shrewdness, and perseverance which opened Japan to the world a third of a century ago. The name of Commodore Perry is held to-day in as high esteem in the land he insisted on opening as among his own countrymen. We talk glibly of England's duty to India and Turkey. Is it no concern of Perry's people what may enter the land of the "Four Seas" through the doors he forced wide open?

II. Our own Harris was the first representative of a foreign government to take up his residence in Japan with a completed treaty in his hands. And now that the old treaties, with their outgrown "most favored nation" clause, bear so unjustly on the progressive Japan of to-day, why should not America lead in their sorely needed revision? She has led through the years in a generous interpretation of the old treaties and all possible justice under them, as well as in professions of willingness to make the long-needed change. Why not act as well as talk? Why let England and Germany step in before us, as they soon will do, and initiate the change which welcomes Japan into the sisterhood of nations and treats her as well as we treat Mexico, Italy, and Portugal? The new-made extra-

dition treaty is a grand step in the right direction. Why not take one more — finish up the business, take the credit of doing justice to a marvelously shrewd, progressive people, and reap the benefits that are sure to follow?

III. Commodore Perry built the first railway and set up the first telegraph line in Japan. They were miniature affairs, but they set the "Yankees of the Orient" all agog for modern arts and inventions. In the face of heavy competition on all except one article, we have sent to Japan, and still send, oil, choice fruits, blooded stock, clocks, and our "notions," receiving from her, tea, silk, crape, lacquer, bronzes, etc. We buy two fifths of Japan's exports. That we supply only one twelfth of her imports is largely our own fault, as Minister Hubbard has shown in his last annual report. California papers furnish the East with the world's news, except the scanty bits telegraphed through India or Siberia. Connect our Pacific coast with Japan by a wire under the sea costing $7,000,000, of which in all probability Japan gladly would furnish one half, reduce freight and passenger tariff across the Pacific, and there is every reason to believe that both countries would be large gainers by such enterprise. It is an open secret that the British Peninsular & Oriental Steamship Company, the finest in the world, is likely soon, subsidized by the English government, to put a line of steamers on the Pacific, connecting British America with the Orient.

IV. Look at the matter of education. In 1872 the Japanese government, believing the American school-system to be the best in the world, reorganized their own, using ours as a model. The new scheme has been carried out with remarkable fidelity as well as success. To-day there are nearly, if not quite, 3,000,000 enrolled students, out of a population of 37,500,000 people. Many of the earliest teachers were Americans. We are still honorably represented among the foreign educators of the realm. But Japan calls to-day for more missionary teachers. Her boys and girls need instruction in morals as well as in mechanics and medicine. America has done much but not enough. Japan now turns to England and asks for Christian women from that land to teach her girls. *Japan never waits.* If one nation will not discharge her full debt, some other country is called on for help. This special call for American missionary teachers is likely soon to go by.

V. In literature, Americans, missionaries and others, have done much. No help is more gratefully received and no example more carefully followed.

VI. As to distinctively religious work, Americans were engaged in it ten years ahead of other missionaries. To-day 250 out of 300 Protestant missionaries are Americans. The type of Christianity in Japan, so far as it takes on any foreign hue, is decidedly American. In the present tremendous crisis, when native religions are losing their hold on the people faster than Christianity can get its grasp, what is needed for the next few years is a little more union of effort, less of "isms" in Christian work, and a still more generous backing in America. Buddhists and Shintoists still make their "heave offerings" of rice and money at the temples, but the quantity grows less each year and will soon reach starvation point for the poor priests. Foreign customs prevail everywhere. Priests and people alike need a new faith. They know this, and are calling for a better religion. But they will not wait. They must have it at once or they will conclude there is no true religion. Their new creed will be blank atheism, their

lives, short-sighted selfishness. Think of it! The Japanese, so generous, impulsive, wide-awake, with so much that was delightful in their oldtime life, out of which we were the first to force them, — they are to-day the leaders of the Orient and setting fast the type of the new East. And we must help them up and onward just a little longer.

These facts have not been presented to boast over the part America has already played in starting our Western neighbor along an untried path, nor greedily to further our own commercial or moral interests, but to suggest that, having done so much, we are bound in honor, under God, to guide our sister nation yet a little further in the way of peace, of profit, and of righteousness. There are signs that our much-lauded prestige is passing from us. England and Germany are slipping into our place. We believe in our own stamp of thought and type of Christianity. We are glad America forced the "Hermit Nation" open. We believe there was a Providence in it. We joy over all past and present interchange of trade and education and moral help. We believe there should be far more of this mutual aid in the immediate future. As a nation we have paid back $750,000, and many another moral indemnity. All honor for so much. Let us discharge the balance of our debt, cost what it may of life and prayer and money.

EQUALITY THROUGH BURDEN-BEARING.

BY REV. R. T. CROSS, DENVER, COLORADO.

It is a good thing for the churches of Christ on earth that they are not all equally strong or equally weak. It was a good thing for the church at Jerusalem to send some of her best members to preach the gospel in other cities and in heathen lands. And it was a good thing for the churches of Macedonia and Achaia to send money to help the poor church at Jerusalem bear its burden of poverty. It not only supplied the wants of the saints, but was abundant also by many thanksgivings unto God. The saints whose burden was lifted glorified God because of the grace of God in their far-away benefactors. They prayed for them and longed after them. Paul urged them to give that there might be equality. But the equality itself was not so desirable or so productive of good as the effort to secure it.

The tides and waves of the ocean never reach a perfect level; the currents of the air never attain a perfect equilibrium, but they are all the time striving after it. And the constant effort to bring it about, the moving to and fro of the tides, the restless tossing of the waves, the moving hither and thither of the air, purifies the sea and the air and brings untold blessings to the earth. So the moving to and fro among the churches of Christ, of missionaries, of streams of beneficence, now a shipload of Bibles and now a shipload of bread, from strong churches to weak churches, from rich lands to poor lands, from gospel centres to spiritual wastes, from ruling races to weak and despised races, in order that abundance and want may meet and equalize each other, — this seeking an ideal quality, this seeking to lift others up to our plane of privilege and blessing, — how it dispels ignorance, how it stirs up the stagnant waters of spiritual sloth, how it purifies the spiritual atmosphere!

It has been a great blessing to the churches of America that during this century they have had, on the one hand, a heathen world opening her long-closed doors and calling for the gospel, and on the other hand a broad and ever-changing frontier calling loudly for help with which to plant and nourish Christian institutions ere it be too late; on the one hand a vast immigration from Europe, full of danger, and on the other a menacing one from Asia; on the one hand a horde of wild savages to be turned into citizens, and on the other hand millions of ignorant slaves to be freed and educated. With such problems confronting them, the American churches must give or die. They must help bear these burdens or no longer rightly bear the name of Christ.

And all these missionary societies, and church-building societies, and education societies, and Bible and tract societies — what are they but organized efforts to help bear the burdens of weaker nations, weaker communities, weaker classes and races and churches? And whenever we place in Christ's outstretched and pierced hand an offering for these societies, we are doing something to fulfil the law of Christ. We are seeking to lift others up to our plane of privilege and blessing. We are exercising the spiritual law of gravitation to draw men upward to God.

After the fashion of the visions of the Apocalypse, the Church might be truthfully represented, as some heathen divinities are, with many arms, and through those arms — her benevolent societies — we can reach our hands around the world with a benediction and a blessing for every race and nation.

I once saw a man who had lost both legs and both arms. Like him are those churches that do not give to the benevolent societies.

Letters from the Missions.

Japan Mission.

KYOTO. — GEORGE MULLER.

MR. LEARNED writes from Kyoto: —

"On New Year's Day it is the Japanese fashion to call on all one's friends, and it has been the custom for our students to come to our homes in little companies and pay their respects. This year we modified this custom by having a New Year's meeting in the school-chapel at eight o'clock. Mr. Neesima offered prayer and made a few remarks; one of the teachers made a short address, and two of the older students spoke on behalf of the school, after which all adjourned to the dining-room, where some modest refreshments had been provided at the expense of the teacher.

"During the latter part of the Week of Prayer we were favored with a visit from Mr. George Müller, the eminent pastor and philanthropist of England. He made two addresses to the students of the two schools and others in the college chapel, and his earnestness and straightforward appeals, combined with the vigorous age of the old man, now in his eighty-second year, but with his natural force unabated, made a great impression and must do much good. In addition, we have had another stimulus in the celebration of the tenth anniversary of the college church. The Japanese are fond of such commemorations, and this one was a most pleasant and profitable one. The large chapel was filled, a striking contrast to the time of the organization, when the little house in which Mr. Neesima then lived easily accommodated all the school and all the believers in this city, and when we could not hold religious services except in private houses. Besides a brief history of

the church, a poem by one of the students, and a few words by one of the teachers, there were addresses by Mr. Neesima, by two graduates, — pastors in Kobe and Osaka, — and by one of the prominent Presbyterian Christians of Tokyo, who was providentially present. The whole occasion was such as must have left a powerful impression on the school for good. In the evening there was a public preaching meeting at one of the theatres."

POLITICAL CHRISTIANITY. — SELF-SUPPORT.

Mr. DeForest writes from Sendai, January 26: —

"The daily paper here has recently published two editorials on Christianity, after the style of Mr. Fukuzawa, urging all young men to press forward, be baptized, and become openly members of churches; asserting, however, that real belief is unnecessary — 'only become *nominal* Christians, and that 's enough.' *Our* scholars, at least, know that no one can successfully play that game. Mr. Ichihara, in his most impressive vein, begged the boys to always be true to their convictions and never follow such shallow advice. 'Better have a whole school of avowed infidels than liars and hypocrites,' was the substance of his twenty-five minutes' talk to 140 boys."

Mr. Atkinson, of Kobe, says: —

"The attitude of the upper classes toward Christianity is increasingly friendly. I trust there may be an advance movement from that position.

"The Kobe church is holding special prayer-meetings this week in behalf of a greater interest in evangelistic work, and for the cultivation of a spirit of entire self-support. Of course the church pays its pastor's salary in full and other expenses. In doing outside work it receives aid from the station. The pastor says thirty *yen* per month are needed for this work now; and if the church will raise this sum over and above the funds for the pastor's salary and church expenses, the people will become entirely self-supporting. I anticipate a favorable conclusion to the meetings."

Northern Japan Mission.

SELF-SUPPORT.

DR. SCUDDER, on January 25, which was the second anniversary of his arrival in Japan, wrote from Niigata: —

"During the past few months the hand of the Lord has been signally with us. As I wrote last fall, this people, moved by the Holy Spirit, decided to send their pastor and one deacon to Nagaoka and Gosen to preach to the believers and interested ones there. Of course we were blessed as a result. In January one wanderer was reclaimed and two new believers were baptized here. The Week of Prayer brought continued tokens of the presence of the Holy Spirit. The Christians were brought to confession of minor faults and were closely united in faith and love, the oldtime prejudice against the foreigner yielded, and a new relation of mutual forbearance and affection sprang up between us. Last Sunday, in reply to sermons by the pastor and myself, the leading members met and determined on a policy of no aid from the American Board in mission-work. Heretofore not a cent have they received from your treasury. Hereafter, by the blessing of God, they hope to be able to carry on the ever-widening work on this same basis of self-help.

"In Gosen and Nagaoka this same excellent spirit prevails, the two Christians in the former town hiring the place of meeting and defraying part of the hotel bills, or else entertaining those sent to preach to them; while the three in Nagaoka have decided to hire a preaching-place and to board one of the Niigata deacons for two weeks at a time now and then. It goes without saying that such a spirit is bringing its reward in interested audiences and faithful students of the Bible. In Gosen seven unbelieving school-teachers have joined with the two Christians in entering upon a course of daily Bible study, namely, that prescribed by the 'Scripture Union.' In Nagaoka two are now without doubts and are searching the Scriptures preparatory to baptism. Lately the Nakajo band of Christians, not being able to decide to which denomina-

tion they would belong, cast lots, after a season of prayer, and, the lot falling to the Congregational side, have requested this church to receive them into fellowship. This we expect to do next month. Latterly, an earnest call has come for regular preaching at Kashiwazaki (population, 14,000). As soon as the snows will permit, this invitation will receive attention.

"Some time ago the proprietor of the only English school in this province requested me to teach in his school. I acceded to his request to the extent of one hour a week, and all of us Christians began to pray for God's Spirit to rest upon this teaching and this school. I was also asked to preach in the school, but because I feared the latter request was meant in the nature of pay, I refused. During the Week of Prayer a mutual friend invited the proprietor and other influential Japanese and myself to a social gathering, expressing his desire for an informal discussion of Christianity and the Bible. At this time I was again urgently begged to come to the school one evening a week and explain the New Testament in Japanese to the proprietor, his friends, and some interested pupils. Of course we said, 'Yes.' After the first meeting the desire was expressed that we come twice a week, which has ever since been done. From this we expect great results. Another similar well-attended meeting has been held in a boarding-house, at which one of the church deacons boards. The result of this has been the conversion of the lady who keeps the house, and the dispensing of no more *saké* to the guests, all of whom are earnestly studying the Bible. More than sixty names are on the list which all the Christians daily take to God in prayer."

Zulu Mission.

PROGRESS AT INANDA.—THE GOLD FEVER.

MR. PIXLEY wrote from Inanda, January 10: "The Week of Prayer has just closed. A good degree of interest has been manifested during the whole week. Yesterday was more than an ordinarily interesting Sabbath to us here at Lindley.

"It was our communion Sabbath, and we had the joy of receiving fifteen new members by baptism on profession of their faith in Christ. Most of them are results of labor done at the out-stations. All of them some time ago took the blue ribbon and stand pledged not to have anything to do with strong drink or native beer of any kind.

"Such fruits show that the gospel of Christ has a power that nothing else has. Some of these girls have refused to drink beer or to assist in grinding corn to make beer, even when threatened to be whipped by their parents. It is a blessed thing to have such leaven working in the kraals. God help them to be faithful in their heathen abodes!"

Mr. Tyler, of Umsunduzi, writes of the "gold fever" which is raging in South Africa and is now specially violent in view of recent discoveries:—

"Natal colonists have gone in large numbers to the Transvaal in search of the precious metal, but now it appears that veritable gold-mines have been discovered not only in Zululand but within the borders of this colony of Natal. Instead of the long ride of nearly a thousand miles, now within a hundred miles of Durban, men are pegging out claims, syndicates are being formed, and the crushing thus far indicates that the time and labor spent are not in vain. I hear of no alluvial gold; it is chiefly, if not wholly, in quartz. Dinizulu, the young chief of that part of Zululand not claimed by the English and Dutch, has, for a compensation, permitted certain Europeans to prospect for gold in any part of his territory. It will not be surprising, should multitudes from various parts of the world go thither, if it turns out that the reefs now being uncovered are as auriferous as those in the Transvaal.

"On account of the constant turmoil, amounting almost to anarchy in a portion of that country given to the Zulus after its conquest by the English, we have been hoping that the British government would assume the Protectorate, and thus put an

end to tribal difficulties and defend the natives from oppression on the part of violent, Zulu-hating Boers, who have taken possession of a large slice of the territory. The Natalians have petitioned the home authorities to allow them to take over what is not already appropriated, and offered to rule and protect it at their own expense. At present this petition does not meet with favor in London, but great pains are taken to make it successful. Unless this is accomplished, the prospect is, there will be constant warfare until England, to stop the effusion of blood and protect her own subjects, will be obliged, at great cost, to do what she can now do easily and satisfactorily. The natives living on our stations seem very desirous that their fatherland should come under the protection of England, for they look with irrepressible longing for the time when they or their children shall be able to go and live in that country, which for pastoral, if not for agricultural, purposes is superior to Natal."

East Central African Mission.

A DAY AT KAMBINI.

Our brethren report that peace seems to be fully restored in the region near Inhambane and they are at their work again much as in the days prior to the coming of Umgana's troops. Mr. Ousley, under date of December 9, describes a day's work at his station: —

"We begin the day at 5.30 A.M. with prayers with those in our employ — six or seven usually. Occasionally a few from the kraals near by attend this meeting. At six o'clock the hired help begin to work. The service at morning and evening prayers consists of singing, questions from the catechism, varying with selections from the Sermon on the Mount or from the first chapter of the 'Story of the Gospel,' with comments on what is read. Breakfast and other duties over, I see that the chapel is put in order for school — slates cleaned and copies set. The school-bell, a small handbell, is rung at 8.30 A.M. At present, as nearly all the children work in the gardens in the forenoon, Mrs. Ousley has sole charge of the morning session, which is not very large. School is opened in the morning session by a short religious exercise, while the afternoon session is preceded by religious exercises of about half an hour. As the number present is larger in the afternoon, we both teach. I spend the morning in study — translating the 'Story of the Gospel' — and have completed chapter iii. I teach the entire school in writing; the most advanced scholars copy on their slates from a copy written on the blackboard, as also from dictation. Copies are set on the slates for others — for the most part the alphabet. While superintending the writing, I also hear a class reciting from charts, of which we have four printed on cloth with type which I cut out about a year ago.

"After Mrs. Ousley has retired with her class, my work is to instruct the two higher classes in the chapel, and at the same time oversee the writing of the A B C class. The highest class numbers but two boys, who finished the primer some time ago and are at present reading the larger catechism a second time. They have also read nearly all of the Sermon on the Mount. My lower class is reading the first chapter of the 'Story of the Gospel.' Of course it is all very slow reading, as compared with what would be called reading in a primary American school. Including the religious instruction of the afternoon, the session lasts from 5 to 6.40 P.M. Nearly all of the children old enough to attend school are busy in the gardens. Consequently our average attendance has fallen off. The average for the past week was a fraction more than twenty.

"A previous letter informs you that I have never considered any one on our station as being a Christian. I firmly believe that many have already enough light to accept Christ, but they are not yet willing to leave all for him. I am sorry to state that many, if not the large majority, of the natives here are rather skeptical in their views of the future life. True, they

do superstitiously believe in the shades of the dead, but that there shall be a resurrection of the dead and a judgment day, they seem to doubt. I think I may justly speak of this people as being skeptics of the most indifferent kind."

THE SCHOOL AT MONGWE.

Mr. Richards sends a report of the station-school at Mongwe for the six months ending December 1. He gives the names of thirty-three boys and twelve girls who had been in attendance, giving the characteristics of each pupil. The cost of this school to the mission for six months has been $52.75. Mr. Richards says of these young people: —

"There are ten pupils who read at sight the first thirteen chapters of Matthew. Only the recent comers are in the alphabet — some three in all. The others are comfortably scattered about from a-b, ab, to easy reading. Ten can multiply and perform all previous work. This class can write letters, giving date and address, and the writing is fairly good. All profess religion, but only those of whom we have some hope are mentioned in the list as 'active,' 'inactive,' etc. This report does not include several who reside on the place and attend school or religious services, or both."

Western Turkey Mission.

THE WEEK OF PRAYER.

SEVERAL reports have been received of a blessing attending the observance of the Week of Prayer. From Constantinople Mr. Fuller reports, January 15: —

"The week has been well observed, and the prayer-meetings, noon and evening, have been largely attended and full of signs of good. Old quarrels and heart-burnings seem to be passing out of remembrance, and the outlook for the future seems favorable. The thing which is specially trying is to see how slowly and cautiously everything has to be moved. Outwardly the times seem ripe for prompt and decisive action, and it seems as if a strong and united movement along our whole line would give us a great victory. I am hopeful, however, that the Constantinople church is going through a crisis which will settle, once for all, some very important principles. The work under our immediate control is going on prosperously, and individual cases of interest are constantly occurring. Our Sunday-school, night-school, coffee-house service, prayer-meetings, and bi-monthly receptions, etc., are all full of interest and promise."

MARSOVAN AND OUT-STATIONS.

Mr. Tracy, writing from Marsovan, January 14, gives a cheering report of the situation in that region at the opening of the year: —

"The prayer-week has been observed in an extraordinary manner, sometimes eight hundred being in attendance. Many of these were Gregorians and were much affected with the prayers and exhortations, declaring their profound feeling without hesitation. Every vestige of past misunderstandings seems to have vanished. The pastor labors with marked zeal, preaching the gospel to large assemblies with great effect. We shall hope and pray for a great ingathering of souls.

"The Young Men's Christian Association in this place is exerting large influence. During the year past, they raised and expended, in evangelical work, $300. They are now putting into execution a plan of work in the city, being organized in groups of ten each, with division of labor — visitors of the sick, of schools, for the Sunday-school; singing visitors; promoters of Sabbath-keeping, of home amusements; watchers over strangers; helpers of the unfortunate, and others. There are more than a dozen groups of ten each. This is one of the most favorable times we have ever known for Christian work in this city. May it be well improved!

"The field is almost equally open in our out-stations. Along the Black Sea coast there is much stir among the

Greeks. It is not generally known that in our field the Greek population is much larger than the Armenian. A brisk evangelical work has sprung up at Phatsa, east of Samsoon. A handful of stanch brethren are standing the storm of persecution from the despot, a Greek ecclesiastic. A young preacher, with the sword of the Spirit unsheathed, is making a valiant fight for the truth. Roused by the opposition of the clergy, the people are diving into the study of the Scriptures to find where the truth is.

"The outlook at Samsoon is bright and promising. You may remember how discouraging that place was in past years. A decent place of worship has proved to be a means of development. The Board did a good thing in helping them to it. It has encouraged them and called out their own benevolence, so that they give much more liberally than before, and all effort gets a fresh impulse. Wise help stimulates liberality, raises hopes, throws off the incubus of discouragement. At Samsoon also, the main part of the work is among the Greeks. They greatly desired a Greek teacher and, through the assistance of the friends in Smyrna, obtained a lady teacher. They have a flourishing school, with forty pupils, fast growing and largely self-supporting — half or more of the expense paid by the people.

"In Ala Cham, two days west of Samsoon, a most pleasing work has sprung up among the Greeks. Some of them have united with the Evangelical Church. The progress of the work is most rapid among the women of the place — an unusual feature in this country. There is little persecution in this instance from the fact that the two richest men in the place are Protestant in sentiment and hold meetings in their own houses, preaching themselves often.

"The new work in Kastamouni seems likely to make headway after all, though fought against by the governor of the province and not sustained with a very heroic spirit by the would-be evangelical brethren. We almost despaired on account of the timidity manifested."

ANATOLIA COLLEGE.

"The influence of this young institution is widely extended. It is a bond, drawing and holding together different nationalities under the banner of Christ. Religious and moral influences are very strong. Evangelical worship is held each Sunday evening, when all are present, and after that an inquiry-meeting, attended usually by thirty or more, wherein souls are brought into vital union with Christ; many ask for prayer and many pray with strong crying against temptation. As a prelude to the morning recitation, each class has separately a fifteen-minute Bible-lesson, the most sweet and serious exercise of the day, when, as it seems to us, impressions are made to last to all eternity, It is like hammering iron fresh and glowing from the fire.

"The number of pupils in regular college classes is 56; in preparatory classes, over 70; making 130 in all, of whom 27 are Greeks. These are from over 30 places, in Pontus, Cappadocia, Galatia, Bythinia, Mysia. Their average age is about 18. A year from now the college will have, according to past experience, not less than 175 to 200 in attendance. The community schools, so far from being damaged by the college, are fuller than ever, having 300 in attendance. The college treasurer will take in, this first year of the institution, from the pupils, for board and tuition, well on to $4,000.

"I am glad to report a College Auxiliary Society on the coast, sustained largely by Greeks, furnishing a yearly sum for our expenses and acting also as an Education Society, assisting poor young men. Their contribution is more than equal to $1,000 added to the endowment. You know $4,400 had already been pledged by the people. If American friends knew how this institution is pushing open the doors of evangelization, they would hasten to relieve its embarrassments. It is hard to do without facilities, with crammed dormitories, with little and poor apparatus, or without any. Never was such opportunity as the present presented for permanent influence in Turkey. Plastic nations

offer themselves for our molding. Will American Christians refuse the task?"

CESAREA.

Dr. Dodd reports the first Week of Prayer he had seen outside of America and the strong impression made upon him by what he witnessed, though unable as yet to understand the language of the people. He writes: —

"The pastor opened the week by a sermon on the subject of prayer. The prayer-meetings began on Sunday evening and have been held twice a day during the week. That is more than is generally expected of the churches at home. The first meeting has been held shortly after sunrise. At the house here we have had breakfast a little earlier on account of it, but the people generally go to the meeting and take their breakfast afterward. The other meeting is in the evening at about seven o'clock. The number present each evening has been from 250 to 300, and in the mornings about 150. The pastor, Dr. Farnsworth, and Mr. Fowle have taken charge of the meetings. There has been no uniformity in conducting them, the leader sometimes making his address at the beginning, sometimes at the end, or speaking a few words several times during the hour. Sometimes the leader read the items in the several topics for prayer separately, calling for a prayer for that special object before he read the next. Point and definiteness must thus have been given to the prayers. There was no less spirit on the part of the people in taking their share in the meeting. There were no long pauses. Some one was always ready to speak or to lead in prayer, and to see two or three start to their feet at once was nothing uncommon. A number took part, especially of the young men, who, I was told, had never done so before. The sound of many of the prayers was to me as if they were exceedingly in earnest. On the following Sabbath Mr. Fowle preached from the text: 'Thy kingdom come.' The communion was celebrated in the afternoon, and eight were added to the church, six of them from Miss Burrage's school in Talas.

"Besides these meetings there has been also a woman's prayer-meeting held every afternoon at different houses. The attendance at this has been from 100 to 195."

AN OUT-STATION OF CESAREA.

Mr. Fowle reports a visit paid by Drs. Farnsworth and Dodd, Miss Nellie Farnsworth, and himself, to Roomdighin: —

"The brethren at Roomdighin have been making great efforts for the past year to finish off the inside of their chapel. Built some ten years ago, its bare walls and its dirt floor, with no seats or chairs, did not offer a very inviting appearance even to those who were at heart lovers of the truth. Time after time have they applied to us for aid, but 'reduction' and 'retrenchment' have constrained us to refuse their request, until last spring we felt compelled to promise them £10, even though we had not been authorized to do so. The necessity was so great that we were willing to become personally responsible for the money. With a part of this money they have floored and ceiled the room and provided a platform for the desk, or table. When the plastering is done in the spring, they will have a neat and comfortable place of worship.

"Desiring to have a sort of dedicatory service on Sunday, January 16, they invited several preachers from neighboring congregations. After a prayer-meeting led by the Moonjasoon preacher, a church-meeting was called, and two men and six women presented themselves for examination.

"It was as surprising as it was encouraging to see the simple, earnest, Christian spirit that could not but manifest itself in question and answer, in testimony and vote. Especially was it delightful to see the sense of personal responsibility for the result that on Sunday seemed to animate each one of the church members. They felt that the purity of the church, the honor of the Christian name, were entrusted to their keeping and that they must be faithful to the trust.

"Some incidents were brought out

that were touching, but I will relate only one. One of the women presenting herself was the wife of a Cesarean who had lived at the village for some years and who had been given to the use of intoxicating drinks. For years she had tried to induce her drunken husband to reform, but all in vain; she had tried kindness and she had tried harsher measures, yet with no appreciable results. Their little shop was separated by only a board partition from the living-room of the house, and when she would hear him swearing or using vile language she would rap on the other side of the partition to remind him that he ought not to talk so. Her one thought and desire seemed to be for her husband's reformation.

"Just at the beginning of the year our faithful old Bible-reader met him in the street and made one last appeal to him, directing his attention to the tears of his wife that had hardly ceased to flow all that day, and begging him, for her sake and for the children's sake, as well as for Christ's sake, to forsake his evil ways. The man seemed touched and promised to repent the next day. As was natural, little confidence was put in such a promise; but it seems that the Spirit of God was striving with him, and he then and there determined that at the prayer-meeting the next day he would publicly acknowledge his repentance. It was during the Week of Prayer, and the house was crowded; yet, true to his word, in the presence of three hundred or four hundred people, with tears in his eyes, he rose to his feet, and, taking his little child in his arms, he held it up before the weeping audience and said that that little child knew its duty better than he did: the child was ready and eager to go to the house of God and had tried to get him to go too, but that by reason of his drinking habits he had been deaf to all appeals, yet that now he had repented of his evil course and, by the help of God, he would never touch another drop. You can imagine the joy that filled the heart of wife and friends at this announcement; this joy increases every day, as he remains firm to his pledge. Please pray that his strength fail not."

LEAVING THE OLD CHURCH.

"As we were leaving the village I spoke to our host, who was accompanying us, of our love and respect for Krikor, the student-preacher, who has been spending the winter there, and of our hopes for his usefulness. He seconded all I said with the remark: 'Was it not his gentleness and earnestness that won me?' This man is one of the twelve or fifteen persons who have come out openly this winter and proclaimed themselves Protestants. A prominent member of the Armenian community, for years he has been reading God's Word and teaching it to his friends and neighbors. Many of them began long ago to fear that he would go off to the Protestants, but he assured them that he was only seeking after the truth. He tried faithfully to follow out his own desires; but the Spirit of God, working in and through the heart of this young Krikor as well as in his own heart, has led him by a different way, and he has at last been compelled to avow himself openly a Protestant and cast in his lot for labor or reproach with them. His friends are doing their utmost to turn him back; they told him that they too were seeking the truth; that he must not go yet, but must continue to teach them, and in a little while as many as twenty families of them would be ready to go; but he was deaf to their entreaties. Then they offered to send off their two priests and to make him a priest, so that he could teach them fearlessly; he replied by saying, 'The Bible says: "My brethren, be not many masters," etc. I don't want to enter under that greater responsibility. I can do more for Christ by working freely outside.' He seems wonderfully well versed in the Scriptures and has an apt quotation at hand in every emergency. When one of his best friends — a priest who is noted for his bad temper, bad language, and bad conduct — was upbraiding him with oaths for deserting his nation and his church by going to the

Protestant meetings, he replied by urging the priest to come himself and see what sort of a spirit, what sort of teaching, there was there; that if he did so, he would soon stop his swearing and his evil practices. On the Sunday that we were there, this same priest, in most violent language, forbade his congregation attending our meetings. After the service the leading men in the congregation took him to task for his prohibition, asking him what right he had to forbid them; that the same gospel that he pretended to believe was preached there in simplicity and purity, and that they got good, and not evil, by going. What the result will be we do not know. The Spirit of God is manifestly at work both within and without the congregation, and we hope for good results. Our host, Hornan, was most earnest in his request for prayers, both for himself personally and for the village. Will you please pass on the request and help in its fulfilment?"

ORDOO. — CHAMBASHI.

Ordoo is an out-station of Trebizond, some eighty miles west of the latter place, and is a port on the Black Sea. An interesting account of evangelistic work in that town will be found in the *Herald* for June last, page 219. Dr. Parmelee, of Trebizond, sends an interesting account of a visit paid by himself and Mr. Seelye to Ordoo and the mountain region back of the town to which the people resort during the hot summer months. Starting from Ordoo August 20, accompanied by the native pastor and physician, and climbing a mountain ridge, they reached on the next day Chambashi, a city some six thousand feet above the level of the sea, where they found many friends. Dr. Parmelee writes: —

"Chambashi is a summer city of some five or six thousand inhabitants. The houses are built almost entirely of wood, a frame of light timber being put up and covered with thin boards, only fit for summer use. On a little elevation are grouped together the shops which constitute the market. Here all sorts of business are found in active operation. On market-day, which occurs every Monday, the streets are thronged and all sorts of articles rapidly change hands. It was noticeable that traffic in wool formed a good portion of the business of the place. At such an elevation it was natural to find it pretty cold, and much of the time a pot of coals was an agreeable companion. Here the Mohammedans have their mosque and the different Christian communities have their churches, which serve for schoolhouses also. Our Protestant brethren have lately secured a comfortable place for school and church services, and we found everything moving on as in the city. The teachers were working on with their scholars, and on Sunday the meeting-place was thronged with eager listeners to the truth. In the changed and freer neighborly relationships formed in this picnic-town many new people are brought into the meetings and a new stimulus is given to the work. At the Sunday services we found men present from distant villages, to whom the privilege of hearing God's Word preached was a rare and greatly prized luxury. I was much impressed with the great advantage to the cause of the truth that the zealous community of Ordoo should be thrown into the mountains for four months each year. They are like a beacon-light on the mountain-top. On the Sabbath Mr. Seeley preached in Greek and in Turkish. It is not surprising that Mr. Seelye found the language of this mountain region very different from that which he had learned in Smyrna and Athens. He was very eager to learn the provincial dialect.

"As our time was limited, we were obliged to hurry on to Semen. This is a village of some 150 houses, situated in a warm valley ten miles distant from Chambashi and six hundred feet lower down. But as all the ground for a considerable distance from the village is cultivated, the people are obliged to go in summer to what is called a *yaïlah*, to find meadow and pasture land. We passed directly through the deserted village and began the sharp ascent of eight hundred feet

that brought us out on the beautiful plateau on which the Semen Yailah is built and which is only a half-hour distant. Here we found a second village, only that the main village is built of logs while this is built of rubble-stone, with no arrangement for housing animals. On every hand are beautiful meadows and pastures, and along the rocky ridges grow raspberries, huckleberries, and blackberries, and here we enjoyed a dish of mountain-trout that carried us back to our Vermont experiences. And it was indeed a surprise to find spruce-gum for sale in the market of Chambashi.

"About ten miles distant from the Semen Yailah is the Kara Geol (Black Lake) Mountain, whose summit, with a glittering bank of snow, had long been in view while we had been approaching. Accepting the proposal of some of the brethren, I joined a party to visit the summit of this mountain. At a point 8,700 feet high we found the pond, or small lake, of dark-colored water which gives the mountain its name. A little above the lake and at the lower edge of the small glacier was a beautiful meadow of mountain-grass, honeycombed by a hundred little streams that trickle down from the snow. The water was so chilly cold that I could take but a sip of it at a time. Numerous pilgrims were sacrificing sheep by the waters of the lake, as an act of devotion, and sharing the meat with the poor who had followed them there. On every hand stones had been put up in imitation of graves. At each of these symbolical graves a man had lain down on the ground and the grave had been made of his length, so that ceremonially he would rest so much nearer heaven when he died.

"On reaching the top of the mountain I found that my aneroid barometer indicated that we were 10,100 feet above the sea-level. Unfortunately the air was so hazy that I could get but an indistinct idea of the prospect, and while I was writing in my notebook great flakes of snow began to fall, which thickened so rapidly that it was necessary to begin our descent without delay."

YAILAH AND OTHER VILLAGES.

"The next day was the Sabbath, and as Mr. Kalusdean, the Ordoo preacher, and Dr. Jermagean were with us, all took part in the services and we had three rousing meetings. The brethren had this summer rebuilt and enlarged their Yailah chapel, so that with crowding it would accommodate 250 or 300 people. It was packed to its utmost at each of the three services. During the day we called at every Protestant house, spending only a few minutes in each place. In this way we found there were thirty houses of well-established Protestants, besides many individuals in other houses, and also a general permeation of evangelical ideas through the whole village. Even the old priest of the village showed great friendliness. At his request we undertook the task of a reconciliation between him and one of his parishioners. This was happily accomplished, so far as externals are concerned, and the ecclesiastic's gratitude was unbounded. All these things show a great advance in the work within the last two or three years, and if we all work together wisely and zealously we may win the whole village and many other villages of that region for Christ. At present Semen has no preacher except a zealous but uneducated brother of the same village. And for a teacher the best they can do is to employ a boy about fifteen years of age, who needs to study rather than to teach. The brethren pressed me to send them a suitable preacher, but I could do nothing for them. The teacher also was most anxious to go away to school, as was also the Ordoo teacher; but as there was absolutely no one to fill their places, they were persuaded to hold on another year.

"In the vicinity of Chambashi there are some eight or ten Greek villages, some of them of considerable size. In two of these there are already Protestant brethren, and in nearly all there are in-

quirers after the truth. On our return we visited one of these villages, Bey Alan. Here is a brother who has for years been studying the Bible and whose meat and drink it is to learn new things from God's Word. He attended the services at Chambashi, three hours distant, and remained over to escort us to his house. A shelf in his rude hut at Yailah was filled with different editions of the Bible and Testament, well smoked and well worn, with many leaves turned down at places which had attracted his special attention. The life of these villagers is a hard one; but where such a light has entered, the rudest hovel becomes a paradise. From Bey Alan we visited Kerez Deresi, an Armenian village where our colporter had located for the summer. Our room was thronged until a late hour in the evening with eager listeners to the words of the Holy Book. All seemed disappointed that we were not able to remain longer, and we shall another time plan to make a longer stay.

"From Kerez Deresi one day's ride brought us to Ordoo. We were constantly hearing stories of robberies, and it was evident that the large number of refugees that had settled in the region since the war with Russia, and also the deserters from the soldiers that have lately been called out for operations in Macedonia, have filled the country with a lawless class which the government cannot easily restrain. We therefore kept a guard with us all the time, and from Kerez Deresi several of our newly found friends escorted us some distance on our way."

Eastern Turkey Mission.

RELIGIOUS QUICKENING AT MARDIN.

MR. GATES wrote from Mardin, January 17, of the poverty of the people and the scarcity of provisions, amounting almost to a famine. With the increased cost of living and a reduction in appropriations for the schools, the station is sorely perplexed. Notwithstanding this difficulty, a cheering report is given of religious progress: —

"The Week of Prayer has been a time of joy to us. Fifteen of the students of our Boys' Training School have confessed Christ in the meetings held in the city chapel, and others have made confession in their own meetings held in the school. Their manly, spontaneous confessions had a good influence on the church, and some five of the young men of the community have confessed Christ and asked for the prayers of the church. One young man came to me the other day to ask for instruction, and on leaving he said that he would give himself to Christ and begin at once the performance of Christian duty. The work of the Spirit has been most marked among the young people, but one and another of the older ones has said: 'If the boys can rise and confess their sins, will it do for us to hold back any longer? We never saw it like this before.' The church has paid up its arrears, assumed a larger part of the expenses of the work, and exhibited more harmony and unity of purpose than I have witnessed since I came to Mardin. The village of Goeli too has been quickened in some measure, for they have increased their gifts of their own motion.

"In Midyat there has been an interest through the Week of Prayer amounting almost to a revival, and the meetings have been largely attended.

"These blessings strengthen our faith, and encourage us simply to tell you what sore straits we are in financially, and then wait on God for the help we need."

RECONCILIATIONS AT DIARBEKIR.

For several years there has been a want of harmony in the large and important church at Diarbekir, until some eighteen months ago the pastor resigned and a separate congregation was the result, drawing away some thirty members of the church. Dr. Barnum and Misses Bush and Seymour, of Harpoot, having spent some two months there, are able to report a happy reconciliation which was consummated during the Week of Prayer. Dr. Barnum wrote from Diarbekir, January 12:

"A chain of providences, some of the links of which were very small, made

it possible to arrange that I should conduct a party of twenty-five of the leading men in the church and congregation to the house of the ex-pastor, last Friday evening, to meet about the same number of men, who composed the male portion of his congregation, to give them a formal invitation to come back, without any conditions. It was arranged beforehand, on our side, that old issues should not be discussed, lest there might be a quarrel. After three prayers, some remarks by pastor Kavme, of Redwan, and myself, I extended this invitation in behalf of the church. They were not expecting a formal invitation, but some discussion of the terms of union. There had been several partial reconciliations before, but they did not last long, and many had little faith in any healing of the breach now. We exhorted them to bury all past troubles so deep as to make a resurrection impossible. The disaffected party retired to another room, and, after a lengthy conference, they called me in and gave me the great pleasure of introducing them to those who were awaiting their decision, as brethren ready to be reconciled. Then followed a general handshaking and kissing, with great rejoicing and the singing of hymns. I asked all who were ready to pledge themselves never to mention the past but to open a new account, to rise and stand while prayer was offered by the ex-pastor, and every one arose.

"The next morning, Saturday, the last day of the Week of Prayer, the union was consummated by the presence of the ex-pastor and his friends at the sunrise prayer-meeting. A large congregation was present, many of whom did not know what had happened the night before. The meeting became one of thanksgiving and great rejoicing when I explained to them that the Lord had truly brought both parties together. It was a meeting of rare interest. Another pleasant meeting was a farewell service which I conducted in the afternoon of the same day, in the place which had been used as a chapel by the seceders. There was a good attendance by members of both parties.

"The communion service had been appointed weeks before, for the last Sunday. So those who had been so long alienated sat down together at the Lord's table. The congregation must have numbered about eight hundred, and the service was very impressive. This church has not enjoyed such a happy occasion for many a year.

"We had planned to start for home this week, but the people would not consent to it, and we also desired to remain with them a few days as a united congregation. Daily meetings are held this week with a large attendance and with a good deal of serious feeling. The Spirit is evidently at work. May many be born into the kingdom! The present interest will, we hope, firmly cement the new bond of union which has been formed."

PACKARICH. — PERSECUTORS BECOME FRIENDS.

Mr. W. N. Chambers, of Erzroom, has spent two months at Erzingan, and has also visited Packarich, the town where Hussein, the Turkish convert, has been so bitterly persecuted. This man has borne his trials with wonderful fortitude, and his persecutors have ceased their efforts to win or drive him back.

Mr. Chambers wrote, January 26: —

"We were scarcely settled in the room of the pastor at Packarich when we were surprised by a visit from ten or twelve of the leading Gregorians of the village. The last three or four times we have visited the village they have studiously kept away from us. These men had not left when we were more surprised by the entrance of the persecuting *mudeer*, or chief official, and a couple of friends. In the course of the afternoon we were invited to attend the induction services of a newly ordained priest, on Sunday morning. We were warned to be ready to preach to the people, as an invitation would be extended to us to speak during the services. The invitation was not given, however, and the blame was put on the presiding priest. We remained through a service of five hours' duration.

"During the day we found that the

Gregorians, more especially the mudeer, were anxious for reconciliation. We had gone to the village determined not to make any advances in that direction, as, on former occasions, our most strenuous efforts for that end had been trampled underfoot. So we said nothing. But on Monday evening the mudeer sent two friends to us to beg for reconciliation. We replied that if he was willing to come and meet the brethren and be reconciled with the humblest, we were ready, for it was no personal affair of ours; but where the humblest one of the community was injured we were injured. He came with three friends, and we called the brethren. I asked brother Geragos, of Erzingan, to read a portion of Scripture and make some remarks and offer prayer. Then I exhorted the friends on brotherly love, urging Christ's words: 'That ye love one another, as I have loved you.' In the midst of my remarks the reconciliation began, for the mudeer shook hands with and embraced each one of the brethren. The pastor took his hand and said that he (the pastor) had withstood him (the mudeer), not from any personal feelings, but simply because he was in duty bound to do so for the sake of his people, and that it should be understood that he and his people were so bound together that when one suffered all suffered. The chapel, which for the last two years has not been half-full at Sabbath services, is now almost full, the schools have doubled in numbers, and there is a proposition to unite the Gregorian and Protestant schools and retain the services of our teacher for the year. In fact, this is about the condition of affairs already, for in our schools there are about eighty scholars and in the Gregorian school there remain only about twenty. We trust that we will be able to arrange that the teacher remain for the year. Regular classes have been arranged for Bible study, and the Gregorians do not demur to purchasing Bibles and Testaments for their children. In this way the precepts of the Bible are being inculcated in the minds of the children. God grant that they may find entrance into the hearts of the people. We hope that the past two years of persecution and anxiety may be followed by as great peace and progress.

"In the city of Erzingan the people are in a fairly good condition, The Week of Prayer was well sustained, as in fact were all the meetings. There are a number of 'Nicodemuses' who come and go. We trust they may develop as Nicodemus did."

Madura Mission.

THE PASUMALAI INSTITUTION.

MR. WASHBURN wrote from Pasumalai, December 21: —

"Our examinations in the school are just ending and the work for the year being closed up. Again we have great occasion to be thankful for the mercies granted us. During a part of the year the institution has had more than *three hundred students in attendance*. We have never before had as much or as good Christian material in the school. This is the first year since I have been in the mission when the missionaries could have a pick among the young men educated for the mission — the demand being so much in advance of the supply that practically all who passed through a department of the school were taken up for some work and at least given a trial. It will be a healthier and better state of things when our institution offers enough men so that a wise choice can be made among those who offer themselves.

"The religious atmosphere of the school has been much better than last year, and for this the institution is much indebted to faithful, earnest young men among the students of the high school and college. Twenty have joined the church from the school this year.

"The Young Men's Christian Association in the institution has undertaken the support of a catechist of their own in the heathen portion of our station district, with good prospect of sustaining him, and of bestowing a blessing on others while they gain one for themselves. Arrangements to promote among our students the

daily reading of the Bible in course have been attended with most satisfactory results."

GROWING BENEVOLENCE OF THE PEOPLE.

Mr. Tracy writes of the stations which are now under his supervision: —

"In Tirumangalam station the year 1886 has been one of blessing and success. One new congregation, added in the early part of the year, though it has shrunk a little from its first total, has remained firm in spite of persecution. In several other congregations individuals, and in some cases families, have been added to the numbers previously reported, and I am glad to report an advance of fifty-five in the total number of adherents. I have special pleasure also in being able to report that contributions for the support of Christian institutions have made an advance above preceding years. In 1885 a special effort was made toward contributions in aid of needed buildings, and the result attained was large and encouraging. This year no such special appeals were made, yet the contributions have risen far above the totals of any previous year, 1885 alone excepted.

"In Tirupuvanam the congregations have held their own in numbers and have contributed very nearly the same amount as in the previous year, having also shown about the usual interest in Bible knowledge. Exceptional Bible knowledge is not to be looked for among a people so ignorant as most of these are. That they should live, or even try to live, in some respects a cleaner and better life than their neighbors is much. I fear that friends at home often do not realize the depressing circumstances which surround and discourage poor ignorant converts in India. Humanly speaking, the odds against them are overwhelming, and that which they have attained is only because of their simple faith in God and their constant use of prayer as their only refuge.

"In Mandapasalai station Mr. Howland's absence has been felt and mourned by all his helpers. The year's contributions are about the same as those of 1885, but the number of adherents has fallen off a little, owing to insufficient force with which to follow up and hold some who professed to be Christians. The formation of a station missionary society and the opening of new work in two unoccupied parts of the field are encouraging signs of progress, and much hope attaches to them. I look forward into the opening year with hope and with faith that God will bless his work and prosper it."

Notes from the Wide Field.

ENGLISH CHURCH MISSIONS.

THE QUEEN'S JUBILEE AND MISSIONS. — The English people are just now commemorating in a great variety of ways the jubilee of the accession of Queen Victoria to the throne. Various benevolent enterprises, charitable and missionary, are taking advantage of the occasion to establish some suitable memorials of the remarkable event. *The Church Missionary Gleaner* for January compares the position of that society in 1837, the year Queen Victoria came to the throne, and the year 1887. During this period the Church Missionary Society has begun twelve missions and sent out nearly eight hundred men to evangelize the world. The annual income is now three times what it was fifty years ago. In 1837 Samuel Marsden, the apostle of the Maoris, paid his last visit to New Zealand. Now heathenism has all but disappeared there, so that Carl Ritter, the great geographer, speaks of this as "the standing miracle of the age." In 1837 Krapf sailed, the pioneer of missions on the eastern coast of Africa. That was the year in which the first Brahman convert was baptized. In the same year John Thomas went to Tinnevelly, and that desolate plain has been turned into a garden of the Lord. In place of devil-temples destroyed, there are now

houses of prayer, and in place of the priests of Satan, there are one hundred native clergy shepherding one hundred thousand Christians. In 1837 Henry Townsend went forth as the apostle of the Yoruba race and now there are seventeen native clergy with seven thousand Christian adherents. In 1837, when Dr. Morrison had just died in China, an expedition was sent out to see whether it was possible to locate a missionary there. A new edict against Christianity and bidding defiance to the Christians' God had been issued by the Emperor, but to-day there are not less than thirty thousand Christian communicants connected with Protestant missions within the empire. Among the "Notes from the Wide Field" for last month was given a record of the present position of Chinese officials toward Christianity that would have seemed incredible to the missionaries of half a century ago. These are some of the features which mark the fifty years during which Queen Victoria has been upon the throne of England.

AFRICA.

AFRICAN LAKES COMPANY. — Professor Henry Drummond makes an interesting statement respecting the services of this company, which was organized to open up for trade, and thus for missions, the region in Central Africa about Lake Nyasa. Its object is to stimulate every honest industry by which the natives can be made to labor, and so provide themselves with the necessities of civilized life, and to point them to some employments which shall keep them from the curse of idleness. This African Lakes Company was formed in 1878, and has already established twelve trading-depots, commanded by a staff of twenty-five European, and many native, agents. It has owned the *Ilala*, on Lake Nyasa, and has just launched a new steamer, the *Lady Nyasa*, on the river Shiré. Professor Drummond says it has succeeded in starting a most flourishing coffee-plantation in the interior, and new sources of wealth, such as cinchona, indigo, cacao, tea, and fibre-plants, are being gradually introduced. For the first time, on the large scale, it has taught the natives the meaning and the blessings of work. It has acted as a check on the slave-trade. Finally, and above all, it acts as deacon to the mission stations themselves, caring for them in secular things, giving them transit to and fro, and keeping them in stores. This service is invaluable, and what is of great importance in the matter is the fact that it seems likely to be a fairly profitable investment of the capital employed.

ON THE CONGO. — The English Baptist Missionary Society has established a new station at Lubolela, on the Upper Congo. Two missionaries have been left at the place, and they reported, on the fourteenth of November last, that the chief, Mangaba, after discussing the subject, allowed free intercourse with the people and the inhabitants of the town, and expressed himself as pleased that the missionaries would come and live with them. They found plenty of food. On their way up the people at various towns were indisposed to receive them, and motioned them to keep on their way up the river. But no violence was offered them, and there seems to be no apprehension of difficulties, so far as the natives are concerned. At Lubolela the people seemed even overfriendly, so that the suspicion is aroused that their gladness at the coming of the missionaries has reference to the bringing of cloth and trade rather than to any desire for the truth they proclaim. From Stanley Pool, the arrival of Mr. and Mrs. Bentley is announced, Mrs. Bentley having endured, with no great discomfort, a journey of 230 miles in a hammock. From Underhill station the first proofsheets of a portion of the Scriptures in the Congo language have been sent to England. From all the stations of the mission the reports are bright and cheering.

UGANDA. — Rev. Mr. Ashe, who was at Uganda at the time of the massacre of the Christians, has arrived at London, and his presence and addresses have done much to awaken interest throughout England, not only in the mission, but especially in the

welfare of Mr. Mackay, who was detained by Mwanga at his capital. Mr. Ashe asserts that the reports of the number of Christians in Uganda and the number who were massacred have been much below the truth. More than two hundred have been baptized by the members of the Church Missionary Society, and probably a like number by the Roman Catholic priests. Aside from these, many hundreds have learned to read, and the Romanist converts read the papers issued by the members of the Church Missionary Society. The majority of the lads burned to death at the capital were Romanists. Mr. Ashe estimates that of those connected with the Protestant and Romanist Missions, there were some two hundred who were put to death. Of the baptized Christians connected with the Church Missionary Society, only twelve are certainly known to be dead.

ITEMS FROM "L'AFRIQUE." — Commercial relations between Aden and East Africa, north of Zanzibar, are developed by a regular line of steamers between Aden and the Somali ports. The caravans going into the interior find a good market, the goods most sought after being American shirtings. The Somalis, it seems, know a good article, and refuse to buy the inferior grade of goods sometimes offered them.

The *Moniteur de Rome* reports a very active propagation of Mohammedanism by the Mussulman school at Tripoli. There are many agents present, even from the region of the Congo. The Propagandists endeavor to incite to religious fanaticism in order to reinforce the strength of the Ottoman Empire. Many sheiks are engaged in the movement. — It is announced that Major Carvalho, chief of the Portuguese expedition to Muata Yanvo, has concluded a treaty with the sovereign of that region by which all the States are placed under the protectorate of Portugal. — A letter has been addressed to a sheik, Abu Naddara, by an officer in the army of Osman Digna, in which he says that the army in the Soudan is forty thousand strong in regular Egyptian troops, added to which is a considerable number of Bedouins, Arabs, and Soudanese. They are armed with eight thousand Remington rifles and some artillery. They manufacture their own powder and cartridges. They have steamers at their command, and the missionaries whom they capture form the staff of surgeons, and their ambulances are directed by sisters of charity.'

MADAGASCAR.

THE French troops have already evacuated the port of Tamatave, and the French Resident at Antananarivo, the capital, has resigned and gone home. The queen of Madagascar has sent a number of young men to Paris to pursue their studies, and expressions of goodwill have been uttered by the officials of each nation. A letter in *The Chronicle* of the London Society from Antananarivo gives the following pleasant account of the attitude of the queen: —

"On Sunday, October 24, we had a very pleasant and encouraging service in the Palace Church. The queen and prime minister appear to take a very lively interest in our Sunday-school work; and, after having had all the schools belonging to this city and its suburbs, they have now allowed country schools also to come and hold special services in the Queen's Church. No doubt the village congregations will be much pleased to see how their work is appreciated by the queen. In this way, without any interference in matters of church government, the sovereign of this country can show her interest in the welfare of her people. And there is no reason to doubt her sincerity in thus encouraging our scholars and all engaged in teaching them. In many ways do we see how a change has come over the spirit of government. To-day (November 11) I have seen the usual proclamation announcing the annual festival, and in it is an expression of the queen's desire that 'the righteousness that results from acceptance of the gospel may abound more and more in her kingdom.'"

ARABIAN MISSION.

THE Hon. J. Keith Falconer, who leads the Scotch Free Church Mission at Aden, specially designed for the Moslems of southern Arabia, writes from Aden, December 15, that everything is progressing well, and the opening for missionary work seems to be promising. He speaks of having once given a Bible to a Moslem schoolmaster, who took it away into the interior. The Moslem returned, but had to leave the Bible behind, because a wealthy man of the place, who had a library, begged the loan of the Bible that he might copy it out in manuscript from beginning to end. This incident certainly is striking, as showing how the respect and veneration which the Moslems have for the Book may lead them to the reading and, if God wills, to the acceptance of the gospel record.

INDIA.

THE FIRST PARSEE CONVERT. — The Scotch Free Church Mission celebrated, on the eighth of December last, the fortieth anniversary of the ordination of Rev. Dhanjibhai Naoroji to the ministry. Eight years prior to ordination he was baptized, and was the first of the Parsees to give himself to Christ. At the celebration addresses were made by Narayan Sheshadri and others. His conversion created great excitement among the Parsees, and the courts were appealed to to prevent his following the Christians. During the half-century that nearly has passed, Mr. Dhanjibhai has become widely known and respected among the wealthier and influential non-Christian natives. He has edited two Anglo-Vernacular magazines. His services as a translator of the Bible have been highly appreciated, and the present Parsi-Gujarati New Testament is spoken of as a monument of his strong commonsense and earnest devotion. It is said that, "when praying or expounding the Scriptures, he discloses a state of feeling that reminds one of the time when pentecostal showers were poured down!"

THE TEMPERANCE MOVEMENT IN THE KONKAN, to which reference was made in the "Notes" for February, is apparently progressing, and gives promise of good results. It is in no sense a religious movement, and it has even been suggested that it was little more than a strike against the high price at which intoxicating liquors were selling. Nevertheless, it is stated that at the lowest estimate more than 150,000 people have bound themselves to abstain from all spirituous liquors. The strongest vows have been made and some whole castes have adopted most stringent rules. A writer in *The Bombay Gazette* says that the Kutrees of Bulsar, who, six months ago, were miserable drunkards, are now examples of thrift and industry, and if one of their members is seen in a toddy-shop he is liable to a fine of $40, and expulsion from his caste. A great reformation is seen also among the Dorias, and whole villages have adopted the principle of total abstinence.

MAX MULLER ON SOCIAL REFORM. — A vigorous discussion is going on in India concerning child-marriage and enforced widowhood, and while one party is invoking the intervention of government the other party is vigorously protesting against it. Professor Max Müller has written a letter to a gentleman in India, showing that no argument can be drawn from the sacred books of the Hindus in favor of these abominations. He calls attention to the way in which Brahmans had tampered with a passage in their sacred Vedas to make it favor the burning of widows. Concerning all which the *Dnyanodaya* says: "Every infant-marriage is a violation of the Hindu Shastras. Does it not prove that India cares more for *custom* than for any religious idea that may enter into the problem? India searches its Shastras to confirm her customs, but if they are opposed her customs remain the same, and it is the Shastras that suffer mutilation."

THE STATUE OF BUDDHA AND THE STATUE OF LIBERTY. — The *Dnyanodaya* of Bombay, January 13, says: "While Americans may be supposed to be congratulating

themselves that their harbor of New York contains the highest statue in the world, it appears that a much higher statue exists north of India at Bamian on the road from Cabul to Balkh. It is a statue of Buddha, cut out of the solid rock, and is 173 feet high. The statue of Liberty is 151½ feet high, so that this gigantic figure is 21½ feet higher. It is supposed to have been cut out by the Buddhists two or three centuries before Christ. In coming to India, Alexander must have passed near it, but none of the historians accompanying him made mention of it. Hwan-Tsan, the Chinese traveler who visited India in the year 630 A.D., mentions it, however, in the history of his travels. There are entrances in the feet of this statue which lead by stairways to the top of the figure. This statue has been carefully measured, and drawings made of it by some of the members of the Afghan Boundary Commission."

BURMA.

A DESPATCH from Mandalay to *The London Times* says that the British authorities have prepared, in connection with the English general, a joint proclamation which says: "All peoples and races in upper Burma are now regarded as English people. The commander-in-chief will deal with all in a spirit of love and mercy, and will not allow the interests of the Buddhist religion to be molested." The proclamation further states that the archbishop and bishop will still have power to regulate discipline within their provinces, and they call upon the petty governors not to resist the British power within their little territories. This proclamation indicates the practical end of the strife in Burma and the establishment of English authority. Of course, no one would ask to have the British legislate against the religious opinions of the people. It will be much if the Christian missionaries are allowed to do their spiritual work unhindered by the secular arm.

JAPAN.

THE THEOLOGICAL SCHOOL AT TOKYO. — The Union Theological School sustained by the various Presbyterian missionary societies laboring in Japan reports the last graduating class as numbering eleven, while at present there are twenty-five students in attendance. Most of these students are laboring during the summer months under the direction of the Home Missionary Committee. Every member of the last graduating class is now regularly at work within the empire.

LITERATURE IN JAPAN. — *The Literary World*, in its review of the progress of literature in the year 1886, refers to Japan in the following terms: "The activity of the Japanese in the field of literature is by no means surpassed by the spirit of enterprise and progress which they have displayed in commerce, politics, and science. Month after month, and year after year, books of all sorts and sizes pour forth from the great publishing-houses of Tokyo and Osaka. The past year has been one of unusual activity. From January 1 to October 18, the number of authors who applied to the Home Department for copyright certificates amounted to 833."

A CHRISTIAN FUNERAL IN A BUDDHIST TEMPLE. — The mission of the Reformed Church of the United States in Japan has a vigorous work on the island of Kiushiu. Mr. Demarest reports, in *The Sower and Mission Monthly*, a remarkable event which took place in Nagasaki, on Sunday afternoon, December 12: "The wife of the governor of this province died very suddenly last Friday night, and though the governor is not a Christian, and the funeral services over his wife's remains were to be held in a Buddhist temple, with Buddhist ceremonies, the governor earnestly requested Mr. Stout to make an address in English. (The governor understands English and speaks it very fluently.) Mr. Stout, though wondering at the strange request, consented, and Sunday afternoon, in a Buddhist temple, in the midst of Buddhist funeral ceremonies, a Christian missionary addressed the audience, ending with a prayer to Jehovah God."

CHINA.

American Methodist Missions. — *Zion's Herald* reports that a new disposition of the forces of the Methodist Episcopal Mission has been made, by which it is expected that certain difficulties heretofore existing will be avoided. The following are among the changes made: "Rev. F. D. Gamewell will not return to Chungking, owing to the animosity of the Catholic converts, who have managed to fasten upon him the odium of the riots last year caused by their own usurpation of the royal colors on their cathedral tiles; he becomes assistant superintendent of the Central China Mission, while Rev. V. C. Hart, the present superintendent, adds to his district that of West China. Dr. Crews, now in Peking, goes back to West China; his work, recently started in North China, will be carried on by Dr. Swartz, who will be transferred from Japan for that purpose. The West China field will be further strengthened by the transfer of Rev. F. Ohlinger, one of our ablest and most experienced missionaries from Foochow."

NEW HEBRIDES.

In addition to the report recently given of this group of Islands, *The Free Church of Scotland Monthly* gives tidings of a wonderful work of grace on the island of Mai. In the past two years the people have built several good churches, and are building better houses than formerly for themselves. It is believed that within a few years Efaté will be a wholly Christian island. From Aneityum Mr. Lawrie reports that he is sending home a little over four thousand pounds of arrowroot, which is the largest contribution raised by the people on the island for evangelistic purposes. He gives the following account of one of the chiefs: —

"Lathella, the leading chief on the island, is still my right-hand supporter in trying to keep down evil. Over one hundred natives recently gathered at one of the villages for a midnight 'sing-sing,' on the plea of making native *cenet*. In this they beat the husk of the cocoanut with a piece of hard wood on a log, keeping time to the howl and yell of the native song. The principal persons concerned, being outside of church discipline, were beyond the control of the missionary, so Lathella, as chief, exercised his authority. Going to the village, he stated that if the cenet cannot be made without recurring to the heathen song and dress, the manufacture of it must cease, as such practices were not becoming in a professedly Christian community. A fire was then kindled, and the cenet that was made as a plea for their midnight revel, was burned to ashes, and an intimation of the same was to be sent to every district in the island."

SYRIA.

The Strength of Mohammedanism. — Rev. Dr. Jessup has an interesting article in *Woman's Work for Woman*, in reference to the marvelous hold which Mohammedanism has upon the people of Syria, from which we make an extract: "If it be asked whether Mohammedanism is stronger or weaker in Syria than it was forty years ago, I should say, both; it is stronger in some points, and weaker in others. It is stronger through the efforts of the government to revive the old war-spirit of Islam. The army is a Moslem army, not a national army made up of all classes, but a class army, the army of the prevailing sect. It is as though England should exclude all Catholics from her army and navy, and France exclude all Protestants. The whole male Moslem population are reckoned as soldiers ready to fight for the Sultan and the faith. All the modern military inventions and appliances introduced into the army and navy are meant to help the religion of Islam. The military and civil-service schools are almost exclusively for Mohammedan youth, and the evident intent of the authorities is to favor one sect, to the disadvantage of all others. And in the civil courts, the testimony of Christians and Jews is not received. Only Mohammedans can testify, and this in spite of various firmans declaring that Christian testimony shall be received. All these things tend to

strengthen the hold of Islam upon the Mohammedan population. It is for their interest to remain Moslems.

"On the other hand, they feel their inferiority, as a nation, to Christian nations, and find their religion an insuperable barrier in the way of progress. Many of them are disgusted with polygamy and its attendant evils, while they find it commended in the Koran.

"The Scriptures in Arabic have opened the eyes of not a few who read God's word in secret and await the day of deliverance.

"The Moslems find it necessary to defend their peculiar doctrines in newspapers and tracts, quite a remarkable concession, yet we are not allowed to answer them. The repressive measures used to prevent printed discussions are justified by the authorities on the ground that they would occasion riot and bloodshed, This is probably true in the present state of society. As the Koran requires of all Moslems that they read the Old and New Testaments, the wisest and best course is to offer to the people the Word of God, and leave God's Word to accomplish its own blessed mission. Should the way ever be opened for judicious, courteous, and kindly printed discussion with the Moslems as to the claims of Christianity, there will be many ready for the task, as there are now in India."

Miscellany.

WHAT IS HINDUISM?

It presents for our investigation a complex congeries of creeds and doctrines which in its gradual accumulation may be compared to the gathering together of the mighty volume of the Ganges; swollen by a continual influx of tributary rivers and rivulets, spreading itself over an ever-increasing area of country, and finally resolving itself into an intricate Delta of tortuous streams and jungly marshes.

Nor is it difficult to account for this complexity. The Hindu religion is a reflection of the composite character of the Hindus, who are not one people but many. It is based on the idea of universal receptivity. It has ever aimed at accommodating itself to circumstances, and has carried on the process of adaptation through more than three thousand years. It has first borne with and then, so to speak, swallowed, digested, and assimilated something from all creeds. Or, like a vast hospitable mansion, it has opened its doors to all comers; it has not refused a welcome to applicants of every grade from the highest to the lowest, if only willing to acknowledge the spiritual headship of the Brahmans and adopt caste rules.

In this manner it has held out the right hand of brotherhood to the fetish-worshiping aborigines of India; it has stooped to the demonolatry of various savage tribes; it has not scrupled to encourage the adoration of the fish, the boar, the serpent, trees, plants, stones, and devils; it has permitted a descent to the most degrading cults of the Dravidian races; while at the same time it has ventured to rise from the most groveling practices to the loftiest heights of philosophical speculation; it has not hesitated to drink in thoughts from the very fountain of Truth, and owes not a little to Christianity itself. — *India's Needs.*

PRAYING AND PAYING.

A CLOSE examination into the state of a large number of churches reveals the fact that less than half the members are found represented by any stated gifts or offerings toward the support of the home worship, or in the benevolent and missionary work of the church. Not a third, on the average, of church members are habitually present at the weekly meetings of the church for prayer. When we call to mind that the outpouring of the Holy Spirit is always in answer to prayer — for God "will be inquired of" touching the blessings he bestows upon his people — and all sacred history shows us that great spiritual blessing comes in answer to the united prayers of God's people, and that the "windows of

heaven" are opened just in proportion as we bring "all the tithes into the storehouse of the Lord," it ceases to be a wonder that there is a low tide of blessing all over the land. In our judgment, we need not look for any great revival of religion in our churches until the professed people of God come up in greater numbers and greater spiritual power to the house of God to call upon him both in confession and petition, and participate more *generally* and *generously* in free-will offerings. Not that either prayer or gifts change God's mind, or affect his purpose of grace toward us, but that prayer and beneficence are the certain indications of the state of mind and heart of God's people toward him and the unsaved world, which warrant God in giving power. God can not and will not bless either a *prayerless* or a *covetous* church.—*Words and Weapons.*

BIBLIOGRAPHICAL.

James Hannington, First Bishop of Eastern Equatorial Africa. A History of His Life and Work. 1847–1885. By E. C. Dawson, M.A., Oxon. First American, from the sixth London, edition. New York: A. D. F. Randolph & Co.

We have repeatedly given accounts of the life and death of Bishop Hannington, in this magazine, and therefore offer only a brief notice of the biography now before us. It is written out of the intimate knowledge and affection of one of his best friends, and it is a delightful book. It gives a vivid portraiture of the frolicsome youth who grew to be a deeply spiritual man, an energetic, devoted, self-denying missionary, and a martyr at the last. It is entertaining, whether as a picture of English or of African life. It is interesting and instructive, whether as the story of a soul's struggles out of the death of sin into the life of faith and joy, or as an account of the inward and outward experiences of a missionary traveler. Bishop Hannington had all the high enthusiasm which Dr. Livingstone desired to see in missionary candidates. The love of Africa was as a fire in his bones, and it was for this love, and for Christ's sake, that he left his wife and four children, his happy English home and prosperous work. The book is illustrated by humorous sketches made by his own hands, as well as by other pictures. We heartily recommend it to all.

Leng Tso, the Chinese Bible-woman. A Sequel to "The Chinese Slave-girl." By Rev. J. A. Davis. Philadelphia: Presbyterian Board of Publication. 16mo. Price, $1.25.

Those who have read the true story of the "Slave-girl" will be glad to hear of her life and work as a Bible-woman, and of the romantic and happy ending of her early trials. The book makes one at home in the household life of China, and pictures the missionary work of the native Christians as seen from their own point of view. It is full of information about the country and the peculiarities of Chinese thought and conduct.

Life in the Southern Seas; or, Scenes and Incidents in the South Pacific and New Guinea. By the Rev. William Wyatt Gill, B.A. London: The Religious Tract Society, 56 Paternoster Row, etc.

This handsome and well-illustrated volume is another valuable contribution to our knowledge of that region. "Sixty-five years ago it was wholly heathen; now more than 300 islands are Christianized; 500,000 natives are under instruction; 60,000 are, it is hoped, 'disciples indeed.' When missions were commenced in the Pacific, commerce did not exist. The commerce of the Pacific is now estimated at £3,000,000. Native pastors are sustained by their own people. All this, under God, has been brought about at the cost of less than a million sterling!"

Notes for the Month.

SPECIAL TOPIC FOR PRAYER.

For the missions in India, and especially for the Madura Mission in its recent severe loss by the death of faithful laborers, that God would fill the places made vacant and that he would make fruitful the seed sown by those who have been taken away. (See page 131.)

ARRIVALS IN THE UNITED STATES.

February 19. At New York, Rev. A. H. Burnell and wife, of the Madura Mission.

March 5. At New York, Rev. R. Henry Davis and wife, of the Northern Japan Mission.

DEATHS.

March 5. At Auburndale, Massachusetts, Mrs. Mary L. Howland, and on March 7, her husband, Rev. William S. Howland, of the Madura Mission. (See pp. 126, 131.)

February 22. At Hartford, Connecticut, Rev. William Wood, formerly of the Marathi Mission. (See page 129.)

MARRIAGE.

February 18. At Lee, Massachusetts, Rev. H. O. Dwight to Miss Isabella H. Bliss, daughter of Rev. Edward E. Bliss, D.D., all of the Western Turkey Mission.

For the Monthly Concert.

[Topics based on information given in this number of the *Herald*.]

1. The Week of Prayer at Constantinople. (Page 143.)
2. The Week of Prayer at Cesarea. (Page 145.)
3. The Week of Prayer at Diarbekir. (Page 149.)
4. The Week of Prayer at Mardin. (Page 149.)
5. Marsovan and out-stations. (Page 143.)
6. Out-stations at Cesarea. (Page 145.)
7. Items from Africa. (Pages 141, 153.)
8. Progress in Northern Japan. (Page 140.)
9. Items from Japan. (Page 139.)

Donations Received in February.

MAINE.

Aroostook county.
Houlton, M. G. Stackpole, 5 00
Cumberland county.
New Gloucester, Cong. ch. and so. 160 00
Scarboro', Cong. ch. and so. 10 55
Westbrook, 2d Cong. ch. and so. 23 93 — 194 48
Franklin county.
Farmington, 1st Cong. ch. 22 03
Kennebec county.
Augusta, Joel Spalding, to const. BENJ. SPALDING, H. M., 100;
Two friends, 10, 110 00
Kennebec co., A friend, 26 20 — 136 20
York county.
Cornish, Cong. ch. and so. 8 75
Eliot, 1st Cong. ch. and so. 4 50
Kennebunk, Union Cong. ch. 36 21
Limington, Cong. ch. and so. 20 00
Lyman, Cong. ch. and so. 10 33 — 79 79
8 40

NEW HAMPSHIRE.

Cheshire co. Conf. of Ch's. W. H. Spalter, Tr.
Jaffrey, Cong. ch., m. c. 8 77
Harrisville, Cong. ch. and so. 6 91
Nelson, Cong. ch. and so. 8 09 — 23 77
Coös county.
Berlin, Cong. ch. and so. 6 34
Gorham, Cong. ch. and so. 1 00
Hazen's Mills, Mrs. L. T. Hazen, 5 00 — 12 34
Grafton county.
Danbury, Rev. W. W. Dow, 5 00
Plymouth, Cong. ch. and so. 20 58 — 25 58
Hillsboro' co. Conf. of Ch's. George Swain, Tr.
Bennington, Cong. ch. and so. 12 75
Francestown, Cong. ch. and so. 19 74
Goffstown, Cong. ch. and so. 103 50
Hillsboro', Cong. ch. and so. 3 2[illegible]
Hillsboro' Bridge, Cong. ch. and so. 42 [illegible]
Merrimac county Aux. Society.
New London, Seth Littlefield, 12 00
Rockingham county.
Atkinson, Cong. ch. and so. 38 59
Auburn, Cong. ch. and so. 6 80
East Derry, 1st Cong. ch. and so. 6 86
Exeter, 2d Cong. ch. and so. 172 08
North Hampton, Cong. ch. and so. 17 00
Northwood, Cong. ch. and so. 30 00 — 271 33
Strafford county.
Gilmanton, Rev. S. S. N. Greeley, 5 00
Tamworth, "A mite," 2 00 — 7 00
Sullivan county Aux. Society.
Newport, Cong. ch. and so. 54 81
588 69

VERMONT.

Addison county.
Middlebury, Cong. ch. and so. 132 19
Caledonia co. Conf. of Ch's. T. M. Howard, Tr.
Danville, Cong. ch. and so. 16 25
Chittenden county.
Milton, Cong. ch. and so. 1 03
Orange county.
Newbury, 1st Cong. ch. 9 00
Strafford, A friend, 25 00 — 34 00
Orleans county.
Coventry, Cong. ch. and so. 14 00
Rutland county.
Clarendon, Miss E. Hosford, 1 00
Wallingford, Cong. ch. and so. 46 00 — 47 00
Windham county Aux. Soc. H. H. Thompson, Tr.
Brattleboro', Centre ch., m. c. 25 21
Windsor county.
Norwich, J. G. Stimson, for Shanse Mission, 100 00
Woodstock, Cong. ch. and so. 27 10 — 127 10
397 63

MASSACHUSETTS.

Barnstable county.
Provincetown, 1st Cong. ch. 18 32
Berkshire county.
Hinsdale, Cong. ch. and so. 8 06
Lenox, Cong. ch. and so. 39 25
Sheffield, Cong. ch. and so. 4 50——51 81
Bristol county.
E. Taunton, Cong. ch., m. c. 2 50
So. Attleboro', Cong. ch., m. c. 17 91——20 41
Essex county.
Andover, Chapel ch., to const. C. W. Luck, H. P. Dewey, C. M. Clark, and W. I. Cole, H. M. 401 00
Lawrence, Trin. Cong. ch. 29 94——430 94
Essex county, North.
Amesbury, Cong. ch. and so. 17 00
Byfield, Cong. ch. and so. 8 00
Newburyport, Belleville ch. 190 35——215 35
Essex co. South Conf. of Ch's. C. M. Richardson, Tr.
Beverly, John P. Trask, 25
Danvers, 1st Cong. ch. 100 00
Salem, A deceased friend, 45 00
West Boxford, Cong. ch. and so. 4 55——149 80
Hampden co. Aux. Society. Charles Marsh, Tr.
E. Longmeadow, Cong. ch. and so. 5 00
Huntington, 1st Cong. ch. and so. 4 00
Springfield, A friend, 5 00
So. Hadley Falls, Cong. ch. and so. 17 00
W. Springfield, Park-st. ch. 15 00——46 00
Hampshire co. Aux. Society.
Chesterfield, Cong. ch. and so. 5 00
Florence, Cong. ch. and so. 20 70
Northampton, Ed. ch. Benev. Soc., 158.82; Mrs. C. L. Williston, 100, 258 82
Worthington, Mrs. F. Buck, 1 00——285 52
Middlesex county.
Auburndale, Mrs. E. H. Walker, F. W. Walker, and Dean A. Walker, for the Cutturbul chapel and for Mr. Andrus. 50 00
Cambridge, Shepard ch. and so. 426 16
Concord, Cong. ch. and so. 32 47
Everett, Cong. ch. (of wh. 18, for Turkey), 60 00
Hopkinton, Cong. ch. and so. 9 13
Lowell, Pawtucket ch., 31.50; A. G. Stevens, 1, 32 50
Melrose, Cong. ch., m. c. 4 00
Natick, "Cash," 25 00
Newton, A friend, 1 00
Reading, Cong. ch. and so. 10 00
Somerville, Broadway Cong. ch., to const. Oliver Bacon, H. M. 100 00
Waltham, Trin. Cong. ch. 30 38
West Medford, Cong. ch. and so. 21 90
Wilmington, Cong. ch. (of wh. 13.57, m. c.), 38 02
Winchester, 1st Cong. ch., int. on legacy of D. N. Skillings, 200 00--1,040 56
Middlesex union.
Fitchburg, Calv. Cong. ch. 20 00
Westford, Cong. ch. and so. 16 00——36 00
Norfolk county.
Braintree, H. A. Johnson, 10 00
Brookline, E. P. 1 00
Islington, Rev. and Mrs. J. B. Clark, 2 00——13 00
Old Colony Auxiliary.
Mattapoisett, Mrs. P. G. Hubbard, 5 00
New Bedford, No. Cong. ch. 217 07--222 07
Plymouth county.
Hanson, Cong. ch. and so. 6 32
Marshfield, 1st Cong. ch. and so. 124 95
No. Abington, Rev. C. Jones, 1 00——132 27
Suffolk county.
Boston, Shawmut ch., 1,528; Walnut-ave. ch., 751.87; Central ch. (Jam. Plain), 200; Winthrop ch., 197.89; Phillips ch., 189.56; Highland ch., 83.12; Eliot ch., m. c., 3.45; Mrs. Jennie Sherwood, for Bible-reader, 50; Edward I. Thomas, 50, 3,053 89
Chelsea, Miss A. M. Dutch, 5 00--3,058 89
Worcester county, North.
Gardner, 1st Cong. ch. 25 00
Worcester co. Central Asso'n. E. H. Sanford, Tr.
Northboro', A friend, 30 00
Southboro', Pilgrim Ev. ch. 41 11——71 11
Worcester co. South Conf. of Ch's. Amos Armsby, Tr.
Douglas, Cong. ch. and so. 16 04
Northbridge, Rochdale Cong. ch. 12 00——28 04
5,845 09

Legacies. — Boston, Hollis Moore Memorial Trust, by Rev. E. K. Alden, Residuary Legatee, 250 00
Hopkinton, Mrs. E. W. Jencks, by E. J. Jencks, Ex'r, bal. 1 63
Lancaster, Sophia Stearns, by W. W. Wyman, Ex'r, 4 04
Salem, Mrs. Elisabeth B. Mansfield, by N. B. Mansfield and J. C. Osgood, Ex'rs, 1,000 00
Uxbridge, Mrs. Alsey H. Tucker, by Jacob Taft, Ex'r, 1,200 00--2,455 67
8,300 76

RHODE ISLAND.

Central Falls, A friend, 100 00
East Providence, Samuel Belden, to const. T. H. French and E. French, H. M. 200 00
Kingston, Cong. ch. and so. 23 08
Little Compton, United Cong. ch. 25 00——348 08
Legacies. — Providence, Mrs. Amelia W. Potter, by David C. Moulton, Ex'r, 1,500 00
1,848 08

CONNECTICUT.

Fairfield county.
Danbury, 2d Cong. ch. 16 40
Hartford county. E. W. Parsons, Tr.
East Granby, Rev. D. A. Strong, 5 00
Unionville, 1st Ch. of Christ, 37 27——42 27
Litchfield co. G. M. Woodruff, Tr.
Bridgewater, Cong. ch. and so. 26 61
Northfield, Cong. ch. and so. 20 50
Thomaston, Cong. ch. and so. 26 56——73 67
Middlesex co. E. C. Hungerford, Tr.
Millington, Cong. ch., 3.20; A friend, 4.80, 8 00
Middlesex co. conference collection, 10 00——18 00
New Haven co. F. T. Jarman, Agent.
Fairhaven, A friend, 1 00
New Haven, Dwight-pl. ch., 129.95; J. A. D., 100; Miss J. E. P., 1, 230 95
Waterbury, 1st Cong. ch. 93 35
Woodbridge, Cong. ch. and so. 59 53——384 83
New London co. L. A. Hyde and H. C. Learned, Trs.
Montville, 1st Cong. ch. 16 60
New London, 1st Ch. of Christ, m. c. 32 50——49 10
Tolland county. E. C. Chapin, Tr.
Tolland, Cong. ch. and so. 27 96
Windham county.
Canterbury, Cong. ch. and so. 6 35
No. Woodstock, Cong. ch. and so. 4 65——11 00
Clintonville, Thank-offering, 60 00
683 23

Legacies. — Greenwich, Mrs. Mary B. Husted, by Nehemiah H. Husted, 500 00
1,183 23

NEW YORK.

Albany, 1st Cong. ch. 205 15
Belmont, L. A. Hickok, 300 00
Brooklyn, Pilgrim ch., add'l, 550; South Cong. ch., 83.10; do., C. H. Parsons, 100; Central ch. Sab. sch., for Bible-readers, 36; Friends, 4,500; Mrs. E. P. Edwards, for Samokov, 12; Mrs. H. Loomis, 10; Mrs. E. Benedict, 4; Rev. S. W. Powell, 2.50, 5,2[illegible]
Canandaigua, 1st Cong. ch. 222 [illegible]
Catskill, John Doane, M.D., 10; J. C. Doane, 5, 15 00

Corona, Ev. Union ch. 50 00
Cortland, Rev. H. T. Sell, 14 00
Durham, William Crawford, 9 00
Hector, Alvin Cooper, 10 00
Jamesport, Cong. ch. and so. 5 00
Jefferson, C. Nichols, 1 00
Malone, 1st Cong. Sab. sch., for work of Dr. Herrick, 46 49
New York, Broadway Tabernacle, add'l, 30; A friend, for work of Rev. S. C. Pixley, 30, 60 00
Northville, Cong. ch. and so. 41 40
Patchogue, 1st Cong. ch. 25 00
So. Salem, Mrs. Elizabeth Beers, 2 00
Suspension Bridge, Cong. ch. and so. 10 85
Utica, Plymouth Cong. ch. 18 07
Williams Bridge, Mrs. M. L. Merrill, 20 00--6,353 45
Legacies. — New York, William E. Dodge, 4th instalment, by William J. Hunt, for the executor, 5,000 00
11,353 45

PENNSYLVANIA.

Allegheney, Plymouth Cong. ch. 16 10
Scranton, W. R. Storrs, 35 00——51 10

NEW JERSEY.

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Lakewood, Presb. ch. 16 97
Newark, F. M. 3 00
Newfield, Rev. Charles Willey, 10 00
Summit, Cent. Presb. ch. 25 00
Woodbridge, 1st Cong. ch. 18 80——137 62

MARYLAND.

Frostburg, Cong. ch. 1 13

VIRGINIA.

Herndon, Cong. ch. 6 50

FLORIDA.

Crescent City, D. W. Burton, 4 00
Lake Helen, F. E. Nettleton, 25 00——29 00

OHIO.

Akron, Cong. ch. 110 87
Cortland, Cong. ch. 3 75
Elyria, 1st Cong. ch., 409.92; E. W. Metcalf, to const. M. M. METCALF, H. M., 100, 509 92
Etnaville, Welsh Cong. ch. 6 72
Kinsman, 1st Cong. and Pres. ch. 54 00
Marietta, 1st Cong. ch., add'l, 96 60
Radnor, Welsh Cong. ch. 10 00
Springfield, 1st Cong. ch. 35 00
Welshfield, Cong. ch. 4 00
Youngstown, Welsh Cong. ch. 11 35——841 61
Legacies. — Mad River, Frances J. Snodgrass, add'l, by Henry Neff, Trustee, 250 00
1,091 61

ILLINOIS.

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Champaign, Y. M. C. Asso. 2 85
Chicago, N. E. Cong. ch., 56.23; 1st Cong. ch., 100; E. W. Blatchford, special, for the Indus. School, Bardezag, 195.20, 351 43
Farmington, Cong. ch. 4 83
Geneseo, 1st Cong. ch. 144 90
Harvard, Cong. ch., for Mardin, 5 62
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Hartford, Cong. ch. 50 00
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Menemonie, Cong. ch. 16 82
Milwaukee, Grand-ave. Cong. ch. 70 00
Sparta, 1st Cong. ch., with other dona., to const. Mrs. GEORGIE H. KELLEY, H. M. 65 42——277 78

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Santee Agency, Pilgrim ch., for China, 28 36——59 31

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282 32

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201 82

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Legacies received in February, 9,880 67

$40,280 06

Total from September 1, 1886, to February 28, 1887: Donations, $167,075.18; Legacies, $35,533.03 = $202,608.21.

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48,287 07

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545 79

For Young People.

A MISSIONARY BAND.

A book with this title, dedicated "to English-speaking young men everywhere," tells the story of seven young Englishmen of position and fortune, who sailed as missionaries to China in 1885. One of the seven was an officer in the Royal Artillery, and another in the Dragoon Guards; five were graduates of Cambridge University; of these, one was the stroke-oar of the Cambridge Eight, and another was perhaps the most famous cricketer of the day. Only one was a clergyman. Two were brothers. All went at their own charges, as far as possible. The affecting story of their conversion and missionary consecration is well known. Their farewell addresses aroused the deepest interest in Great Britain and were followed by great religious awakenings, especially in the Scottish universities. They were themselves the strongest appeal and call to a noble life. They were types of handsome, healthful, joyous youth. They had tasted the world's pleasures; but one of them, Mr. Studd, the cricketer, said: "Those pleasures were as nothing compared to the joy that the saving of one soul gave me. I knew that cricket would not last, and honor would not last, and nothing in this world would last; but it was worth while living for the world to come." And he added: —

"I wonder what you would say of me if, now that I am going out to China, I bought a large outfit of things absolutely useless out there. You would say I had gone mad. But what are you doing? You are only going to be on the earth a short time, and there is eternity to come. And which are you really living for? Are you living for the day, or are you living for the life eternal? The opinion of men won't avail us much when we get before the judgment-throne. But the opinion of God will. Had we not, then, better take his Word and implicitly obey it?"

It was the fifth of February, 1885, when the party left London. They crossed Europe and sailed from Brindisi for Alexandria, having "most happy and profitable times for praise and prayer as they went along." They "felt their responsibility as men sent by God for his service," and one young planter, going to India, gave himself to Christ through their quiet labor and prayer on board the Mediterranean steamer. At Suez they went on board the *Kaisar-i-Hind* "with great hopes and earnest prayer, not that we might do great things so much as that we might not hinder God." They soon had a daily Bible-reading and an evening singing on deck in the dark, with short addresses to fill up the intervals.

A fellow-passenger wrote about them to *The Indian Witness* as follows: —

"Many wondered what they would be like. Surely there must be a screw loose somewhere, that seven young men of position should leave home and all

the pleasures of fashionable life for a wild-goose chase to convert Chinamen! Teach them! Why, they 'll laugh at them! So thought I and many others. In fact, we expected no end of fun, quizzing them. So with that view, when the first evening came, we gathered around; but when we heard the deep-swelling notes in which they so earnestly sung 'Christ receiveth sinful men' and, after a

C. T. STUDD. STANLEY P. SMITH.

few stirring words of appeal, went on in a gentle solo, 'Let the dear Master come in,' it seemed to touch even the most callous." In the end several of the stewards and of the crew and all the second-class passengers were converted. One of the latter was the English captain of an Indian steamer — a free-thinker, drunken, and quarrelsome. He had heard with great glee that there was more

game for him on board, in the shape of seven missionaries! But before long he was thoroughly subdued, pouring out his heart in the afternoon prayer-meeting, praising God for his wonderful love, pleading for other souls, and saying to them, "You know it 's so simple: it 's only trusting; just simply trusting."

C. T. STUDD. M. BEAUCHAMP. S. P. SMITH.
A. T. POLHILL-TURNER. D. E. HOSTE. C. H. POLHILL-TURNER. W. W. CASSELS.

On reaching Shanghai, Mr. Cassels wrote: "It was with very full hearts that we set foot upon the soil of this dear country to which the Lord has called us. We felt more than ever that nothing but a mighty outpouring of the Spirit of God can be of any use." They began meetings for the English residents. The British chaplain of the Cathedral said, at one of the largest meetings, that "if he had been called away the night before, he would have been a lost soul; but

that night he stood there saved by the grace of God. Now he was God's, and God was his." Many Christians were quickened, and some opposers converted.

The young men now prepared for their inland journey by adopting the Chinese dress. They are so disguised by it that one can hardly believe the faces to be the same with the beautiful photographs taken in England.

They had been appointed by the China Inland Mission to the province of Shan-se, in the northwest. Three of their number went up by river-boats eleven hundred miles to Han-chung. The other four went by the way of Peking. At Peking they joined with the missionaries there in special Bible study and prayer for the outpouring of the Holy Spirit upon their work. Great was the joy in wonderful answers received. By November the seven were all together again at their journey's end in Shan-se. When they have the language, they will separate, to mix up their lives with the Chinese. Their letters, all along the way, overflow with life and gladness and with racy details, but we have little room for them. We can only quote a little from Mr. Studd, under date of November 4, 1885, nine months after their arrival: —

"Is n't this simply glorious? . . . I feel sure a happier seven never walked. The journey was a grand time, and the Lord taught us many things. . . . He has now shown us that at present he means us to study. . . . You will be glad to hear that Stanley Smith can speak Chinese pretty well now; he took the meeting last Sunday, and the Lord spoke through him for half an hour. . . . I can tell you I did praise the Lord for bringing me among these real *live* boys again. I found them all well and flooding the town and country round with tracts, etc. We are as happy a party of the Lord's children as you could find anywhere, and we are just longing for the time when he will open all our mouths to tell of Jesus' dying love to these poor Chinese in their own tongue. There are two grand Chinamen here who are doing real red-hot work. One brought in six or seven converts the other day and they obeyed Paul pretty well, for they sung nearly all day and night. If China is to be turned upside down, the missionaries must be turned inside out first. Pray that the Lord will rouse us all to go forth in his might, conquering and to conquer. Pray that Paul-like men may be raised up whether among those here or at home. . . . Chinese hardships have been exaggerated. We rough it in traveling, but nothing more; excellent food and a comfortable bed, and, with the Lord Jesus as your friend, what more does a Christian soldier require? We could well do without the first two, but not without the Lord. He satisfies, the others don't. . . . Have you sent over to the American universities yet? And have you roused all the English and Irish universities, as well as the Scotch? Ler us be very ambitious for the honor and glory of the Lord Jesus. . . . It is only a very short campaign before the final victory and everlasting reward. Then we shall see our great loving General in all his beauty and splendor, and how we will shout and sing his praises!

"Your loving brother,

"C. T. STUDD."

Mr. Stanley Smith adds: "If I were asked, 'If now you had your choice, where would you like to be in the world?' I should answer, 'In Ping-yang-fu.' We are in this life, it seems, literally beset and besieged with grace. As regards

opportunities, they are simply innumerable. Around here in Shan-se, a blessed work is going on."

A CHINESE GARDEN.

But for the rest we must refer our readers to the book itself, which ought to be in all Sunday-school libraries. It is through the kindness of its author, Mr. Broomhall, that we are able to give the foregoing pictures of "The Missionary Band."

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Thinking as many do that all manner of cloth is getting more and more inferior in manufacture, upon examination, the discovery is made that the character of the soap or washing powders used has everything to do with the wear and tear of dry goods. And while foreign substances and substitutes for washing properties, even adulterations, may reduce the price to the consumer, *they lessen cost to the destruction of fabrics.*

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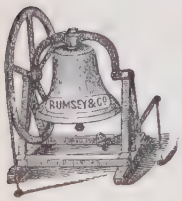

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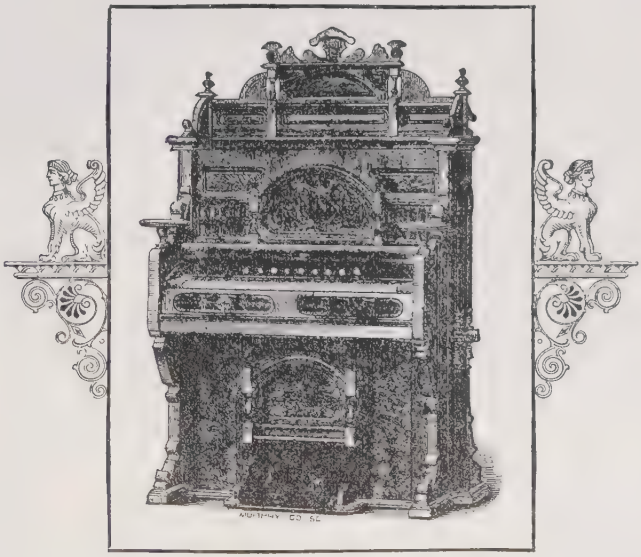

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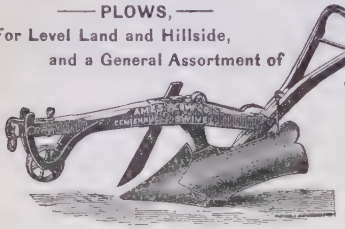

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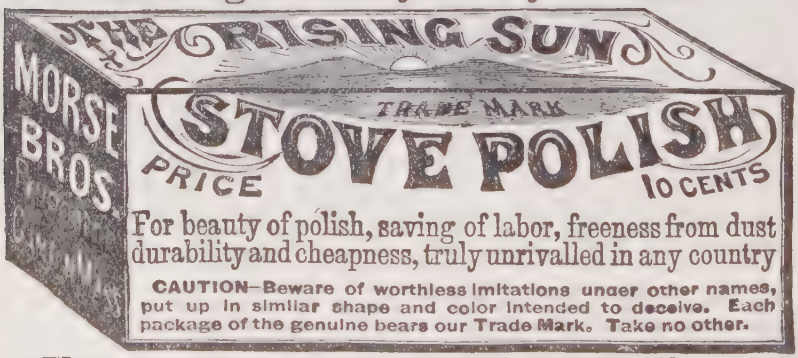
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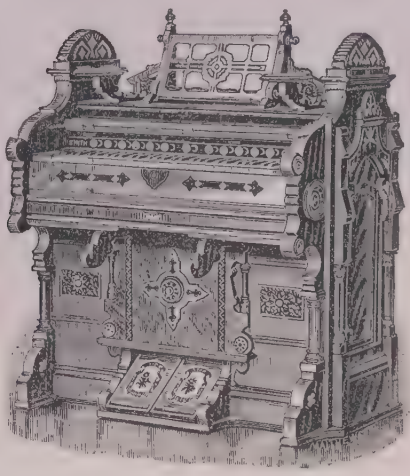

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Published by the American Board of Commissioners for Foreign Missions

CONGREGATIONAL HOUSE, 1 SOMERSET STREET

PRINTED BY STANLEY & USHER, BOSTON, MASS.

Entered at the Post-office at Boston, Mass., as second-class matter, in accordance with Section 199 of the Postal Laws and Regulations, and admitted for transmission through the mails at second-class rate.

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THE

MISSIONARY HERALD.

VOL. LXXXIII. — MAY, 1887. — No. V.

FINANCIAL. — We are happy to report that the receipts from donations for the month of March were about $3,000 in advance of those for the corresponding month last year; also that the receipts from legacies for the same month advanced about $9,000, a total gain for the month of nearly $12,000. This is so far favorable, and if the relative advance continues for the remaining five months, all the friends of the Board will have occasion to rejoice. But special efforts are needed on the part of pastors, churches, and individual donors, in order that this desirable end may be achieved. For the first seven months of the fiscal year, as a whole, the receipts from donations are still about $7,000 behind those for the corresponding period of the preceding year; also, those from legacies about $19,000 behind; while the expenditures for these seven months, in consequence of the larger number of new laborers sent out during this period, have been increased by more than $35,000. In this increase of new laborers and in the recent appointment of a still larger number — nine since the issue of the April *Herald* with several others under consideration — we all rejoice with thanksgiving to God. But the call for enlarged contributions is of course thus emphasized. Please read, in this connection, the special appeals, presented upon subsequent pages of this number of the *Herald*, in behalf of Turkey and Japan. Let fervent prayer ascend that we may be equal to our great hour of opportunity.

LET no one fail to read the remarkable account from Bailundu, West Africa, to be found in the Young People's Department for this month. The story of the faith and zeal of the young people just out of heathenism, and of their patience and firmness under persecution, is thrilling indeed. A good lesson in benevolence may be learned in Christian lands from these children of Africa, who brought cloth and chickens and corn to give for missionary work in Micronesia.

THE thirst for English exhibited by the Japanese is well illustrated by a story that comes from Tokyo of a foreigner who saluted a jinrikisha coolie, as he was seated by his vehicle on a bitterly cold night and, by the light of a farthing candle, was holding some paper before him. "What are you reading there, my man?" The answer came in cheerful tones: "I am trying to learn English, sir." So all over the empire, from the palaces of cabinet officers down to the huts of the coolies, the Japanese are trying to learn English.

THE letters from our missions published this month and last month show that the Week of Prayer was attended with special spiritual blessings in many places. The native churches in all parts of the world seem to be deeply impressed by the thought of such union in prayer, and we hear from China, Japan, and India, as well as from regions not so remote, that the meetings in January last were of unusual interest and power. The veteran Dr. Elias Riggs, now at Aintab, writes that the First and Second Churches of that city, the former holding 1,500 persons, and the latter 1,000, were crowded at dawn of New Year's morning. Both these churches were open for daily services during the Week of Prayer, the former for one hour before sunrise, and the latter for an hour before sunset, and hundreds of people were present. If any think that in our own land the Week of Prayer has lost, or is losing, its value, let them be assured that this is not true in mission lands. If it were kept closer to its original intent, there would be no occasion to question its continued usefulness anywhere.

DESPATCHES from Smyrna to the public press, dated April 3, report that the house of "a Greek Protestant, a naturalized American," doubtless referring to Rev. Dr. Constantine, had been stoned by a mob, and that "The Rest" had been closed to avoid further trouble. We have no other information as to this outbreak, as we surely should have had, had any serious damage occurred to life or property. The letter from Dr. Constantine, on another page, dated February 21, indicates the nature of the hostility which has been awakened, leading subsequently to this outbreak. The position of our brethren must be trying for the present, yet we confidently hope that the result will be the wider dissemination of the gospel.

MR. JENCKS, of Japan, sends a table showing the number of churches connected with the mission of the American Board, not including the Northern Japan Mission, together with the membership from 1879 to 1886: —

	1880	1881	1882	1883	1884	1885	1886
Number of Churches	16	17	18	19	22	28	31
Membership	513	660	881	1,097	1,791	2,752	3,405

MR. HARRIS, who now has charge of the out-stations of Amahlongwa and Ifume in the Zulu Mission, writes to *The Natalian* of the work at Amahlongwa, of which we have few particulars in our letters. Mr. Harris states that on the second of January the new church was dedicated, after which the sacrament of the Lord's Supper was administered, and six new members were received. The afternoon was occupied in the examination of candidates for admission. Altogether there were fifty-six applicants, most of them, until recently, having had little or no connection with the church. The accounts these converts gave of the work of grace in their hearts is said to have been very gratifying. They seem to have been deeply convinced of their sins and to implicitly trust the Saviour. Rev. Mr. Wilder, of Umtwalume, has rendered much assistance there, but the direct effort has been largely by a native preacher who resides in the place. This native preacher, Simone, is a graduate from Amanzimtote Seminary, and for many years there has been no white missionary residing at Amahlongwa.

It is a pleasure to record the gift of two churchbells for Africa: one for the chapel at Kambini, a gift from the students of Fisk University, where Mr. and Mrs. Ousley graduated; and the other for the church at Amahlongwa, Natal, presented by one who was born at that place, in memory of her father, a member of the Zulu Mission at the time of his death, and whose grave is in Natal.

A BANKER at Sendai, Japan, a non-Christian, has just given ten thousand *yen* to the school established by our mission in that city, with the distinct understanding and wish that this school is to be like the Doshisha at Kyoto, a thoroughly Christian institution in which the Bible shall be taught. And the best part of the story is that many of the students in the newly established school are already feeling deeply the power of the gospel.

The Church at Home and Abroad is in error in saying that through the receipt of large legacies the American Board is able to send forth more laborers into the vineyard. In common with most Congregational societies, especially the American Home Missionary Society and the American Missionary Association, the legacies to the American Board thus far this year have greatly fallen off from the average of previous years. It is a joy to think that our friends have not died and are still here to aid, but the deficit from this source of supply is unexpectedly large.

ONE of the hopeful features of the work in Japan is the persistence with which churches labor even when deprived of pastoral supervision. Mr. Rowland reports that on the second Sabbath of January fourteen new members were received into the church at Okayama — eight men and six women. The church has been without a pastor for many months, yet it has remained in good working condition, and this addition to its numbers shows the efficiency of its work.

THE *Annals* of the Society for the Propagation of the Faith, for November last, contains the report of the receipts and expenditures of this great Roman Catholic missionary organization for the year 1885. The receipts amount to $1,325,300, of which, in round numbers, Europe furnishes $1,286,000; Asia, $2,000; Africa, $7,000; America, $28,000, and Oceanica, $2,000. The common impression is that Roman Catholics give enormous sums for missionary work, but it will be seen that this is an error. The report shows that their contributions are about *one seventh* of the amount raised for foreign missions by the Protestant societies of Europe and America. The *Allgemeine Missions Zeitschrift*, however, calls attention to the fact that aside from invested property, such as the foundations of various orders, monasteries, etc., the Roman Catholics also receive grants-in-aid for their missions from governments. France openly supports Romish missionaries, and Spain has recently proposed to do the same among the Caroline Islands. It is a surprising statement given in the *Annals* in regard to its own circulation. Printed every second month in several languages, it has a total circulation of 256,960 copies. Of these, 166,000 are in French, only 12,050 in English, 31,200 in German; the rest are in Spanish, Flemish, Italian, Portuguese, Dutch, etc.

We have been interested in the report of a native preacher in the Sirur district of the Marathi Mission, forwarded by Rev. Mr. Winsor, giving month by month the number of times this helper has preached in the different villages, together with the number of hearers, both men and women. The totals are remarkable. During the year this man has preached 666 times, in 256 villages, having as the total number of hearers 9,636, of whom 7,680 were men and 1,956 were women. From such an amount of seed-sowing there must be, in time, a harvest.

We have in hand an account from the pen of Mr. Marden, of Marash, additional to that given by him last month, of the "Lovists" of Zeitoon and of the remarkable religious interest in that region. This, and much other interesting matter, we are obliged to put over for lack of room. In our next issue we hope to have full reports from Micronesia by the *Morning Star*.

Rev. Luther H. Gulick, M.D. reports, in *The Independent*, the statistics of Protestant missions in China for the year 1886, showing that the total number of foreign missionaries is 892, of whom 432 are men, 310 are wives, and 150 are single women. This is about double the number of the laborers in 1877. The number of churches is not given; but while the returns for native workers are spoken of as quite incomplete, there is a report of 134 ordained ministers and 1,154 helpers not ordained. The communicants are given as 28,119; that is, the tables enumerate that number; while Dr. Gulick believes that if the reports were all in to date, the number of communicants would not fall below 30,000. This is an increase of over one hundred per cent. in nine years. The missionary outlook in China is full of encouragement.

We referred last month to Joseph Thomson's utterances in reference to the liquor traffic in Africa. *The Church Missionary Intelligencer* brings together testimonials from various other quarters in regard to the extent and fearfully demoralizing character of this traffic. It is said that sixty thousand hogsheads, of fifty gallons each, is the annual consumption of foreign spirits along the western coast, from the Niger to the Cameroons. The National African Company's steamers recently carried to two factories on the Brass River twenty-five thousand cases of gin and demijohns of rum. One writer affirms that he has seen boys and girls fourteen and fifteen years old getting their wages in this poison, and certain honorable merchants on the West Coast have been obliged to retire from trade altogether because their consciences would not allow them to deal in this liquor which had become, in some sort, the currency of trade. It is sad to say that Germany is the chief offender in this matter. Exports of intoxicating liquors to Africa from Bremen and Hamburg, in 1884, were 7,136,263 gallons, valued at $3,568,170, and it is affirmed that this by no means measures all that Germany does in this trade. A Mohammedan prince, the king of Nupe, a little over a year ago forwarded a letter to Bishop Crowther, in which he beseeches him to prevent the introduction of gin or rum into his dominions: "It has ruined our country; it has ruined our people very much; it has mad our people become mad." And he implores the bishop to "ask the English

Queen to prevent bringing *barasa* into this land." It is sad to think that it was the influence of Germany, in the Berlin Conference, which prevented the passage of the restriction upon the introduction of spirits into the Congo Free State, proposed by Sir E. Malet. Cannot the public opinion of the civilized world be brought to bear upon Germany to prevent her connivance at this fearful traffic?

On the twentieth of February the governor of Natal gave notice that, with the approval of Her Majesty's Government and the acquiescence of the chiefs and people of Zululand, the authority of the Queen had been extended over Eastern Zululand. This action the colonists in Natal had long desired should be taken, as giving promise of greatest stability in the political affairs of Southeastern Africa.

The District Secretary for the States of the Interior, who has been in the service for a quarter of a century, writes, April 8: "I have never known anything in the history of this department that compares with the experience of the past six months, in respect to persons offering themselves for service for the Board." This is one of "the signs of the times" which indicates that somebody has been praying. Let the prayers continue "with thanksgiving," and the consecrated gifts accompany them.

The pastor of one of the churches of the Northwest, sending a letter of recommendation of two young ladies, the letter signed by himself and his five deacons, writes: "There are no young ladies in my church who have done so much Christian work as these twin-sisters; and I am very certain that workers who have shown themselves so faithful and efficient at home will do good work in the foreign field. I am glad that the First Church can send two such noble workers in this our semi-centennial year. May the Lord accept our jubilee gift; and may his kingdom be advanced by it." God is bestowing great honor, during these days, upon some of the churches of the Northwest, which are affording new illustrations of "the fellowship of home and foreign missions."

The Archbishops of Canterbury and York and the Bishop of London have made an appointment of Rev. G. F. P. Blyth as "Bishop of the Anglican Church in Jerusalem in the East." The way was opened for this appointment by the withdrawal of the Prussian government from the arrangement which was entered into some years ago, for the alternate appointment of the bishops by the authorities of Prussian and English churches. In a recent published letter from the Archbishops of Canterbury and York, an explanation is made in view of the fact that it might be regarded as an improper interference with the Greek Patriarch for the English Church to designate any one as Bishop of Jerusalem. The English ecclesiastics testify that "His Holiness" the Patriarch has expressed himself warmly toward the English Church, and that it is his fervent desire to secure "nearer intercourse between the Orthodox Eastern Church and the Anglican Church." The Patriarch having thus invited the coming of an Anglican bishop to Jerusalem, the appointment has been made. The English High Church organs are in distress at this want of recognition of the Greek Church as sufficient for the region, and speak of the English movement there as a schism.

In the English Church Missionary Society's report for last year, a native pastor of Arungabad, India, stated that a Mohammedan official interposed to forbid the baptism of certain converts and greatly harassed the preacher in his work, but now this preacher reports that the same Mohammedan official has sent him a letter, with his compliments, asking if he will "please come and baptize some more people; these Christians are making so much better villagers."

We wish it could be said of all educational institutions at home and abroad, what Mr. Tracy says of Anatolia College at Marsovan: "Our college exists to convert men to Christ, and we are most happy to say hopeful conversions seem to be occurring every week. We have an inquiry-meeting after the Sunday-evening service, attended by about forty persons on an average. Persons also come to us privately about the interests of their souls."

A letter just received in this country from M. Reveillaud controverts an article lately published in the English *Independent*, in which a correspondent in France asserts that Protestantism in France is losing ground through mixed marriages of Protestants and Roman Catholics. The losses are believed to be more than compensated by the gains.

The last *Chronicle* of the London Missionary Society, in noticing the death of one of its veteran missionaries in India, after fifty years of service, incidentally speaks of the great change he had witnessed in the number of Christians, from 30,000 to 500,000 during that period — a progress which betokens the ultimate conquest of India for Christ.

It is evident that the English Church Missionary Society does not act upon the idea that the officers of missionary societies should not make inquiries upon doctrinal points, but should leave these entirely to ecclesiastical bodies. This is shown by a record in the journal of James Hannington, whom we now call the martyred Bishop of East Central Africa, when he applied for appointment in February, 1882, the candidate at that time having been for some years an ordained minister and pastor. Mr. Wigram, who is referred to in the journal, was one of the secretaries of the Church Missionary Society. The record is as follows, except the italics, which are ours: "Proceeded to Hampstead, where Mr. Wigram lives, and after dinner had a long discussion about my going out as a missionary. *Wigram gave me a most tremendous sounding on all points of the faith.*"

China's Millions for February gives the following touching message in a letter from Mr. Cooper, in a visit to the village of Fuh-hsing, province of Ngan-whi: "In a house where there were four believers we held two meetings, and stayed the night. There lives here a widow of one of the sons of the family. My companion, Mr. Tsu, asked her if she believed the glad tidings. 'Yes,' she said in a plaintive voice, 'I believe, and my brothers believe; but oh! why did you not come a few years sooner? for then my husband might have believed, but now it is too late for him.' That cry has been ringing in my ears ever since. 'Why did you not come sooner?' How many millions there are in this dark land for whom it will soon be too late! and yet some at home seem to think that the statements of missionaries as to the awful need of workers to go to Christ's heathen in China are extravagant."

SPECIAL HELP FOR THE TURKISH MISSIONS.

STRENUOUS efforts have been made for years past by the Prudential Committee of the American Board, to diminish expenditures in the Turkish missions, in order to meet the necessities of the work in other fields, as in India, China, and Japan. The native Christians have been urged to assume the support of their own churches and schools, and some of them, in view of their peculiar circumstances, have made generous response. The self-denying efforts of many to educate their children, to erect houses of worship, and to secure the necessary means of living for their preachers and pastors are worthy of all praise. Notwithstanding the exactions of the government and the general poverty of the people, the number of self-supporting churches compares favorably with that of home mission churches in our own favored land.

But for the political situation, the paralysis of trade and the mechanical arts, and the utter exhaustion of the country, — compelled of late years to maintain an immense army, so as to be ready to thwart the designs of Russia and Austria, at an expense hardly less disastrous than that incurred by actual war, — the missions of the Board in the Turkish Empire would now be far on the way to independence and self-support. As it is, shall we give up these struggling Evangelical communities, — the very life and hope of the millions of this great empire, whatever may be its political future, — or shall we continue to render them such assistance as may secure the ultimate triumph of the gospel?

In November last the Committee, in the exercise of a wise discrimination in the distribution of funds that were inadequate by nearly $100,000 to meet the demand of all the fields, was unable to grant several urgent requests from the Turkish missions. The result is even more painful than was anticipated. Letters from several stations dwell upon the distress which will be occasioned if native preachers and teachers must be dismissed, — in one instance possibly ten at a single station, where, by reason of the ravages of locusts last year, the cost of wheat and other breadstuffs had been raised to famine prices. What can be expected from a people whose wives and children are suffering for the necessaries of life, toward the support of their own religious institutions? In the meanwhile, throughout the entire Turkish field, tax-gatherers must get from the non-Moslem population the means of sustaining their Moslem neighbors who have been drafted into the army. Piteous tales of exaction and bitter wrong — lands and houses, such as they are, sold for taxes; the last goat taken from the widow, the last blanket wrested from the mother and children — only illustrate the wretchedness of the people and the straits to which the Turkish government is driven in its desperate struggle for life.

In view of the representations made by some of the missionaries, almost disheartened by the reductions made on their supplies, the Committee has in some cases ventured to restore one half of the reduction made.

In the Publishing Department, a branch of service vitally necessary to the progress of the work, there has been, in consequence of the increasing poverty of the people, a great falling off of receipts for books and papers sold, amounting

the past year to not far from $2,000. Now the churches and Sabbath-schools must have books. An edition of 5,000 question-books is needed for the more than 10,000 children in the Sabbath-schools. The question-book is to contain two hundred pages and is ready for the press; also, a much-needed commentary on the Four Gospels. The failure of the expected receipts last year, and like failure anticipated this year also, in view of the general distress, is thus crippling our publication work, and with what result to the thousands and tens of thousands of parents and children!

There seems, therefore, to be no way of relief but to ask for special contributions to meet these unexpected and painful calls from Turkey. We beg, therefore, an immediate response from our friends. Let those who have already made their contributions for the year, and those who have still to do so, send a special offering for the relief of the work in Turkey. Let Sabbath-schools give to supply question-books to the poor children in ancient Bithynia, Pontus, Cappadocia, and Mesopotamia. A gift of twenty dollars will furnish one hundred question-books. Let all who have watched and rejoiced in the progress of the gospel in the Turkish Empire, never more hopeful on its spiritual side than now, take part in making up a special contribution of not less than $10,000 for pressing needs in the Turkish missions. Send to L. S. Ward, Treasurer, No. 1 Somerset Street, Boston, for the "Relief Fund."

ADRIANOPLE.

BY REV. JOSEPH K. GREENE, OF CONSTANTINOPLE.

ADRIANOPLE, situated on the bank of the ancient Hebrus, now the Maritza, the principal river of European Turkey south of the Balkan Mountains, was an important town of ancient Thrace. Restored by command of the Emperor Hadrian about A.D. 120, the city took his name. It was here that Constantine the Great defeated Licinius, A.D. 323, and became thenceforth sole ruler of the Roman Empire. The most important city of the Eastern Empire after Constantinople, it has been the scene of numerous battles and has passed successively into the hands of Romans, Greeks, Bulgarians, Crusaders, and Turks. Captured by the latter in 1361, it remained ninety-two years the capital of the Turkish Empire.

Twice in the present century Adrianople has fallen, as the prize of war, into the hands of the Russians, and twice has been restored to the Turks on the conclusion of peace. Save Constantinople, it is the only important European city left to the Turks east of Macedonia. Situated on the direct line of railway between Vienna and Constantinople, about one hundred and forty miles northwest of the latter city, it is, no doubt, destined erelong to attain a growth and importance hitherto unknown. This through line of railway is already built, save the section of about one hundred miles between the boundaries of Eastern Roumelia and Servia; and when the construction of this section, delayed by reason of the Bulgarian troubles, is completed, travelers will be able to go by rail from Vienna to Constantinople at least within sixty hours.

The present city of Adrianople is both grand and mean in appearance. Seen

ADRIANOPLE, EUROPEAN TURKEY.

from a distance across the plain, the three royal mosques, crowning the central and elevated portions of the city, make a splendid show. The most magnificent of these mosques is that of Sultan Selim II (1566–1574), built, in part, of material brought from the despoiled city of Famagosta in Cyprus. It is in the form of a parallelogram, with two lofty minarets, one at each corner, and is capable of holding fifteen thousand men. These mosques, however, relics of departed power and glory of early sultans, are surrounded by a multitude of low, poverty-stricken buildings. The soil of the surrounding country is rich, but population is scarce, and agriculture is in a primitive state; in place of manufactures there are a single steam flour-mill, and a silk-factory employing two hundred women and girls for reeling the silk from cocoons; commerce is limited to a comparatively meagre trade in cereals, wool, raw silk, dyestuffs, and attar-of-roses. There is one fine stone bazaar, the work of a former age; the grand old *khans* have largely fallen into decay and the present shops are cheap, one-story structures. The government buildings and a new casino and hall for theatrical representations are in a beautiful situation in the centre of the city, and the few wealthy men of the city have fine houses, though by reason of the great number of poor dwellings surrounding them they are mostly lost to view.

The population of Adrianople is about one hundred thousand, of whom the Greeks number some fifty thousand, the Turks thirty thousand, the Jews ten thousand, the Armenians five thousand, the Bulgarians one thousand, and various Franks and Slavs make up the remainder. The Greeks are the descendants of the early inhabitants; the Turks are the relics of the Mohammedan conquest, and have long been growing fewer and poorer; and the Armenians are the offspring of those who, long ago, were brought hither from Asia Minor by the Turks, to serve as artisans. The Jews surpass all the other nationalities in enterprise and are securing a large part of the trade of the city. Strange to say, their schools too, aided by the Israelite Alliance, surpass all the other schools of the city, and draw pupils even from the Greek and Armenian communities. As a whole, the people do not show very much zeal either for education or religion. Distracted by political commotions and war, overburdened by taxation, destitute of capital and encouragement, here, as elsewhere in Turkey, the main consideration of every man has been to secure the necessaries of life. The average pay of workingmen is about thirty cents a day, and women who work in the silk-factory receive but sixteen cents for a day's work of twelve hours.

The Evangelical work at Adrianople began in 1853 by sending a native helper to the city. The same year a Turk was beheaded for declaring himself a Christian. He was unknown to the missionaries, but maintained before the court that since Christ there is no need of another prophet, and that Mohammedanism is false, as might be seen from its works. He was given time to repent, and promised an office if he did so, but he held fast to his confession and with his last breath declared: "I die for Christ." Since then the leading men of all the communities have become more or less familiar with the claims of Protestant Christianity; large numbers of the Scriptures have been sold in all the languages of the population; there have been earnest confessors of Christ from each of the principal nationalities; and conclusive evidence has appeared of the

working of the Holy Spirit, especially in the hearts of brethren and sisters from among the Armenians and Greeks. An Evangelical church was organized on January 5, 1862, composed of four men and two women, and up to the present time forty-four members have been received to the church. From the first, 208 persons have been connected with the Protestant community. Of these, forty-nine have died, forty-six have removed to other places, and the present number of Protestants is seventy-nine. The Evangelical community has the use, for chapel and parsonage, of two contiguous houses in a central location — houses formerly occupied by the janizaries of Adrianople.

On the Sabbath of a recent visit I preached in Turkish to an audience of sixty souls on "Conversion: what it is not, and what it is." In the evening we held a prayer-meeting at which some forty persons were present, and I spoke on "Preparing the way of the Lord." The meeting began early and lasted some three hours, for the brethren became interested in the subject and would not go away, and we had a free and profitable interchange of thought. I made mention of the patience and generosity of American Christians in largely sustaining for so many years the work among them, and pointed out how legitimate were the expectations of American Christians that the Evangelical church of Adrianople do its best, by example and effort, to advance the Lord's work. Not only American Christians, but also Christ himself, had been waiting from year to year to see signs of progress. How could the members of this church appear before the Lord at the last day with empty hands, and confess that through lack of spirituality, faith, and zeal they had failed to tell his story and win souls? I told the brethren that I should take their names and number, and on my next visit count them over again, to see if there had been gain or loss. The brethren responded heartily, and earnest prayers were offered. During my visit I saw the brethren in their shops, and nearly all the families in their homes, and enjoyed sweet opportunities of religious conversation and prayer. I also visited a large Armenian school and had a very pleasant interview with the teachers.

My impressions respecting the work in Adrianople are favorable. The brethren are in humble circumstances, but they pay about seven dollars a month towards their preacher's salary and contribute to other objects. When the house for the chapel was purchased, they themselves raised more than ten thousand piastres ($440), or one fourth of the cost. There is no scandal or disagreement among the brethren, and they are fairly intelligent. Frequent changes of preachers, with some vacancies; the union of Armenians, Greeks, and Bulgarians in the same church, each with different national sentiments; the difficulty of ministering to the spiritual wants of persons of different nationalities through the Turkish language; the general worldliness and religious indifference of the people of Adrianople, — such have been some of the hindrances to the growth of the church. At the same time the existing band of brethren and sisters forms a good nucleus; they have a preacher of experience to labor for and with them; there is little external opposition; from the beginning there has been a continuous and good sale of the Scriptures and a fair number of subscribers to our religious papers; the claims of Evangelical Christianity are generally understood and largely respected, and there is a great

multitude of souls to save. Do not such facts constitute a call for the zealous prosecution of the work? With the completion of the railroad to Vienna there will be a great awakening of the people in all worldly matters, a great incoming of European influences, and, very likely, erelong other political changes. Now is emphatically the time for seed-sowing, and the Lord of the field clearly says to the Church and to us: "Go, work."

THE CALL FROM JAPAN.

WITHIN the last few months a remarkable interest in Christian education has been developed, wholly without precedent in missionary history. The progress in education generally, the establishment (by the government) of colleges and schools of every grade at the great centres, and more recently the urgent demand for instruction in the English language as a means of readiest access to the varied resources of English culture and civilization, do not satisfy the more thoughtful Japanese. The character formed in mission schools, under the influence of Christian teachers, is now seen to be of a higher type; the young men and women who come out of these institutions are living witnesses to the power of the gospel as an educational force far beyond the possibilities of a merely secular education.

The result is a call from many points for Christian teachers; and a readiness on the part of the Japanese themselves to erect the necessary buildings and to assume all the incidental expenses, if only Christian teachers can be secured. It is not secular education that is wanted, as that can be had of equal quality and at far less expense in government institutions. It is an education that elevates and purifies character that is wanted; an education pervaded and controlled by Christian ideas. Men of high station and influence in their several communities, not known as Christians nor specially interested personally in the gospel, are yet moving to secure such a Christian education for their sons and daughters. It is thus largely through Christian education that the first work for the evangelization of Japan is now to be carried on, and at no other expense than that of sending out and supporting the comparatively few foreign teachers who are needed in the work.

What an opportunity for cultured men and women truly consecrated to the cause of Christ! Already two have been appointed, and others are offering for this work. Would that we had a dozen devoted and qualified, experienced teachers, whose hearts burn within them for the blessed privilege, to go out at once, or at the latest by September next. To meet the necessary expenses for outfit, travel, and suitable homes on reaching their destination, we shall need special contributions to the amount of not less than twenty-five thousand dollars. The Japanese in the different places are already raising money to do their part. The last mail reports a native banker giving ten thousand *yen* — the yen corresponds nearly to our silver dollar — for one of these schools.

The needed Christian teachers are coming! May we not soon add, the needed funds have come? No time is to be lost if the readers of this paper wish to have part in this last, grandest movement towards the triumph of the gospel in Japan.

THE "FEBRUARY SIMULTANEOUS MEETINGS" IN LONDON. — "F. S. M."

In a recent number we referred to the programme put forth for the missionary meetings to be held in London during the week beginning February 6, and we have now at hand *The Church Missionary Intelligencer*, giving a report of the remarkable success of the endeavor, which was far beyond the most eager anticipations of its movers. It will be remembered that last year, in more than 150 towns in all parts of England, special missionary services were held during one week of February, which were productive of great good, awakening, in a marked degree, a new interest in the cause. No services at that time were held within the city of London; but this year the great metropolis has been entered, and it now appears that on Sunday, February 6, not less than eight hundred missionary sermons were preached, and within the eight days from February 6 to February 13 probably two thousand services were held within the city of London. The object of these meetings was simply to direct the thoughts and sympathies of Christians into the channel of the great work committed by Christ to his Church, namely: the evangelization of the world. No direct efforts were made to increase collections, one object being to remove the idea that missions were simply a charity appealing for funds.

The movement was confined to the members of the Church of England. While not designed to be in the interest of any organization, the Church Missionary Society was specially prominent in its inauguration and in the carrying-out of the plans. At the "general meetings," members of the Society for the Propagation of the Gospel were often present and participated. The majority of the parishes joining in the movement devoted the whole week to the services. Many drawing-room meetings and many children's meetings were held, and about fifty "general meetings," in which parishes combined, were held in some of the largest halls, which were often crowded to excess. The usual parochial meetings — such as mothers' meetings, Bible classes, Bands of Hope, and Young Men's Christian Associations — were turned into a missionary channel. Daily noonday services were held in several churches in the very heart of London; Rev. R. P. Ashe preaching at St. Michael's, Cornhill, every day during the week, giving a complete survey of the Uganda Mission. Two missionaries from China did the same for that empire at a church in Cheapside. Several of the bishops and many of the leading clergymen of the Church of England devoted themselves to the meetings through the week, and Canon Farrar preached a remarkable sermon in Westminster Abbey.

At the close of the week, such was the interest awakened, a thanksgiving service was held in St. Paul's Cathedral on Monday evening, February 14. The vast dome and transepts were crowded, and the audience reached far down the nave. The Bishop of Rochester preached a noble sermon, and the collection taken was the largest ever known at an evening service in St. Paul's. The friends of missions within the Church of England are greatly gratified at the outcome of these services. The tone of the meetings was high, indicative of a

great advance, on the part of the people, in the apprehension of the duties and privileges of Christians in reference to the evangelization of the world. While, as has been said, no appeals were made for money, already is there evidence that the hearts of men cannot be opened to perceive the force of Christ's command to preach the gospel to every creature without opening at the same time the fountains of benevolence. Many churches are already engaged in efforts to raise special amounts, some of them very large, for a grand advance in missionary work. We rejoice with our brethren in England and give thanks for the revived interest in missionary work among them. We ardently pray for such a quickening among the churches of our own land. Already do we hear that, stimulated by these reports from England, the Synod of New Jersey has voted to hold simultaneous meetings in November next, and arrangements for the services are in progress under the care of an energetic committee. When the Church of Christ apprehends its great duty to preach the gospel to every creature, and sets out with energy and faith upon the undertaking, believing that he who gave the command is able to strengthen his servants for the fulfilment of the task, we shall see an altogether new state of things in our churches. May God hasten this spiritual quickening in the hearts of his people in all lands, leading them to pray and plan for the redemption of the world! Then will spiritual blessings come not merely to heathen lands but to the Christian world, and the unsaved masses at home will be reached by the stream of gospel influences as it moves on to other lands.

THE EVANGELISTIC WORK.

BY REV. JOHN S. CHANDLER, OF THE MADURA MISSION.

When the ten spies discouraged the hearts of the children of Israel, they said: "Our wives and our little ones shall be a prey;" and they made that a reason for turning back into the wilderness. Again, when the tribes of Reuben and Gad, after asking not to be led across the Jordan, finally consented to go, the men only went, leaving their little ones and their wives on the east side. Every man has a Jordan of self-interest, which God calls upon him to cross in order to aid in the conquest of the world for Christ. Brethren, we cannot make our wives and our little ones an excuse for not going, nor do we have to leave them behind, for they have crossed this Jordan with us and, by their boards and auxiliaries and circles, are sharing in the work.

Last year the Madura Mission asked the usual grants for missionary operations in 1887, and $800 more for village catechists, also certain other special sums, including some for women's work. What did the Prudential Committee do? Just what they always do. They decided how much could be reasonably expected for the general work and then put the excess in a contingent list, the items to be granted as pledges might come in, additional to regular contributions. That contingent list includes nine items, placed in the order of importance, and the first and most important one is a request for $800 for putting catechists into evangelistic work. Forty dollars will put a young man into the work for a year,

so that twenty additional evangelists could be at work among those two millions of people if only the Committee could be assured of the necessary $800.

Among the other items in that list were four for different forms of women's work, and these were assumed by the ladies of the Woman's Board, so that they could be granted, while none of the others could. This certainly ought to be done, but the other ought not to be left undone.

The people of the Hancock Church, Lexington, Massachusetts, on a recent Sunday, after hearing these facts, decided that they must, in addition to their regular contributions, at least put one of those evangelists into the work, and within a few minutes after the missionary meeting, thirty-eight persons gave in their names for $40.50, and the Prudential Committee have gladly appropriated that amount for this object. Now, are there not nineteen more churches that would like to supply each the necessary amount for another evangelist? Let us have these men at work right away.

A STATEMENT AND APPEAL FROM THE INTERIOR.

A Statement and Appeal, signed by thirty-nine Corporate Members of the American Board resident in the States of the Interior west of Ohio, has been widely scattered among the pastors and churches of that region. The paper was originally prepared as an expression of the sentiments of some twenty of these brethren, pastors and laymen in Chicago and vicinity, who had assembled to consider what more ought to be done to give an impulse to the cause of foreign missions among the churches of the West. Their statement of facts relates particularly to their own region, but their appeal may well be pondered by Christians in all parts of our land. It is a stirring call to deeper interest and larger giving for foreign missions. May the call resound from the Atlantic to the Pacific! Omitting the statement, the appeal of these brethren is here given: —

"May we, admonishing ourselves the while, be permitted some suggestions:

"1. To make others feel, we must feel ourselves; and to feel, we must *know*. The literature of missions is abundant now and is ever increasing in volume. Much of it can be had for the asking. Our Secretaries at Boston and Chicago are constantly offering it in a variety of forms, and the *Missionary Herald*, the stock source of supply, grows richer in its range and quality every year. A pastor who sets himself to study missions and to teach his people their aims, history, and success will speedily find himself embarrassed with his riches. And unless the glad experience of many who have tried it is at fault, he will find it too a fruitful source of spiritual power.

"2. Every church should have a share in this work. If it be small and weak, all the more it needs the stimulating uplift of a fellowship in this world-wide endeavor; all the more does it need the special blessing of the Master, which comes to those who take into their hearts that which lies so near his heart — the salvation of the lost race of man.

"3. Measures should be taken to secure, if possible, some gift of love for this work from every member of every church. One secret of the marvelous success of the Woman's Board is a thorough personal canvass for subscriptions. The

vast sums raised by the Papal Propaganda come by the simple exaction of one cent a week from every true Catholic. 'Upon the first day of the week,' is the divine plan. 'As God hath prospered,' is the measure. And the command reaches to 'every one.'

"4. The question of a more active and responsible agency on the part of Corporate and Honorary Members, in each State, in bringing the foreign missionary work to the attention of the churches was earnestly discussed in our meeting. Several plans were suggested, and the further consideration of them was given into the hands of the committee. Meanwhile we feel it to be exceedingly important that at all the meetings of the State and local bodies express provision should be made for an effective presentation of this subject. It is not an outside cause. An interest in the conversion of the world belongs to the very warp and woof of the life in Christ. 'As thou hast sent me into the world, even so have I also sent them into the world.' The Church is for what Christ is for — to seek and to save the lost in every land.

"And what transcendent motives press upon us to make this a commanding duty of the hour! The empire of wealth and power is steadily coming westward. Shall not allegiance to Christ assert its mastery in a like proportionate increase of gifts, of prayer, of consecrated children? With the rush and strain of intense devotion to secular business, there is danger that the spirit of the world will dominate the churches and stifle their spiritual life. What safeguard is greater than the culture of identification with Christ in his offering of himself for a lost world's redemption? There are not a few of our choice sons and daughters in the foreign field. They have laid all there is in their lives upon this altar. Does not every impulse of our hearts demand that we *make them feel* that we are standing with them in this devoted sacrifice?

"And what tokens are there that the promise draws nigh fulfilment? 'I, the Lord, will *hasten* it in his time.' The hand of the divine Providence in the vast achievements of modern civilization; the hand of the divine Spirit in the unwonted stir; the strange throbbing at the heart of the great heathen peoples,— testify that the Captain of our salvation is abroad among the nations, traveling in the greatness of his strength, mighty to save.

"God grant that we be willing in this great day of his power!"

Letters from the Missions.

West Central African Mission.

FROM BIHE.

MOST interesting and hopeful tidings have been received from Bailundu and Bihé. A remarkable account of the catechumens at Bailundu, giving many incidents, will be found in a communication from Mrs. Stover in the Young People's Department. Mr. Sanders writes from Bihé, December 27: —

"Building our houses is slow work, chiefly because we have to look far for the wood, and partly because it is such slow work preparing the boards. Just now we are about out of trade cloth. As soon as our supply comes, I think to begin our house, but even at increased expense I propose to avoid heavy work.

"Since the arrival of Kamungondo from Bailundu, we have regularly had evening prayers with the boys. There are now

four on the place. We hope soon to get hold of more of them, through the school which Mrs. Sanders has opened. Two, besides the boys on the place, have attended, and the four beginners learned the alphabet in about a week. We hope soon to have slates and some other conveniences for the school.

"I am trying, in the talks in the village near by, to avoid stirring up the spirit of blasphemy and defiance that my first efforts in Chilume caused. With better knowledge of the language this is easier. We are praying that the hearts of the adults may be opened as well as those of the children. The subjects chiefly presented and discussed are the judgment to come and salvation through Christ alone. One man suggested that even if they do not follow Christ here, they could appease the wrath of God by submitting when they actually come before the judgment-seat."

THE AWAKENING AT BAILUNDU.

Referring our readers to Mrs. Stover's account in the Young People's Department, we give here an extract from Mr. Stover's letter of December 18: —

"The fact is the work is taking on proportions entirely beyond my strength. Last Sabbath we had the largest number ever present at any service here. There must have been about seventy-five men, women, and children. That does not sound very enormous in Boston, but the seating capacity of our little school-chapel was severely taxed. The interest seems to be deepening and spreading, and all we can do is to 'Stand still and see the salvation of the Lord.' We are both loaded quite to the utmost of our ability, and we seem only to touch the borders of the work that is pressing to be done. We look upon the school as one of the most important items of our work, if not *the* most important, as our boys are now anxious to learn in order that they may go and teach others. The change in the spirit with which they engage in their studies is one of the most striking evidences of the reality of the work. They pray constantly for help and strength in their efforts to learn, and for us in our study of the language, in order that the time may not be distant when they shall go to 'tell the glad tidings.' Meanwhile they improve every opportunity of urging their friends at the village to accept Christ. And in this respect, there is a marked change also. People at the village are much more willing now to listen to the boys when they talk of the things they hear here.

"Last Sunday Esuvi, who is Chikulu's son, talked a long time with his father, and he listened respectfully to the end. Cato says that he talks with *his* father every Sunday, but he says he is too old to accept, or, as he expresses it, he is 'already decayed.' 'But,' says Cato, 'I shall keep on until he accepts.'

"I have changed the order of evening worship. I now give a running translation from my Greek Testament of a passage of the Gospel of Matthew, after which we unite in the Lord's Prayer, and then follows the extempore prayer. The boys, as I think I have told you, have worship by themselves in the morning. They now wish me to write a portion of Scripture for them daily, so that they may read at morning worship just as we do. Dear lads, they little realize what they ask, but who could refuse when they are so in earnest? They assure me that my translations are intelligible. I am sure I may expect the Lord to help me. If hard work and patient endeavor will suffice to give all the Scripture they can read each day, they shall have it, in the best Umbundu I can command.

"One other item will interest you, namely, the long-talked-of *pádre* has at last arrived in Bailundu. I chanced to be at the *ombala* when his letter, announcing his arrival, and asking the king's pleasure as to the place of settlement, was received, and I read it to the king and wrote his reply. His location will not be near us."

EXPLORATIONS.

Mr. Currie has been engaged in the work of exploration, that the character of the region about Bailundu and the number

of inhabitants may be better known, and especially that the best location may be found for a new station in the near future. With five men and two boys he started November 5, visited Chivula, the kingdom between Bailundu and the coast, and thence went southward and eastward through Chivanda, Ochipeya, reaching the borders of Owambo on November 23. On the afternoon of the 25th the capital, or *ombala*, of Owambo was reached, of which Mr. Currie says: —

"It is situated on the top of a mountain the altitude of which must be nearly 6,000 feet. We had a desperate climb to reach the spot. My tent was pitched in a place allotted to us for the purpose. When scarcely settled the king came to see me, attended by his chair and gun bearers, three wives, and head-men, of whom there were quite a number. Court formalities were observed with scrupulous care. When the head-wife came to shake hands with me, I rose, lifted my hat, and stretched out my hand to greet her; she stopped, looked frightened and as if half-disposed to run away; but she timidly gave me her hand, and when released hurried quickly back to the king. The head-men and even his majesty were so amused that they all laughed heartily. The king then came forward to shake hands with me, and I saluted him just as I had done his wife. In the course of his speech the king said I might go and see other countries, and then if I liked his, I could come and settle here.

"All the next day we spent at the ombala. Early in the morning I had a second audience with the king, and by him and one of his head-men I was taken to a point from which we obtained a fine view of a large stretch of the Owambo country, and could see in the distance distinctly to the northeast the ombala of Bailundu, and a little southeast of this the ombala of Osambo. During the day I went around the capital, visiting the old men in their respective quarters. The village is built on almost level ground on the mountain top. No pigs, goats, sheep, or cattle are suffered to run about the place. In nearly every spot not occupied by a rock or hut, corn, beans, or potatoes were growing. The soil seems to be quite rich and, according to the testimony of our *sekulu*, potatoes grow there to nearly three times the size they do in Bailundu. The population of the ombala, though much larger than that of Chivulu, is perhaps not quite as large as that of the Bailundu ombala.

"We left for home on the 27th. Just before starting I went with my spokesman to bid the king good-by. He received me in a more cordial manner than on either of former visits, and expressed himself as well pleased with my visit."

The distance to Bailundu was about forty-five miles and the return occupied two days, though one of them was really a two days' march.

In January Mr. Currie started to explore the Osambo region southeast of Bailundu. In a letter dated at his camp January 17, he says: —

"Our journey has already begun to take a distinctly missionary character. We have worship every night in camp, and although I am able to do but little, I preside and do the best I can; the boys, four in number, who have professed faith in Christ, do the rest. We have usually an attentive hearing by those who choose to come, and they are not few who do. Last night, as on previous occasions, one of my boys went to the door of my tent and delivered an address so that every one in the camp could hear. Every one listened quietly throughout and scarce a word was heard to break the stillness, although all was noise and confusion before he began. At the close of the address a 'king's young man' started an argument. Why did Suku (God) allow the white man to have meat and chickens to eat, plenty of cloth to wear, and a *tepoia* to ride in; while they had to carry loads, eat corn-mush, and wear little cloth? Why was it that the white men at Benguella drank wine, a great quantity, and never spoke about Suku, but bought slaves and cheated when they could, and only those who came to Bailundu spoke about Suku and said it was a sin to have more than

one wife, and to drink *ochimbombo* and do some other things? My boys tried to answer them, but how far they succeeded I cannot say."

Mission to Spain.

REUS. — FRIENDLY PEOPLE.

MR. W. H. GULICK reports a visit at the out-station Reus, where the schoolroom was filled with some 120 bright boys and girls, taught by faithful and laborious teachers. That some who are at work during the day may be instructed in the evening, these teachers hold their sessions from nine o'clock in the morning until nine in the evening, with an interval of two hours at noon and two hours and a half at evening. The only vacation during the year is a week at Christmas. Mr. Gulick well says that such teachers have a special claim upon our sympathies. The people are described as active and enterprising, rough in manner, but kindly in their reception of the truth. Mr. Gulick writes: —

"This friendly feeling was especially illustrated at the time of the dedication of the new mission premises not long ago at Reus. Besides the large congregation that filled the chapel to overflowing, an interesting and significant feature of the occasion was the newspaper comments that it awakened. I doubt whether there is another city in Spain where the local press — even the most liberal — would have dared, from fear of offending its own constituency, to have spoken in such favorable terms of the Protestant pastor and of his work. I translate one of three or four articles in as many different newspapers of Reus and the neighboring city of Tarragona: —

"'Last Thursday the dedication of the Protestant chapel took place in Reus. It is a new building, plain but capacious, and is destined to the exclusive purpose of the evangelical worship and for schools for boys and girls. This work has for several years been under the charge of the pastor, Don Antonio Martinez de Castilla. Various pastors came from other parts of Spain to take part in the exercises of the day, which were attended by some three hundred persons. This simple event involves for us social consequences of transcendent importance, whatever may be our personal ideas on religious matters. This new edifice is a pledge to us of the liberty of conscience, that great conquest of modern times, already written into the laws of the land, and so grown into the customs of the people that it cannot be uprooted or destroyed.'

"Three years ago a bright girl, twelve years of age, entered the school. Her parents were poor, the father working early and late in a cotton-factory and the mother taking care of the five children at home, and both father and mother looking forward to the time when the eldest daughter would be able to help in the support of the family by also entering the factory as an operative. However, with the characteristic ambition of the Catalan artisan that his children should have as good an education as he can afford to give them, they were glad that she should come to our school. She was quick to learn and was ambitious, and from the beginning loved to read and to study the Scriptures. She soon gave proofs of a changed heart and of a bright Christian life. Last autumn she was to have left the school to enter the factory, in which, with her bright mind and deft fingers and industrious habits, she undoubtedly would have advanced rapidly in position and in pay. She, however, knew that her teacher much needed an assistant in the care of the many little ones under her charge. As a proof of her appreciation of the sacrifices that had been made by the mission in her behalf and in that of her companions in the school, she voluntarily offered to give half of her time each day to the help of her teacher, and for considerably less pay than she could earn in those hours in the factory, and seriously retarding her advancement in it. In many other ways she is thoughtful, appreciative, and generous, and she is an outspoken, cheerful, and consistent Christian. One such case offsets many cases of indifference and of selfish ambition."

European Turkey Mission.

REVIVAL AT BANSKO.

In the midst of all the political uncertainties in Bulgaria the evangelical work still goes forward with little interruption. At some of the out-stations especially there seems to be a decided increase of religious interest. We give here extracts from a letter addressed to Mr. Sleeper, at Samokov, by Mr. Sitchanoff, reporting a revival at Bansko and Yacanronda: —

"Nearly two months since we have been shut in, without any communication with the world, as if we were living in Micronesia. I am exceedingly glad that I can send you a word about the Lord's work in Razlog. Just now we are in the midst of a great revival in Bansko. I have no time to speak in detail, but will say only a few words about the work of the Holy Spirit. The Sunday-morning congregation has reached to 260 and 280 in number. Several have been hopefully converted and have accepted Christ for their Saviour. Drunkards, Sabbath-breakers, and some very bad men have come to repentance. The whole village is under the mighty influence of the Spirit. The daily talking of the people is of 'salvation' and 'Protestantism.' There is a great deal of opposition, but this even helps to extend the work. So far the work is increasing, and several praying souls are earnestly pleading before the throne of grace for a mightier outpouring of the Holy Spirit.

"Let me tell you in a few words how this blessed work began. A few days before the Week of Prayer regular pastoral visitations, on the part of the church committee and the preacher, in the houses of several cold Protestants, led to their spiritual awakening. You know that among the so-called Protestants in Bansko there were a great many who had not experienced the change of the new birth. Some were liquor-sellers; others, as carriers, openly broke the Sabbath day; while others frequently visited saloon-shops and indulged in traffic contrary to the truth. Under the influence of the Spirit several of those were brought to see their dangerous state and to decide for a new life. Praise and glory be to the Lord! The visitations from house to house are still going on every evening. In some houses we find the room filled with people, ready to hear about the way of salvation. Our work consists in pointing to the lost state of every soul and in urging them to repent and accept the finished work of the Lord Jesus.

"The meetings of the Week of Prayer were largely attended, and the presence of the Spirit was manifested. Some came out and decided for Christ; others consecrated their lives anew to God. Sorrow for sin and reconciliation between offended parties took place. The holy fire soon reached many outsiders, men and women. They began to flow in and to give hearty attention to the preaching of the Word. At the same time the church was busy at work to call in outsiders. Little companies of praying women meet by night for prayer and praise. About fifty to sixty women meet in the lower ward on Fridays, and thirty-five women meet on Thursday in the upper ward. Our daily school numbers over one hundred pupils. The Bible-women of Banya and Yacanronda came for a rest at Bansko and witnessed the blessed work. They returned to their work very much encouraged and strengthened. There is a new follower at Mehomia. Our helper reports a hopeful religious awakening at Eleshnitza. Most of the shopkeepers have agreed to keep the Sabbath day.

"At the urgent invitation of the friends in Yacanronda, Mr. Constantine and myself came to the village last Saturday. Yesterday we had very good services. The heavenly light has shone in many hearts. We return to Bansko filled with joy and gratitude for what the Lord is doing in Yacanronda. The friends are very anxious to have the helper come oftener to them and are ready to promise something toward his salary."

Western Turkey Mission.

OUT-STATIONS OF MARSOVAN.

Dr. Herrick, of Marsovan, sends a report from several out-stations which he had visited in company with a graduate of the Theological Seminary who is now a teacher in the college:—

"Till about two years ago Zille was not regarded as one of our most hopeful out-stations, but within the last year or two it has grown more promising. During last summer the building of a chapel, school-room, and parsonage (under one roof) was undertaken, as the old house was no longer usable. All went well till the frame was up and covered, as due permission had been given by the city council. But now the two-story, high-posted building, in contrast with the low buildings of the immediate vicinity, attracted unfriendly notice from some Armenians and from government, which led to an official injunction on the work, not yet removed. Winter was approaching. The old building had been taken down. It seemed probable that our brethren would be left without school or place of worship of any kind. But 'by hook or by crook' our friends succeeded in getting the upper rooms enclosed and usable for preacher and school, worshiping for the present in the schoolroom.

"So, instead of finding our people in a state of discouragement, we found them hopeful, happy, united, grateful for a 'place to thrust their heads into,' fairly prospering in their business, and winning the respect of their neighbors. We trust 'the Lord has much people in the city' of Zille, which is a place as large as Marsovan. The supply of laborers is and must remain unsatisfactory till the present theological class graduates. We visited the people at market and in their homes, held six meetings, received five persons, all women, to church fellowship, baptized two children, celebrated the communion of the Lord's Supper. The schoolroom has 432 square feet of space, and at the Sunday-morning services there were present 250 persons! an intelligent and interesting congregation. We called the special attention of the people to the duty and privilege of greater sacrifices this year and next to finish their chapel building, and intimated that next year, if convinced that they are doing their very best, we will do our best to secure them some further degree of help.

"To the mountain out-station of Azabajlu, by the road we took, the distance is three full days, and we had scarcely two days there. They were days of incessant work, of real and high enjoyment, and days that I trust we shall look back to, in the future, with gratitude. The villagers are thoroughly genuine people and received us most kindly. They are so frank that one of them took occasion, amid his examination as a candidate for church fellowship, to administer a smiling reproof to us for visiting them so infrequently. We had there two long meetings, but our entire stay was one 'protracted meeting,' in our room when not in the rude chapel. We received ten persons, five men and five women, to church fellowship; baptized ten children, and celebrated the Communion. Our last effort was to get all church members to promise to exchange the pastime of tobacco-smoking for that of profitable reading together. That scene around the big fireplace, when one after another emptied his tobacco into the flame, will long remain in memory.

"At Herek we found greater ground for encouragement than we expected. For one thing, the business of the place is improving and likely to improve. The people have a neat, suitable chapel and parsonage building finished, but the community has not grown as was to be expected. We held five meetings, received four persons, all women, to the church, and baptized seven children. Our last prolonged effort there was a hand-to-hand endeavor to get the people to undertake the establishment of a good school, assuring a much larger pecuniary responsibility for the work in their midst. In this we met with gratifying success, and we have the hope that the current year will see the money received from native sources, in-

cluding tuition fees, in that place reach a monthly sum more than four times what has been hitherto paid. And with this we confidently look for a spiritual blessing.

"I have just received a most encouraging letter from our trusted Greek brother, the Samsoun book superintendent, written from Fatsa, a new out-station on the coast. He finds a genuine state of revival, of which, although a very level-headed man, he writes most enthusiastically, especially commending the firmness of the brethren under persecution, their love for each other and for their preacher and for the hour and place of prayer, reminding him of apostolic days. He is much impressed with the genuineness, the depth and strength of the Christian experience of these young disciples. One of our most trusted theological students is now laboring there. Such facts, together with evidence we have of a work of the Spirit — not like the mighty wind, but like a 'still, small voice' — among our pupils; and also the stir of a hopeful sort in the large evangelical community and in the old Armenian community of Marsovan, give us great ground for encouragement in pressing forward all departments of our work."

PERSECUTION AT SMYRNA.

Dr. Constantine wrote briefly, February 21, of the progress of the Greek work in Smyrna and of the bitter hostility of the Greek ecclesiastics. The recent telegraphic reports of an outbreak and mob violence at Smyrna will be better understood in the light of this brief letter, although we have no direct news later than this. Dr. Constantine says: —

"God has been very near us since I last wrote you, and we have to move very softly before him. The last year ended with the reception of four new members, and the new year began with the addition of three others, while six more are expressing a hope in Christ. Twice that number are deeply interested. The whole addition to the communion has been twelve in Smyrna. God has not as yet given us the *showers* we so much needed, but only drops; and while we do feel very grateful for these drops, yet we long and pray and plead for the shower which will come at the Lord's own time and way.

"Among the people interested in their soul's salvation were three families, and, on account of the social position of one of these families, which had opened their house for the preaching of God's Word, the Greek Church set all its machinery against us: anathemas, abuse, ridicule, insults, etc., consulates, bishops and archbishops, priests and extra preachers, the pulpit and the press. For two weeks one of the papers, especially, gave a sort of *dramatic* description of an interview which the editor had with the lady. In this, in spite of the editor's abuse, the gospel was presented as the basis of the lady's belief and the authority in matters of salvation. 'The Evangelical church commands me to do what the Orthodox church forbade me, namely: to read, to teach, and to follow the gospel.' The first thing the editor detected when he entered the house was 'the Bible upon the centre-table.' The conclusion of the editor was to advise the church authorities to modify and shorten the liturgical service, to multiply the number of teachers, and to forbid the children going to foreign schools."

Madura Mission.

A NATIVE PASTOR'S WORK.

A NATIVE pastor, Rev. S. Isaac, of Kumbam, an out-station of Periakulum, has written to Rev. Mr. Noyes, of Periakulam, now in this country, the following report of his work: —

"Ten persons have united with the church on profession of their faith, four suspended members have been restored, ten children have been baptized, and ten marriages solemnized; fifty families, comprising 170 souls, joined different congregations of the district, some of them renouncing heathenism and others Romanism.

"Five members of the church died this year, but all with the hope of enjoying the presence of their Saviour; four members have been suspended for their unchristian

conduct, and thirty-three families, containing more than one hundred souls, have been taken from the rolls, for they were customarily breaking the Sabbath and neglecting the services. But there are still remaining under my pastoral charge 945 souls, of whom 210 are communicants, including the gain of sixty-five in members of the congregations and four to the number of communicants.

"The above Christian community, consisting mostly of poor widows and coolies who earn their daily food, entirely supported me for seven years, and has raised for this year 303 rupees for the above and other benevolent objects. Earnest and persevering endeavors are made, in season and out of season, to make the congregations grow in number, knowledge, piety, and charity; and our efforts have been more or less fruitful in every case. To the fourteen villages belonging to my pastorate I go on tours, staying in each congregation a day or two every month. Our labors are much appreciated by people of all classes, and we have better prospects to extend our field.

"I carried out five itineracies this year, and the gospel was preached to about 25,000 heathen in 267 villages. At our last itineracy some ten heathen families, living in a bigoted heathen village, embraced Christianity and gave over to me a piece of ground which was the site of their 'rest-house' in which they formerly worshiped their goddess. At their request I erected a temporary prayer-house on the ground and dedicated it last month.

"The Bible-woman Lydia has been very freely preaching the gospel to the Brahman and Sudra women of this district. The first fruit of her work during the year is the conversion of her own daughter, the wife of a bigoted heathen. In a general gathering of the people of our congregations this young woman professed her faith in Christ, standing up with several others who were lowest to her in rank, received baptism, and joined the church. Thank God, there is no trouble to her from her husband, and she remains stedfast. There are six schools under my care, of which four are preparing for grant-examination; but I particularly see that the Bible lessons and the way of salvation are taught in all of them. The mission workers associated with me are doing satisfactorily the work of teaching the schools, instructing the congregations, and preaching among the heathen."

Foochow Mission.

PROMISING PUPILS.

MR. HARTWELL wrote from Foochow, January 27: —

"The last term of our school was a successful one. We had twenty-nine boys and young men for pupils, the oldest being about twenty-six years. Three of the boys joined the church during the term, making, at the close, fifteen church members among the pupils. Four of the first class left the school at the close of the term and will teach school the coming year. I hope that at least two of them will become preachers after they have proved themselves by a few years' work to be worthy of further theological instruction, and show that they have a call to the ministry. They are now about nineteen years old. The prospect is good for a full school the coming term.

"We are much in need of good preachers to put forward into the work, and more in need of more church members to support them. We trust that both our wants will be supplied in due time. It is the first week in the Chinese New Year, and it is pleasant to have some of the members from all the missions meet every afternoon and evening for prayer. They seem to feel a special call to prayer in view of the emperor's speedy assumption of his duties. We all pray that God may give a special blessing."

North China Mission.

A FLOODED VILLAGE.

MR. PERKINS, of Tientsin, sends an account of a village connected with their station, at which, with Mrs. Perkins,

he had been spending some time in preaching the gospel and ministering to the sick. This is his description of the place: —

"This village is one of forty-eight which for some years have been visited by yearly floods, the waters being shut back on them by a long earth embankment made to protect a much larger region. These hamlets are built on 'heads,' which are broad mounds of earth standing up from six to fourteen feet from the level of the plain, and not even then high enough to insure the buildings on them against harm from the waters, which need to rise only a few inches higher than usual to turn the lower parts of the earth-walls to mud and thus bring down the house.

"This is not the worst of the floods, for the people, clinging to the hope that *this* year the waters may be but a few feet high, sow their grain, which, just as it is heading out, is swept away. Such at least has been the record of five or six years. They have, therefore, almost nothing but the proceeds of their fall wheat to live upon. A well-to-do family has a few hundredweight of wheat to eat and a few more to exchange for the cheaper grains, millet, corn, etc. From this too they must buy their oil, stalks and stubble for fuel, and cotton. The women work the cotton into thread and, if diligent, can earn half a cent a day, which they invest in such luxuries as salt and Chinese cabbage. The women who are living about us say that they cannot afford the *large* salt, which is about the grade fed to your sheep, but that they have to buy the *small* salt, a very poor substitute made out of the several salts found in this alkaline soil.

"The boys, instead of going to school, have to spend their time in raking the fields for their scant stubble. The men, glad to find any kind of employment, do some of the thread making or weaving, make tinder and reed splints for lighting fires, and go to the fairs to do their trading. 'Such were thy charms, sweet village.' 'How many of us can live on what we have until the wheat harvest?' 'How many must go away for the winter to get work, if it can be found, otherwise to beg?' 'How high will the waters come next spring?' These make the substance of the topics of thought and conversation. How in such a place to build a self-supporting and spiritual church — this is a problem to be worked out with much patience and perseverance. To visit them as often as possible, which under present circumstances is about once a year; to do something for their many ailments and diseases, for which they can do less than nothing; to meet those who come after their work to talk and hear about our 'way;' to invite to Tientsin the most intelligent and earnest of them to study for two or three months, and to send as often as possible a native helper to them, — these are the efforts which we use to meet the problem.

"In spite of the difficulties, there is reason for much encouragement concerning this particular field. It is a great delight to see how the helper Chiang is respected in his own home and by the respectable people of the villages about us. Each night we have more than the room can hold; many have come from places a mile or two away, and nearly all the talk is on religious matters. Owing to the Roman Catholics, who are each year becoming more numerous all over this region, many of the people who come to us know something of the first principles. Some of them have learned not a little, as is the case with an old teacher who has come two or three evenings and tells the company some Bible story which he has learned not from the Bible, but from some Roman Catholic book about Bible truths. The story of Dives and Lazarus had interested him very much and he told it with vivid words to the little company. This man, I have learned, joined the Roman Catholic Church, but, as is the case with so many who enter from mixed motives, afterwards took offence and follows them no more. His oldest son, who is something of a scholar and a solid-looking man, expects to come to Tientsin and study the 'way of the Jesus church,'

as we Protestants call ourselves. It is thus that the soil is being prepared for the good seed. The truths of the Bible are slowly entering among this ignorant, superstitious, and unreligious people, and, though seldom followed at first, they come to be believed, and thus the way is being leveled for those who would walk in it."

THE WEEK OF PRAYER. — TUNG-CHO.

Mr. Williams, of Kalgan, reports that the Week of Prayer was well observed at that station, and that several persons asked for the prayers of God's people in a public manner. Mr. Sheffield writes from Tung-cho: —

"We are enjoying a very interesting series of meetings during the Week of Prayer. There is an unusual number of men and women from outside in daily attendance. The ladies have a noon prayer-meeting at which there is an attendance of forty or fifty. There is a goodly number of earnest inquirers in this number. Our work seems very slow to us, and it must seem yet slower to you in the distance, but the character of the work is changing from year to year. The great truth of one supreme God is laying hold of the minds of many people, and many are thinking of the life and work of Christ. God, I believe, is preparing hearts to receive his truth with gladness in the day of the outpouring of his Spirit."

DEATH OF HELPER HO.

Dr. Porter, of Pang Chuang, reports the death, December 23, of a valued helper, Ho Sheng Ching, who has been connected with the mission since 1868. His disease was consumption, and during his sickness he manifested the spirit of a true Christian, loath to leave the work, humble in view of his sinfulness, and yet full of peace. "Jesus is in my heart," he said. We give here only a brief extract from Dr. Porter's letter, as we hope, in a subsequent number, to give some fuller account of this excellent Christian man. Dr. Porter says: —

"It had passed noon, December 23, when the end came. His family and our little church were thrown into profound sorrow. I have never been called to mourn for a Chinese Christian to whom I was so deeply attached. A strong staff and stay seems to have gone from us. At nearly every turn we need something of his wisdom and counsel. The mourning for him was widely different from that so common. It was so genuine that many a strong man wept with his friends and with us over so great a loss and bereavement.

"All the funeral services were conducted with great decorum. The family wished to conform absolutely to the Christian ceremony. We have often to regret some intermixture of heathen superstition. The common extravagance was avoided, and nothing was done to mar the completeness of the Christian service. The son, wife, and four married daughters, though sadly overwhelmed with this sorrow, received true Christian consolation. A very large company of church members came to the funeral. Nearly 110 men were present. We gathered in the new chapel, had a prayer and hymn, and went in a body to the house. Despite the great crowd in the court and in the street, everything was quiet and seemly — a truly Christian service.

"Every portion of our mission compound, around which the procession passed, was connected with some special effort on the helper's part to secure the comfort of his foreign friends and the good of the church. It was during the Week of Prayer last year that the plan proposed by Ho, of subscription for the chapel, was entered upon. The year is scarce rounded and we meet in the completed and excellent chapel to commend the life-service of one so loyal to Christ and his work."

Japan Mission.

THE SCHOOLS OF OSAKA.

THE tidings from all parts of Japan are of uniform character, the same call for reinforcements, — men and women, — the same demand on the part of the natives for schools, and the same hopeful outlook for

Christian work in connection with these schools, as well as in the churches. Mr. Allchin writes, February 14, of the schools at Osaka: —

"The Girls' School has now 170 scholars, — the largest in the mission, — the girls sitting three at a desk, and still they come. Miss Doughaday is alone in this large school, teaching five evenings in the week as well as in the daytime. I give one afternoon to the school in teaching vocal music, and Mrs. Gulick two afternoons in sewing. This is all the assistance we can render. One single lady missionary teacher could not possibly sustain such a school if it were not for our method of putting the work upon the Japanese. There are two Japanese men and five women teachers and assistants, and this number is to be increased by two more very soon.

"Two weeks ago an industrial school for women was started by us in the middle of the city. This was the first of its kind in this part of the country, but in this short space even, two others have been begun by other missions. In it are taught knitting, sewing, cooking, singing, English reading, etc. By such means more non-Christian women can be reached in one week than we could reach without it in one year. In four days *one hundred and thirty* entered the school; others want to come, but the place is too small. Each church sends some earnest Christian women to the school, who make it their duty to get acquainted with the scholars and at the first opportunity speak to them of Christ. Our station never had such an open door to the hearts and homes of non-Christian women as this school has opened. But alas! we never had so few lady missionaries to do the work. Mrs. Gulick and Mrs. Allchin give their main strength to this school. Miss Colby comes in twice a week to assist. The scholars are wives of merchants, doctors, lawyers, etc. The two married ladies mentioned are working beyond their strength.

"Miss Colby has done a good work for the station and for Japan in going to Sakai. She has there a class of young men studying English and the Bible three or four days in the week. This class numbers sixty. By her work among them the work in Sakai is so far advanced as to be on the eve of forming a church.

"The First Church of Osaka has a young men's school under its care with about *one hundred scholars*. Mr. Gulick teaches two days in this school. Many of these young men have become Christians. So you will see that the Osaka station is sustaining four schools in which are 460 scholars. Not one cent of money is asked from the Board's funds to pay for buildings or teachers. Nor do we ask for *men*, but for women.

"I have said nothing in this letter of the church and evangelistic work, but lest you may think that the churches are receiving too little attentiou, let me say that when I am in Osaka I visit two of them once, and one of them twice, *every Sunday*. I have a Bible class of young men in one of the Sunday-schools, which numbers thirty. Mr. Gulick visits the other church. Both Mrs. Gulick and Mrs. Allchin have Bible classes on Sunday. The number of hearers is so great that three of the churches cannot get them all in. The other church erected a new building last year — the largest church building in the city — and last night *not one seat was vacant*. Three of the churches are straining every point to get money to enlarge their churches."

OKAYAMA CHRISTIAN ASSOCIATION.

Mr. Cary writes from Okayama, February 12: —

"One of the most encouraging parts of our work here is conducted through the Young Men's Christian Association. The society has several branches in different parts of the *ken*. Through these, arrangements are made for preaching services, and among them are distributed the books of a small library which has been formed. Thus these books gain a wide circulation, being loaned not only to members of the society, but also to persons who are not yet Christians. Once a month I meet the Okayama Society to give them an address on methods of conducting evangelistic work.

Every Sunday afternoon, at the close of the regular service, some of the young men gather in the gallery of the church for practice in preaching. Three or four of them give short sermons, while the others write on slips of paper suggestions as to the matter or manner of delivery. At the close these papers are read, after which I, at their invitation, give orally any hints which seem to be required. The exercise is a valuable one, and some of the sermons may in the evening be delivered in some of the preaching-places. The way in which these young men, fifteen to twenty-five years of age, will stand up and, using no notes, speak without hesitation for fifteen or twenty minutes, is a constant source of surprise to me. The Japanese bid fair to become a nation of public speakers.

"While this practice in preaching is going on, there are gathered at the opposite end of the church forty or fifty boys and girls who are being questioned by the Sunday-school superintendent in order to see how much they remember of the afternoon's sermon. Among other advantages, the preacher finds that this custom leads the children to pay much closer attention to what is being said. I think that some of our American churches might well adopt this practice, and also that of training the young men so that they might conduct evangelistic services in outlying districts."

KYOTO AND SENDAI.

Mr. Learned wrote, February 18: —

"A week ago, on the Japanese national holiday, I had the pleasure of addressing about 150 of the public school-teachers of the city, at one of the schoolhouses in the heart of the city, on public schools in the United States. The invitation was interesting as showing the growing esteem in which our school is held in the city. Three schoolrooms were thrown into one, and the audience sat at desks around three sides of the room. By the side of the speaker's stand was a cabinet organ and a choir of ten or a dozen young women (teachers) who sung a sort of half-foreign music; the rest of those present were all men. I spoke for an hour, and the other speaker was the principal of the normal school, whose subject was kindergartens.

"We have now 110 in the preparatory school, and all signs point to the entrance of a large class next fall into the regular course, although we have just raised both the requirements for admission and the standard necessary to pass the examinations."

Mr. DeForest, from Sendai, writes most encouragingly: —

"I wish you could have been in my study a few Sundays ago when I was showing eight or ten young men, all our students, what a grand opportunity was before them to bring untold blessing on Japan by means of the teachings of Christ. The brother of the mayor smote his thigh with deep feelings of satisfaction, while all listened eagerly. Most of them are among the candidates for baptism, and one of them told me that he trembled from head to foot with the flood of new light that broke in upon him. I tremble too with joyful excitement in handling these young men. They will, many of them, become Christians. Of these there will be many unable to complete their course.

"As for our night-school, it numbers eighty, and most of them are heads of families, largely well-to-do in life. Already two have asked for baptism. No better field exists under heaven, only we are on our last strength. I have no strength for visiting, getting acquainted out of school hours, or doing favors that would win hearers. I can only teach and preach once a week and carry a class for baptism. Give us teachers — at least two more — and then I will push every form of evangelical work. Even now we have five full Bible classes every week, and we might double that soon if our help comes along."

Northern Mexico Mission.

LETTERS from this mission are of an encouraging character. Mr. and Mrs. Crawford are fairly established at Hermosillo, in the province of Sonora, and, although

as yet no one has shown any desire to hear the gospel, the people treat our missionaries respectfully and pleasantly. Already over $60 worth of Bibles have been sold. Mr. Wright reports that at Chihuahua new faces are continually seen at the meetings, and callers are coming from different parts of the State asking for advice and for preachers. Mr. Eaton sends an interesting account of the eight persons who were received to the church at Chihuahua in January. He also reports the organization, on February 16, of a new church in Paso del Norte, of which he writes: —

"Tuesday was devoted to the preliminary organization, explanation of the duties and privileges of the members in the proposed church, and prayer for the divine guidance. A peculiarly impressive and interesting moment to us was that following the election of three officers, two men and one woman, when they rose to their feet one after another and, in a few simple, well-chosen words, expressed a sense of their unworthiness, but at the same time their desire to be as useful and faithful as possible in the discharge of unaccustomed duties. Their earnest, pious desire to be *used* for the honor of the Master and the progress of his kingdom, so touchingly expressed, should serve for a strong rebuke of the manifest unwillingness of so many at home to accept the Christian responsibilities which their brethren would lay upon them. Four were examined as to their faith and experience, in presence of the congregation, and six, converted also in that place, received letters of dismission from us, making ten persons tried and true, equally divided between the sexes, to enter the new organization. The next day the formal services were held, between thirty-five and forty persons present, so that in the small room there was scarcely opportunity to kneel down."

ANOTHER CHURCH FORMED.

Writing from Chihuahua, March 18, Mr. Eaton says: —

"During the present month have occurred three events of more than ordinary interest. The first was the organization of the Church of the Primitive Christians in Parral, in the southern part of the state, where Mr. Case has been stationed since the autumn of 1884, and where Miss Keyes has lately opened a school. The Chihuahua church was represented by one delegate, who made the round trip of four hundred miles at his own expense; and by another who came on horseback from his temporary home in El Valle de Zaragoza, sixty miles distant. The former was chosen moderator of the council which, summoned by letters missive, met on Saturday, the 5th instant. In order to realize as much as possible of the 'fellowship of the churches,' the writer, with his wife, was considered as representing the church in Montclair, N. J., and the other missionary family that in Howard, Dakota, where their membership respectively is held.

"The public services of recognition on Sunday, the great day of the feast, were not allowed to displace the careful Bible study, which there, as here, occupies the fresh morning hour. In the afternoon ten men and ten women rose to their feet and entered into solemn covenant to walk together in mutual love and helpfulness, and for united work and worship as a church of Christ — eight of the twenty receiving baptism after a probation of three months. The names of ten more were announced as placed on trial, to be received at the next communion, making practically a church of thirty members.

"After celebrating the Lord's Supper, a recess was taken till evening to hear the sermon. Following this came a delightful fellowship meeting, at which reports were given of the encouraging progress of the work in various parts of the field. One of the new deacons made an address of welcome which was admirable, and would have done credit to almost any similar officer in the United States. This man has made large sacrifices for the truth's sake; but the most fanatical opposition and 'boycotting' have not succeeded in destroying his little business as storekeeper, because of his popular personal qualities, which, with the divine blessing,

still win their way. The other office-bearer, in his personal appearance, reminds one strongly of a worthy deacon of the Mount Vernon Church, Boston. While the number of youth and of women is not so large as in this city, there is a noble body of men who are capable of great usefulness; and bright hopes are entertained of this, the third church organized in our field — all within twelve months."

EL VALLE DE ZARAGOZA.

"From Parral Mr. Case and myself journeyed, in the former's buckboard, to the above-named place on the Conchos River, to become acquainted with, and carry instruction and cheer to, a band of believers who have been gathered by the labors, since last September, of one of our families that was constrained by persecution to leave this city in search of employment. We followed the old stage-road from Chihuahua City, now abandoned, which has degenerated in many places to a mere trail that in turn occasionally disappears or becomes impassable for wheels. It was not strange that we lost our way in the bright moonlight; but we were surprised, on returning, to go astray more seriously in broad daylight. To reach the river we descended a 'hill,' at least twelve miles in length, and which let us down two thousand feet.

"In a village of twelve hundred people, we found a company of fifteen or twenty, seven of them men — heads of families. Several of these own very respectable houses. The parlor of one of them, much larger than that of the missionary premises, was our place of worship in the evening, where for two hours the closest attention was given by forty or fifty persons, including many respectable hearers at door and windows, to our explanations regarding the chief points of our faith. During the afternoon previous some three hours were spent in more familiar converse with the brethren who came by twos and threes to meet us, in the dwelling of Juan de Dios Loya, wife and daughter, who now find even more difficulty than before in making a living, but who will not leave the little flock so long as we cannot send them a shepherd. We were so deeply interested in what we found that Mr. Case arranged to come again on horseback in two weeks. 'John of God' Loya has been rechristened by his neighbors 'John of the Devil,' and the parish priest has just delivered a violent tirade against the Protestants, calling on the faithful to join him in 'driving them out of the town' — a discourse 'subversive of the public order,' as one leading man who heard it said to me. But we believe that the Good Shepherd will not allow these sheep to be lost, and will add many more to the number and give them a local fold. Yet, if scattered for a time by persecution, it will be, as elsewhere in Mexico, repeating early church history in Judæa: 'They that were scattered abroad went everywhere preaching the word.'"

SHOWING A SCIOPTICON.

"Returning to Parral, several days were given to the public presentation of a fine assortment of views by means of my sciopticon. The mayor of the city, who has shown friendliness in past years, cordially lent his aid, and secured an invitation to show the views in the elegantly furnished *salon* of the 'Casino,' the aristocratic club-house of the city. About one hundred gentlemen and ladies were present. For the following two evenings the theatre was secured at a low rent; and, by order of the mayor, two hundred or more of the school-children accepted the offer of free admission. Another two hundred paid a small fee, meeting the extra expenses. According to custom, a band of music was engaged to play for an hour at the doors before the performance began, and the numerous venders of cakes and candies were promptly gathered about to gain a few pennies from the crowd. The principal feature of the exhibition is a series of views illustrative of the life of Christ, giving a fine opportunity for quoting passages of Scripture to a people generally ignorant of the Word."

Notes from the Wide Field.

AFRICA.

THE CONGO MISSION. — The English Baptist Congo Mission does not confine its operations to the banks of the river. Indeed it began its work in the interior of Angola, at the capital city, San Salvador. Of late little has been heard about the mission in the interior because of the greater energy devoted to the stations that could be reached by water. Now, however, we have reports from San Salvador of a most hopeful character. In December last special services were held on the arrival of reinforcements from England, and the result has been that over one hundred persons have given in their names as having decided to follow Christ. No doubt is entertained as to the sincerity of most of these. Several of the chief men, several of the king's wives, and about a dozen of the older lads are among the number. Many have brought their fetiches as a token of their having forsaken their old faith. The last reports, dated January 5, indicate a continued progress of this revival.

EAST AFRICA. — Our readers will remember the accounts of Mandara, a chief in the vicinity of Mount Kilima Njaro, who treated Thomson, the explorer, as well as the missionaries of the English Church Missionary Society, so roughly, and who has been regarded as the great opponent of all foreigners in that region. Rev. Mr. Shaw, of Frere Town, now reports that in an interview with Mandara he remonstrated with him in regard to his treatment of foreigners and explained some of the causes which had awakened his antipathy, after which Mandara appeared satisfied and said: "It will be all right now." It is to be hoped that he will be stedfast in his better purpose. At Taita matters look much more promising. Instead of opposition, Mr. Wray finds the people ready to assist him and desirous of being taught. At one place the natives gathered about him, saying, "Go on; teach us about God, and we will sit here all night." Mr. Wray has been able in several instances to prevent bloodshed, and many of the people have given up their heathen customs.

ZANZIBAR AND PORTUGAL.

THE territorial disputes on the eastern coast of Africa are leading to some serious difficulties, especially in connection with Zanzibar. The Commission, which settled certain points, defining the territory on the east coast, drew a line on the Rovuma River, separating the Portuguese and the Zanzibar territories. The acts of the Commission were guaranteed by Germany, France, and Great Britain; but recently Portugal has insisted upon removing her line northward, and she has bombarded the sultan's settlement at Tungi Bay and has seized one of his vessels engaged in the coast trade. The singular part of this is that Germany seems to sanction the proceedings of Portugal and that all Portuguese subjects at Zanzibar have been placed under the protection of the German flag. The result has been that property at Zanzibar has fallen fifty per cent. in value, and persons with capital, who had come thither for the purpose of opening an African trade, have withdrawn. Mr. Stanley is reported as being much disgusted over the state of affairs at Zanzibar and the decrease of British prestige in that region.

EVANGELICAL WORK IN JAPAN. — 1886.

THE statistics of missions in Japan and of native work connected therewith, for the year 1886, have been prepared for the Evangelical Alliance of Japan by Rev. Henry Loomis, of the American Bible Society, to whom we are indebted for a copy. The

table is one of extraordinary interest, as indicating the progress of evangelical work within the empire. We give the table here with some condensation, adding thereto a column for the "wives of missionaries," who constitute an important part of the Christian force now laboring for the evangelization of Japan. The figures in this table vary, in some instances, from others we have, and we suspect that in enumerating the churches, those in the Northern Japan Mission of the American Board were overlooked. But in most particulars the figures are much more recent than any we have seen. It will be noticed that all the Presbyterian societies working in the empire, saving only the Cumberland Presbyterians, report their native work under the heading of the "United Church of Christ in Japan." The Society for the Propagation of the Gospel declining to furnish their statistics, some of the figures of this mission are estimates: —

Name of Mission.	Commenced.	Male Missionaries.	Wives.	Other Women.	Whole number Missionaries.	Stations.	Out-stations.	Organized Churches.	Converts, 1886.	Members.	Theological Schools.	Theological Students.	Native Ministers.	Unordained Preachers and Helpers.	Native Contributions in *yen*.*
American Presbyterian Ch	1859	13	13	17	43	5	35				..	..	..	....	....
Reformed Ch. of America	1859	10	10	4	24	3	15				..	..	..	....	....
United Pres. Ch. of Scotland	1874	3	3	..	6	1	5				..	..	..	....	....
(United Ch. of Christ in Jap.)	..	..	..	..	..	..	..	55	1,118	5,472	3	43	28	25	9,926.23
Reformed Ch., U. S	1879	3	2	2	7	2	6				1	9	..	2	38.25
Presbyterian Ch., U. S	1885	2	1	..	3	1	..				..	1	..	1	405.50
Women's Union M. S., U. S.	1871	..	..	4	4	1	..				..	..	..	...	22.04
Cumberland Pres. Ch	1877	2	2	5	9	2	7	7	94	300	..	..	..	...	610.00
Am. Protestant Epis. Ch	1859	12	9	4	25	3	30	5	159	229	1	8	2	35	414.77
Ch. Missionary Society	1869	12	10	2	24	5	6	12	170	655	1	18	..	12	793.62
So. for the Prop. of Gospel	1873	7	4	1	12	2	..	2	26	325	..	..	..	3	200.00
So. for Promoting Female Ed.	1877	..	..	1	1	1	..	..	...	....	..	..	..	....	....
American Baptist Church	1860	7	7	6	20	5	14	9	114	518	1	13	3	23	449.29
English Baptist Church	1879	2	1	..	3	1	10	2	61	130	..	..	1	4	65.00
Disciples	1883	3	2	2	7	1	1	..	24	44	..	..	..	1	7.00
Am. B'd of Com. for For. M.	1869	19	17	17	53	5	34	31	888	4,017	1	35	24	16	10,269.33
Independent Native Ch's	..	..	..	..	..	..	..	4	133	319	..	..	..	...	1,000.00
Am. Methodist Epis. Ch	1873	14	4	13	41	6	44	49	600	1,944	2	34	26	23	1,448.20
Canada Methodist Church	1873	8	6	5	19	2	3	12	147	689	..	..	5	12	903.04
Evangelical Ass'n of N. A	1876	5	5	1	11	1	1	4	33	149	1	6	4	8	286.74
Protestant Methodist Ch	1880	1	1	2	4	1	..	1	5	13	..	2	..	1	....
Am. Meth. Epis. Ch. (South)	1886	3	3	..	6	1	..	..	1	3	..	..	..	...	....
Gen. Evan. Prot., Ger. Swiss	1885	1	1	..	1	1	..	..	7	...	..	..	..	...	....
Society of Friends, America	1885	1	1	..	2	1	..	..	...	...	..	..	..	...	....
Total, 1886		128	111	85	324	50	211	193	3,640	14,815	11	169	93	166	26,866.01
Increase, 1886		18	14	11	43	5	46	25	† 525	3,137	2	67	33	53	2,721.81

* A *yen* is eighty-three cents in gold. † More than last year.

TWENTY-FIVE YEARS IN MADAGASCAR.

It was twenty-five years ago on August 16 last that Radama II was proclaimed king of Madagascar in place of his mother, Ranavalona, who for thirty-three years had used all her authority to crush out the Christian religion within her kingdom. One of the first acts of Radama was to assure his people that they might openly profess the Christian religion, and multitudes of people, many of whom were supposed to be dead, began to come from their hiding-places, and the joy of the people was unbounded. The whole night was spent in prayer and praise. The Rev. William E. Cousins, of Antananarivo, in an article in *The Chronicle* of the London Missionary Society, traces

the progress of the twenty-five years since Madagascar was reopened, and the story is exceedingly interesting. When the first mission was broken up in 1836, the communicants were supposed to number about two hundred. Shortly after the reopening (1862) there were between five and seven thousand "Christians"; five years later there were 92 congregations, 101 pastors, besides 437 preachers, 5,255 church members, and somewhat more than twice that number of adherents. A very rapid increase occurred within the next two years, the number of the congregation increasing to 468, the church members to 10,546, and the adherents to 153,000. According to the last annual report of the London Society there were 761 pastors and 5,226 preachers not ordained, 60,781 church members, and 199,283 adherents. This progress is most extraordinary. Twenty-five years ago, on the arrival of the great missionary reinforcement, after the reopening of the country, there were but three city congregations and twenty small gatherings in different towns and villages. Now the province of Imerina, which is the central and most populous province, is dotted with chapels and schoolhouses, many of them of brick and some of them very attractive architecturally. The improvements in the external appearance of the cities and towns is most marked. It was in 1820 that the Malagasy began to read and write their own language, which the first missionaries had reduced to writing. Twenty-nine octavo pages are now required simply to give the titles of books in the Malagasy language. Most of these publications are schoolbooks and religious manuals, but there is quite a large selection of miscellaneous publications. Educational work in the islands has progressed with great rapidity. There are now 140,000 scholars enrolled in the Protestant schools. In these missionary institutions a large number of the higher officials of the empire have received their education. Madagascar is indeed a signal illustration of the power of the gospel to elevate and save a people.

Notes for the Month.

SPECIAL TOPIC FOR PRAYER.

For young converts in mission fields, especially for those in West Central Africa, that they may be stedfast under persecution, and may hold firmly to their purpose to proclaim the gospel to those about them. (See pages 184 and 205.)

DEPARTURES.

March 26. From New York, A. H. Webster, M.D., and wife, to join the West Central African Mission; also, Miss Annie McMahon, to join the Zulu Mission.

April 7. From Boston, Rev. George C. Knapp and wife, and Rev. Willis C. Dewey and wife, returning to the Eastern Turkey Mission.

April 9. From New York, Rev. Edward Riggs and wife, returning to the Western Turkey Mission.

ARRIVAL IN THE UNITED STATES.

March 21. At San Francisco, Miss F. A. Gardner, of the Japan Mission.

ARRIVAL AT STATION.

March 10. At Kyoto, Japan, Rev. J. D. Davis, D.D.

For the Monthly Concert.

[Topics based on information given in this number of the *Herald*.]

1. A native pastor's work in India. (Page 190.)
2. New churches in Northern Mexico. (Page 195.)
3. Revival at Bansko, Bulgaria. (Page 188.)

4. From Smyrna and Marsovan. (Page 189.)
5. The schools of Osaka, Japan. (Page 193.)
6. A Young Men's Christian Association in Japan. (Page 194.)
7. Remarkable awakening at Bailundu, West Africa. (Pages 184 and 205.)
8. Several special calls. (Pages 175, 180, and 182.)
9. The simultaneous meetings in London. (Page 181.)

Donations Received in March.

MAINE.

Aroostook county.
Presque Isle, Cong. ch. and so. 5 00
Cumberland county.
Cumberland Centre, Cong. ch. and so. 25 00
Harpswell, Cong. ch. and so. 23 00
Portland, C. A. Brown, for Japan, 10 00——58 00
Lincoln and Sagadahoc counties.
Bath, A memorial gift from a daughter, 10 00
Penobscot county.
Bangor, 1st Cong. ch. and so., 22.57; H. F. Hanson, M.D., 3, 25 57
Brewer, 1st Cong. ch. and so. 7 75
Hampden, Cong. ch. and so. 8 00——41 32
York county.
South Berwick, Cong. ch. and so., to const. HUGH LEWIS, H. M. 150 00
264 32

NEW HAMPSHIRE.

Cheshire co. Conf. of Ch's. W. H. Spalter, Tr.
Alstead, Ev. Cong. ch. 4 57
Keene, 1st Cong. ch. 32 25——36 82
Coös county.
Gorham, Friends, 10 00
Grafton county.
W. Lebanon, Cong. ch. and so. 24 44
Hillsboro' co. Conf. of Ch's. George Swain, Tr.
Amherst, E. D. Boylston, 50; Memorial gift by L. F. B., 100, 150 00
Goffstown, An offering, 10 00
Manchester, Franklin-st. ch. 122 79——282 79
Merrimac county Aux. Society.
Concord, 1st Cong. ch. and so. 37 00
Penacook, Cong. ch. and so. 24 37——61 37
Rockingham county.
Kensington, Cong. ch. and so. 14 00
Stratham, A friend, 00——15 00
Strafford county.
Durham, Cong. ch. and so. 56 40
86 82

Legacies.—Claremont, George N. Farwell, by J. L. Farwell and William Buck, Ex'rs, 500 00
Hollis, John C. Jewett, by E. J. Colburn, Ex'r, 500 00
Milford, William Gilson, by Miss H. Juliette Gilson, Ex'x, 300 00--1,300 00
1,786 82

VERMONT.

Addison county.
Cornwall, Cong. ch. and so. 70 43
Orwell, Cong. ch. and so. 30 09——100 52
Bennington county.
Bennington, 2d Cong. ch. and so. 20 19
Peru, Rev. A. B. Peffers, 5 00——25 19
Caledonia co. Conf. of Ch's. T. M. Howard, Tr.
McIndoes Falls, Cong. ch. and so. 16 00
St. Johnsbury, No. Cong. ch. 5 00——21 00
Essex county.
Granby and Victory, Cong. ch. and so. 3 18
Franklin co. Aux. Society. C. B. Swift, Tr.
Sheldon, Cong. ch. and so., 7; S. M. Hulbert, 5. 12 00
Swanton, H. Stone and family, 5 00——17 00
Orange county.
W. Randolph, Cong. ch and so., to const. B. T. LOMBARD, H. M. 100 00
Williamstown, "C. C. B." 4 50——104 50
Orleans county.
Barton, Cong. ch. and so. 17 25
Brownington and Barton Landing, Cong. ch. 14 40
E. Coventry, Mrs. P. H. Plastridge, 2 00
Lowell, Cong. ch. and so. 4 20
Newport, Cong. ch. and so. 12 50
Troy, Cong. ch. and so. 3 25——53 60
Rutland county.
Clarendon, Mrs. N. J. Smith, 5 00
Fair Haven, 1st Cong. ch. 28 72
Rutland, Mrs. William N. Sherman, to const. JOHN A. MEAD, H. M. 100 00——133 72
Windham county Aux. Soc. H. H. Thompson, Tr.
Townshend, Cong. ch. and so. 18 66
W. Brattleboro', Cong. ch. and so. 15 52
Westminster, Cong. ch. and so. 18 00
Westminster West, Soc. Morals and Missions, 47 65——99 83
Windsor county.
Pomfret, Friends, 5 00
Quechee, Rev N. F. Carter, 25 00
Springfield, Cong. ch. and so. 725 50——755 50
1,314 04

Legacies.—St. Johnsbury, Luke Spencer, add'l, 50 00
1,364 04

MASSACHUSETTS.

Barnstable county.
Woods Holl, 1st Cong. ch. and so. 21 22
Berkshire county.
Hinsdale, Cong. ch. and so. 9 78
Housatonic, Rev. E. J. Giddings, 25 00
Lenox, Cong. ch. and so. 15 00——49 78
Bristol county.
Fall River, Central Cong. ch. 82 25
Taunton, Union ch. and so. 29 66——111 91
Brookfield Asso'n. William Hyde, Tr.
Southbridge, Cong. ch. and so. 101 41
Essex county.
Andover, South ch., 90.92; 1st Christian ch., 58.51; West ch., 50; Rev. F. W. Greene, 19.25, 218 68
Lawrence, South Cong. ch. 5 78——224 46
Essex county, North.
Amesbury, Un. Ev. ch. 3 86
Bradford, Mr. and Mrs. Warren Ordway, to const. LILLIAN HILTON, H. M. 100 00
Georgetown, 1st Cong. ch. 35 48
Newburyport, No. Cong. ch. 11 00——150 34
Essex co. South Conf. of Ch's. C. M. Richardson, Tr.
Beverly, Dane-st. ch. and so., 469.63; do. m. c., 24.07, 493 70
Gloucester, Lanesville Cong. ch. 22 05
Rockport, 1st Cong. ch. 14 77
Salem, Friends, for work in care of Dr. Hamlin, 11 25——541 77

Franklin co. Aux. Society. Albert M. Gleason, Tr.
Bernardston, Cong. ch. and so. 5 00
Greenfield, 2d Cong. ch. 44 32
Sunderland, Mrs. E. M. Smith, for work of Nellie Bartlett, 7 00——56 32
Hampden co. Aux. Society. Charles Marsh, Tr.
Chester, 2d Cong. ch. and so. 5 71
Holyoke, 2d Cong. ch. and so. 92 77
Mitteneague, Cong. ch. and so. 19 32
Monson, Cong. ch. and so. 27 44
Palmer, 1st Cong. ch. and so. 5 38
Southwick, Cong. ch. and so. 2 15
Springfield, Memo. ch., 124; North ch., 39.07; Olivet ch., 31.08, 194 15
Westfield, 1st Cong. ch., 6.19; 2d Cong. ch., 32.61, 38 80
West Springfield, Park-st. ch. 10 00——395 72
Hampshire co. Aux. Society.
Amherst, Mrs. R. A. Lester, for buildings at Baindir, 50 00
Hadley, 1st Cong. ch. and so. 10 90
West Hampton, Cong. ch. and so. 46 47——107 37
Middlesex county.
Bedford, Cong. ch. and so. 22 15
Lexington, Hancock ch. (of which 40.50 for catechist), 53 00
Lowell, Pawtucket ch., add'l, 1 00
Malden, 1st Cong. ch. 65 00
Maplewood, Cong. ch., m. c., 13.11; Miss S. Marston, 5, 18 11
Newton, Eliot ch. and so., 145; North Village ch., 3, 148 00
Newton Highlands, Cong. ch. and so. 118 33
Somerville, Franklin-st. ch., m. c. 5 56
South Framingham, South Cong. ch. 369 26
Stoneham, Cong. ch. and so. 10 00
W. Somerville, Cong. ch. and so. 5 05
Winchester, 1st Cong. ch. and so. 58 79——874 25
Middlesex Union.
Townsend, Cong. ch. and so. 14 25
Tyngsboro', Evang. ch. 1 85——16 10
Norfolk county.
Dedham, 1st Cong. ch. 231 35
Hyde Park, Mrs. Butler and her children, for work in Africa, 10 00
Wellesley Hills, Cong. ch. and so., 72; "D.," 80, 152 00
"Norfolk county," B. M. 75 00——468 35
Old Colony Auxiliary.
Rochester, 1st Cong. ch. and so. 34 00
Plymouth county.
Bridgewater, A friend, 5 00
Campello, A friend, 20 00
Kingston, Mayflower ch. and so. 12 00
Marion, S. D. Hadley, 10 00——47 00
Suffolk county.
Boston, Old South ch., 3,730; do., for evang. work in Japan, 500; Park-st. ch., 3,062 Eliot ch., 87.19; Mt. Vernon ch., Mrs. E. C. Parkhurst, 25; "E." and "M. A.," a thank-offering, 500, 7,904 19
Chelsea, 1st Cong. ch. 35 00--7,939 19
Worcester co. Central Asso'n. E. H. Sanford, Tr.
Auburn, Cong. ch. and so. 60 00
Douglas, A friend, 10 00
Northboro', Ev. Cong. ch. 5 00
Shrewsbury, Cong. ch. and so. 45 73
West Boylston, 1st Cong. ch and so. 13 00
Worcester, Union ch. and so., 115.57; Salem-st. ch., 41.60; Summer-st. ch., 16.50, 173 67——363 30
——, A friend, to const. Rev. Clarence Eddy, H. M. 50 00
11,532 49

Legacies.—Boston, Hollis Moore Memorial Trust, by Rev. E. K. Alden, Residuary Legatee, 3 60
Spencer, Lucy Prouty, by David Prouty, Ex'r, 4,000 00--4,003 60
15,560 49

RHODE ISLAND.

Central Falls, Cong. ch. and so. 42 00
Legacies.—George W. Angell, by Rev. Thomas Laurie, Ex'r, 4,094 75
4,136 75

CONNECTICUT.

Fairfield county.
Bridgeport, 2d Cong. ch. and so. 90 30
Easton, Cong. ch. and so. 1 00——91 30
Hartford county. E. W. Parsons, Tr.
Bristol, Cong. ch. and so. 40 00
E. Granby, Cong. ch. and so. 6 00
Enfield, 1st Cong. ch. and so. 125 00
Glastonbury, 1st Cong. ch., 297.65; William S. Williams, 200, 497 65
Hartford, Asylum Hill ch., Rev. W. H. Moore, 50; Win.-ave. ch., 17, 67 00
New Britain, La. Aux. Cen. ch., 15; Anna C. Walker, for work of Rev. A. Fuller, 16, 31 00
Suffield, Cong. ch. and so. 8 00——774 65
Litchfield co. G. M. Woodruff, Tr.
Hotchkissville, Mrs. R. P. Judson, 5 00
New Preston, Rev. Henry Upson, 5 00
Thomaston, Cong. ch. and so. 73 35
Woodbury, North Cong. ch. 44 00——127 35
Middlesex co. E. C. Hungerford, Tr.
Haddam Neck, Cong. ch. and so. 3 00
Killingworth, Cong. ch. and so. 17 00——20 00
New Haven co. F. T. Jarman, Agent.
Birmingham, Cong. ch. and so. 132 50
New Haven, Davenport ch., to const. G. T. Smith, H. M., 100; Howard-ave. ch., 45; Central ch., m. c., 15.70; United ch., m. c., 9, 169 70
Prospect, Cong. ch. and so. 14 00——316 20
New London co. L. A. Hyde and H. C. Learned, Trs.
Hanover, Cong. ch. and so. 5 00
Lebanon, Goshen ch. and so. 36 20
New London, 1st Ch. of Christ, 14.62; A friend, 50, 64 62
Salem, Cong. ch. and so. 16 00——121 82
Tolland county. E. C. Chapman, Tr.
No. Coventry, La. Soc. of Cong. ch., with other dona., to const. H. M. Kingsbury, H. M. 72 05
Windham county.
Westford, Mrs. S. S. Stowell, 10 00
1,533 37
Legacies.—Harwinton, Mrs. S. B. Hayes, add'l, 8 60
1,541 97

NEW YORK.

Auburn, "A. E. S." 15 00
Brooklyn, Puritan Cong. ch. 50 00
Clifton Springs, Mrs. M. R. Harrington, for educa. work at Harpoot, 25 00
E. Albany, Cong. ch. and so. 14 88
Fairport, A. M. Loomis, 10 00
Fredonia, Mrs. J. Hamilton, Jr. 5 00
Gilbertsville, A. Wood, 10 00
Lawrenceville, L. Hulburd, 5 00
Miller's Place, Mt. Sinai ch. 13 41
New York, Broadway Taber. Y. L. F. M. Soc., for library Kyoto Tr. sch., 300; Olivet ch. Mis. Asso., 50; Mad.-sq. Presb. ch., Charles Taylor, 25; A friend, 200; H. R. Munger, 100; Soc. Inquiry Un. Theol. Sem., 26.75, 701 75
Orient, Cong. ch. and so. 13 58
Rutland, 1st Cong. ch. and so. 11 00
Union Falls, F. E. Duncan, 10 00——884 62
Legacies.—New York, William C. Hunter, by Mrs. F. A. Hunter, Ex'x, 279 63
Perry, Martha B. Sheldon, by M. A. Barber, Ex'r, 2,045.72; less expenses, 55.08, 1,990 64--2,270 27
3,154 89

PENNSYLVANIA.

Braddock, T. Addenbrook,	10 00	
Montrose, Two friends,	10 00	
Philadelphia, Central Cong. ch.	331 43	—351 43

NEW JERSEY.

Chester, 1st Cong. ch.	13 00	
Newark, F. M. P.	3 00	—16 00

MARYLAND.

——, A friend,		100 00

VIRGINIA.

Milboro', J. E. Huntington,		10 00

FLORIDA.

Gorgiana, Mr. and Mrs. F. W. Munson,	2 00	
Oak Hill, Rev. E. G. Hicks,	5 00	—7 00

TENNESSEE.

Nashville, Fisk University, for a bell for Africa,		52 75

TEXAS.

Dallas, 1st Cong. ch.	70 75	
San Antonio, A friend,	3 00	
Uvalde, Hensley & Beaumont,	40 00	—113 75

ALABAMA.

Talladega, Cong. ch.		4 30

OHIO.

Cleveland, Euclid-ave. Cong. ch., 150; Franklin-ave. Cong. ch., 18.03,	168 03	
Delaware, Rev. John H. Jones, to const. Rev. W. J. Evans, Rev. J. B. Davies, and Rev. D. M. Lewis, H. M.	150 00	
Hudson, William C. Webster,	10 00	
Lyme, Cong. ch.	36 14	
Newark, Plymouth Cong. ch.	10 00	
No. Monroeville, 1st Cong. ch.	12 33	
Paddy's Run, Cong. ch.	30 00	
Rootstown, 1st Cong. ch.	15 37	
Sandusky, 1st Cong. ch.	15 16	—447 03

INDIANA.

Fort Wayne, Plymouth Cong. ch.		21 50

ILLINOIS.

Canton, Cong. ch.	33 50	
Chicago, Plymouth ch., 39.41; U. P. ch., m. c., 10.14; West.-ave. ch., 8.56,	58 11	
Dover, Cong. ch.	25 00	
Galesburg, 1st Ch. of Christ,	100 16	
Greenville, Cong. ch.	3 83	
Kewanee, Cong. ch.	105 00	
Lyonsville, Cong. ch.	7 79	
Ottawa, 1st Cong. ch., J. G. Nattinger,	10 00	
Pittsfield, Cong. ch., Mis. Soc.	10 00	
Polo, Mrs. R. M. P., mem. Rev. R. M. Pearson,	10 00	
Providence, Cong. ch.	23 45	
Quincy, Mr. and Mrs. J. Perry,	10 00	
Rochelle, C. F. Holcomb,	20 00	
Rockford, 1st Cong. ch.	103 36	
Somonauk, W. M. S.	5 75	
Sterling, Cong. ch.	51 35	—577 30

MISSOURI.

Brookfield, O. Knudson,	10 00	
Kansas City, Clyde Cong. ch.	32 98	
La Grange, Rev. J. Reuth,	2 00	
St. Louis, Pilgrim Cong. ch.	325 00	—369 98

MICHIGAN.

Essexville, Cong. ch.	5 00	
Kalamazoo, 1st Cong. ch.	10 00	
Muskegon, Cong. ch.	34 76	
Pierport, Cong. ch.	3 00	
Romeo, Miss M. A. Dickinson,	50 00	
St. Clair, Cong. ch.	33 00	
St. Joseph, by Rev. J. V. Hickmott,	250 00	
Stockbridge, Mrs. R. W. Reynolds,	3 00	
Webster, 1st Cong. ch.	14 00	—402 76

WISCONSIN.

Arena, Cong. ch.	5 00	
Appleton, 1st Cong. ch.	39 62	
Black Earth, Cong. ch.	5 00	
Platteville, Cong. ch.	37 50	
Pleasant Hill, Presb. ch.	7 14	
Salem, William Munson,	50 00	
West Superior, Pilgrim Cong. ch.	8 00	—152 26

IOWA.

Alta, J. C. Heywood,	75	
Ames, Cong. ch.	28 15	
Chester Centre, Cong. ch.	15 47	
Davenport, Cong. ch.	17 00	
Des Moines, No. Park Cong. ch.	14 25	
Genoa Bluffs, Cong. ch.	21 67	
Kellogg, Cong. ch.	8 16	
Magnolia, Cong. ch.	17 35	
Manchester, Cong. ch.	27 25	
Monticello, Henry D. Smith,	10 00	
Polk City, Friends,	1 00	—161 05

MINNESOTA.

Glyndon, Cong. ch.	10 32	
High Forest, Cong. ch.	3 05	
Hutchinson, Cong. ch.	6 00	
Minneapolis, Plymouth Cong. ch., 39; Silver Lake ch., 12; E. S. Jones, 100; "In memoriam," 50,	201 00	
Rochester, Cong. ch.	39 22	
Sleepy Eye, Rev. S. M. McNeill,	5 00	
Stewart, A family concert,	5 00	
Stewartville, Cong. ch.	1 75	—271 34
Legacies.—Mrs. L. H. Porter, by Rev. S. F. Porter, Ex'r,		200 00
		471 34

KANSAS.

Council Grove, Cong. ch.	12 20	
Hiawatha, Cong. ch.	14 50	
Ottawa, 1st Cong. ch.	80 00	
Topeka, Students of Wash. College,	3 00	
Wabaunsee, 1st Cong. ch.	5 00	—114 70

NEBRASKA.

Blair, Cong. ch.	4 08	
De Witt, Cong. ch.	2 00	
Edgar, S. F. Pomeroy,	10 00	
Exeter, 1st Cong. ch.	7 50	
Indianola, 1st Cong. ch.	19 73	
Lakeside, Cong. ch.	4 00	—47 31

CALIFORNIA.

Los Angeles, Rev. L. D. Chapin and wife, with other dona., to const. Edward D. Chapin, H. M.	50 00	
San Francisco, 1st Cong. ch.	201 10	
Santa Cruz, Cong. ch.	10 00	
Woodland, Cong. ch.	10 00	—271 10

DAKOTA TERRITORY.

Dawson, Cong. ch.	6 00	
Ipswich, Cong. ch.	5 57	
Tappen, Cong. ch.	1 50	—13 07

WASHINGTON TERRITORY.

Seattle, Plymouth Cong. ch.		25 00

DOMINION OF CANADA.

Province of Ontario.
Lindsay, D. J. McIntyre, 20 00

FOREIGN LANDS AND MISSIONARY STATIONS.

Africa, Natal, Adams, m. c., 31.05; Itafamosa, m. c., 4.91, 35 96
Bulgaria, Samokov, Evang. ch., for Bohemia, Constantinople, and Africa, 36 96
Central Turkey, A missionary and his wife, 25 00
Italy, Florence, A friend, 50 00
Sandwich Islands, Honolulu, Mrs. L. B. C., from sales of memorial, 50 00—197 92

MISSION WORK FOR WOMEN.

FROM WOMAN'S BOARD OF MISSIONS.

Miss Emma Carruth, Boston, *Treasurer.*

For several missions, in part, 8,583 00
For Miss Farnham's school at Adabazar, 100 00

FROM WOMAN'S BOARD OF MISSIONS OF THE INTERIOR.

Mrs. J. B. Leake, Chicago, Illinois, *Treasurer.* 5,000 00

For Miss Ingersoll, medical outfit, 140; housekeeping outfit, bal. 50; salary to Dec. 31, 1887, 150, 340 00-14,023 00

MISSION SCHOOL ENTERPRISE.

MAINE. — Milltown, 1st Cong. Sab. sch. 65 00
NEW HAMPSHIRE. — New Boston, Presb. Sab. sch. 30 00
VERMONT. — Barton, Cong. Sab. sch., 6; Dummerston, Cong. Sab. sch., 15; New Haven, Cong. Sab. sch., for Mr. Barton's work, 14; Rutland, Cong. Sab. sch., 58.69, 93 69
MASSACHUSETTS. — Auburn, Cong. Sab. sch., for Foochow, 20; Auburndale, Y. L. M. Soc., for student in Pasumalai seminary, 50; Leverett, 1st Cong. Sab. sch., 9.50; Mrs. Field's Sab. sch. class for pupil at Kusaie, 4.75; Warren, Cong. Sab. sch., for student, East. Turkey, 39, 123 25
CONNECTICUT. — Meriden, Y. P. S. C. E., 1st ch. 15 00
NEW YORK. — Brooklyn, Puritan Sab. sch. 34 46
ALABAMA. — Talladega, Cong. Sab. sch. 20 49
OHIO. — Conneaut, Cong. Sab. sch., 10; Madison, Central Sab. sch., 25; Toledo, Y. P. Mis. Soc., 1st ch., 30, 65 00
ILLINOIS. — Englewood, 1st Cong. ch. and Y. P. Soc. C. E., for student in Ahmednagar, 70.90; Plano, Cong. Sab. sch., 1.21, 72 11
IOWA. — Kellogg, Y. P. S. C. E., 1.35; Keokuk, Cong. Sab. sch., 11.33; Magnolia, Cong. Sab. sch., 5; Newton, Y. P. S. C. E., for work of Miss Wright, 10.78, 28 46
WISCONSIN. — Janesville, Cong. Sab. sch., 20; Kenosha, 1st Cong. Sab. sch., 15, 35 00
MINNESOTA. — Minneapolis, Through Mrs. H. L. Chase, for Nellie Bartlett's kindergarten, 5 00
COLORADO. — Boulder, Cong. Sab. sch., for Madura, 10 00
597 46

CHILDREN'S "MORNING STAR" MISSION.

MAINE. — Harpswell, Cong. Sab. sch., 2; Machias, Cong. Sab. sch., 1; Monson, Mission circle, 5; Portland, Williston Sab. sch., 7.60, 15 60
NEW HAMPSHIRE. — Kensington, Cong. ch., 10c.; Mt. Vernon, Friends, 2.10; No. Weare, 9 children, 1; Swanzey, Cong. Sab. sch., 3.40; Wilton, class of young ladies, 2.30, 8 90
VERMONT. — Springfield, Cong. ch. and so. 7 50
MASSACHUSETTS. — Florence, H. K. Burr, 10; Framingham, Plymouth Sab. sch., 7; Lawrence, Chil. of South ch., 1.25; Medfield, Minnie S. Whitney, 3; North Middleboro', Harry S. Pratt, 50c.; South Deerfield, Two boys, 20c.; West Brookfield, Cong. Sab. sch., 5; Wollaston, Cong. Sab. sch., 2, 28 95
RHODE ISLAND. — Providence, Harvey N. Davis, 1 00
CONNECTICUT. — Danbury, Mis. Band, 2d ch., 2.25; East Hartford, 1st Cong. Sab. sch., 11; Stony Creek, Cong. Sab. sch., 2.30; Windham, Cong. Sab. sch., 5, 26 55
NEW YORK. — Puritan, Cong. Sab. sch. 2 00
PENNSYLVANIA. — Braddock, 2 children, 60
OHIO. — Mt. Vernon, Cong. Sab. sch., 1 Wakeman, Cong. Sab. sch., 8.45, 1
ILLINOIS. — Aurora, N. Eng. Cong. Sab. sch., 60c.; Lake View, Ev.-ave. Cong. Sab. sch., 11; Lombard, Cong. Sab. sch., 7; Princeton, Birthday-box, 1.71, 20 31
MICHIGAN. — Detroit, Mount Hope Mission, 2 00
WISCONSIN. — Janesville, Cong. Sab. sch. 10 00
IOWA. — Red Oak, Cong. Sab. sch., 4.60; Tipton, Light Bearers, 5, 9 60
CALIFORNIA. — Farmington, Friends, 2; Westminister, Cong. ch., 1.15, 3 15
CANADA. — South Caledon, Cong. Sab. sch. 2 00
AFRICA. — Bailundu, Rev. W. M. Stover, 2; Benguella, Fred. W. Walter, 67c. 2 67
159 28

Donations received in March, $34,604 95
Legacies received in March, 11,931 62
$46,536 57

Total from September 1, 1886, to March 31, 1887: Donations, $201,680.13; Legacies, $47.464.65 = $249,144.78.

CONTRIBUTIONS FOR ANATOLIA COLLEGE, MARSOVAN, TURKEY.

CONNECTICUT. — Pomfret Centre, Mrs. D. C. Ripley, 25; Miss J. T. Ripley, 25; Mrs. Fowler, 25; ———, A friend, 20, 95 00
NEW YORK. — Newburg, A. Armstrong, 2; New York, Miss Lizzie Cockcroft, 50; Poughkeepsie, "Diamond earrings," presented by Marimos Hanum, of Marsovan, and purchased by John F. Winslow, 50; 1st Presb. Sab. sch., 50; Dr. and Mrs. Brayton, 25; Ladies of Cong. ch., 20; A friend, 5, 202 00
MISSOURI. — Kansas City, Dr. E. W. Schauffler, 25 00
ILLINOIS. — Chicago, Dr. Shakinian, 5 00
327 00
Previously received, 545 79
872 79

For Young People.

THE DAYDAWN IN BAILUNDU.

BY MRS. BERTHA D. STOVER.

[This mission, begun in 1880, expelled in 1884, and resumed alone in a few months by Mr. and Mrs. Sanders, has from the first gathered about it a number of lads as workers and as pupils. They have proved intelligent and affectionate, but it was not until November, 1886, that Mr. and Mrs. Stover, who have had sole charge of them for a year, began to see undoubted signs that the truth had taken root in their hearts. The following paper, dated December 27, 1886, was received in Boston March 28, 1887.]

The interest of our Sabbath and midweek service, as well as the number of attendants, has steadily increased; young married men and women coming with the others. Old Chikulu, the chief of the village of Chilume, near us, was away from home when the boys took the decided stand for Christ. We trembled for them when he should return. He found the girls, eight of them, asking a blessing on their food, praying, and singing. He tried to stop it by curses and threats, but when he found they would not give it up, he said: "Well, if the whole village are going to accept this, we might as well let them alone!"

IN BAILUNDU.

He wanted a new roof put on his "spirit-house" and ordered the boys to do it. But they refused, and instead of beating them, as he once would have done, he said: "Well, let it go then." And the boys were much encouraged at the quiet, respectful manner in which he listened to one of their number, Esuvi, as he presented the truth to him, urging him to accept it. Heretofore, if he could not make them stop talking, he would rush from the hut like a wild beast. On the following Sabbath more than seventy-five attended the preaching service in the morning and a large number in the afternoon. That began to alarm Chikulu, especially when one of the young men told the *citunda* (priest) that he might as well throw away the rubbish in his spirit-house, since Mr. Stover told them there was only one way to eternal life, and that was through Jesus Christ.

That week some rum came to the village, and then the poor women and children had to take all sorts of abuse. The boys, who are with us, escape much of it, but the poor girls are completely under the chief's power. Over twenty girls came to our Thursday prayer-meeting, and afterwards they were told that

if they came again they would be tied up and beaten. On Saturday when our boys went to the brook to take their weekly bath, a lad came from the village and told them that the old chief was planning to seize and tie them up when they should go for their supper. They came home and Cato told me about it. "Shall you go?" I asked. "Yes," was the reply. "We have done nothing wrong and are not cowards!" So they went to the village in a body. Chikulu met them with a club and poured out his wrath upon them, threatening to banish them if they would not give up their religion. They remained firm, yet very quiet. When he found he could not frighten them, he turned upon the girls and dared any one of them to come here the next day, on pain of scourging and banishment.

The boys came home very sad but not angry. They said: "We will pray for him more than ever. Jesus is able to turn even his hard heart." The next day Nesoko was the only one of the girls to come. She said: "The hearts of the

TRAVELING IN AFRICA.

others were sore, sore; but I could not stay away." The chief had gone to lay the matter before the king and the old men, and had again warned the women not to come to us. I took Nesoko to my room and together we prayed for the girls a the village. Poor child, she cried so that she could scarcely pray, but she thanked the Lord that she could come and learn of him, and prayed that he would give strength to the others to serve him with all their hearts. She spent the day with us and at night changed her clean Sunday suit for her old clothes and went home to meet her fate. I told her that if she was turned out of the village her home was here. Her eyes filled with tears.

But the chief had come home from the king quiet and mollified; evidently he had not received much sympathy. He had meant to put a stop to Mr. Stover's going to hold a service at the king's village, as he had been doing, accompanied

by our boys. The king did not see fit to say they should not come, and when Mr. Stover spoke to the king himself about it, he said they might sometimes come and see him.

Last Wednesday when I went to the "Rocks," the place where the women pound their corn, one of the girls began at once to talk of our religion. Two women, wives of men who are most opposed to us, began to scoff. One of them said: "You are not like us. Your religion is good for you and our religion is good enough for us; we do not want yours." After a little more talk, in which I tried to tell her that there was one God and one Saviour who died for all men, and who commanded us to carry his words to all nations that *all* might have eternal life who believe on him, they would listen no longer, but began to pound their corn and sing so loud as to drown my voice.

A MISSIONARY MEETING.

A few weeks ago my husband had a missionary meeting, telling the children of the *Morning Star* and its work. They were wonderfully impressed. When he said that the missionaries in Micronesia had letters from their friends only once a year, while we have letters every month, they thought it was love indeed which would lead them to go there to carry the story of Christ. At the close, Mr. Stover asked if any one would like to give something to help that work. There was a hearty response from all. And what is better, an earnest desire is awakened in the hearts of the boys to carry the gospel to their own countrymen who have not yet heard of it. "Oh!" said one, "we want to learn to read *fast* that we may have the Bible to give to others." And since then the diligence with which they have attended to their studies is something good to see.

POUNDING CORN IN AFRICA.

As a result of that missionary meeting we have the value of twenty-three yards of cloth to send to the *Morning Star* fund. The boys on our place gave each a yard; other boys and girls gave chickens, corn, beans, mandioc root, etc., which we bought of them. And when we consider that a yard of cloth is worth as much to them as a dollar is to us, and how they begrudge a half-yard to buy themselves meat, and that a yard of cloth to a little girl here is equal to a new dress for a little girl in America, it seems no small thing that they have done, and for the first time too. I have often looked forward to this time, but it seemed so far in the future that I confess I was not prepared for it when it came.

One boy, a slave of Chikulu, who has no opportunity to earn cloth, brought a

little chicken worth only half a yard. He said 't was all he had and he wished 't was more. This same boy is one of our Christians and a good scholar, but he has very little time to come to school. When he watches the cattle, he drives them up to the mission premises in the morning, comes in and gets his reading-lesson and table on his slate, goes off into the woods and learns them, — then drives the cattle back, comes in, recites his lesson, and is off again. Such a boy will make something, I believe. Yesterday this boy, with two other slaves of Chikulu, was here as usual for the Sunday service. Chikulu came rushing in with a club, caught one of the boys by the neck, and was about to beat him. Mr. Stover made him let the boy go and told him to go outdoors. As he did not go, Mr. Stover took him by the arm and led him out, taking the club from him and telling him that if he wanted his slaves he must come and ask for them like a gentleman.

Oh, you can scarcely imagine the change in our boys! Their prayers for themselves and their friends are touching, but especially so are their prayers for

AN AFRICAN VILLAGE.

us missionaries, that we may have strength given us and power from God to learn this language and give the Bible to all this people. Cato prayed the other day that they might be like the usia-tree, which is never barren, but while some of the branches are bearing ripening fruit, others are putting out buds and blossoms. At Christmas we killed a calf and gave a dinner to more than forty. And this time it was Cato who asked the blessing! In the evening we had a tree for the twelve who stay with us.

Oh, words cannot express our joy and happiness! All these persecutions only tend to make them stronger and to develop their characters. They are eager for the Bible. Mr. Stover reads to them from the New Testament every evening, but, not being satisfied with that, they say: "Cannot we have something to read in the morning?" So each day he translates and prints on his typewriter a portion of the Bible for them to read. Oh, if you could only see them yourself, the dear, dear boys and girls! We pray for wisdom and grace to guide them aright.

Horsford's Acid Phosphate.

[LIQUID.]

A PREPARATION of the phosphates of lime, magnesia, potash, and iron with phosphoric acid in such form as to be readily assimilated by the system.

Prepared according to the directions of Prof. E. N. Horsford, of Cambridge, Mass.

FOR DYSPEPSIA,

Mental and Physical Exhaustion,
Weakened Energy,
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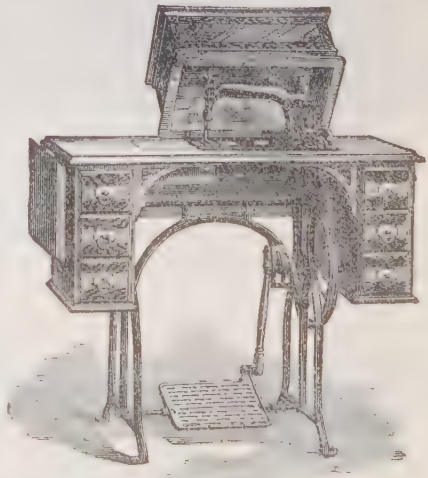

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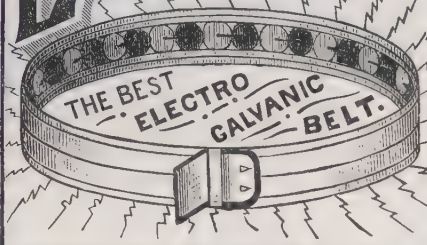

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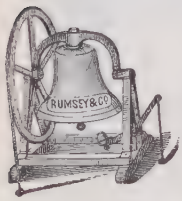

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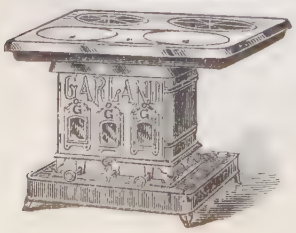

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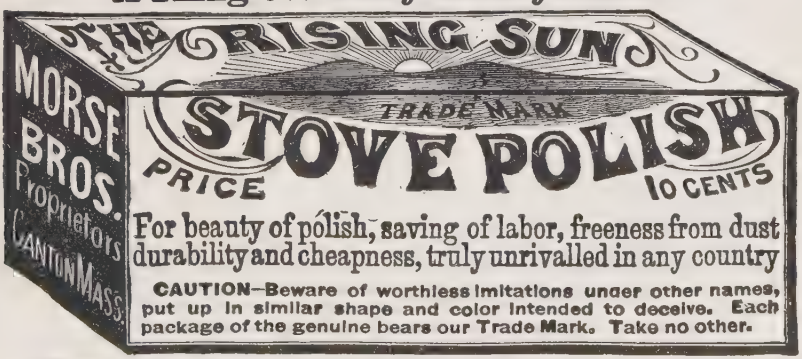
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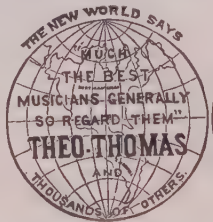

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JUNE, 1887.

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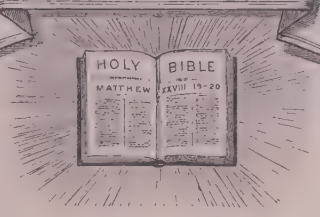

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BOSTON

Published by the American Board of Commissioners for Foreign Missions

CONGREGATIONAL HOUSE, 1 SOMERSET STREET

PRINTED BY STANLEY & USHER, BOSTON, MASS.

Entered at the Post-office at Boston, Mass., as second-class matter, in accordance with Section 199 of the Postal Laws and Regulations, and admitted for transmission through the mails at second-class rate.

Subscription, $1.00. Address CHARLES E. SWETT, No. 1 Somerset Street, Boston, Mass.

American Board of Commissioners for Foreign Missions.

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THE

MISSIONARY HERALD.

VOL. LXXXIII. — JUNE, 1887. — No. VI.

EIGHT MONTHS. — The receipts for the month of April were in advance of those of the corresponding month of the preceding year to the amount of about $8,400, the gain being about equally divided between donations and legacies. For the period of eight months, as compared with the corresponding period during the preceding year, there is still a deficiency on the side of contributions of about $3,000, and on that of legacies of about $15,000. As compared with the average receipts for the corresponding period of eight months during the preceding five years, the deficiency on the total, which is nearly $290,000, is about $13,000. Four months of the financial year remain, during which it is hoped that the advance will be even more marked than during the last two months. For the attainment of this desirable end we look confidently to the coöperation of pastors and churches and to the generous remembrance of individual donors.

WE commend to the special attention of our readers the letters from the missions given in this number of the *Herald*. They will find there the accounts of some remarkable events. Among the most notable are the revival on Ponape, the extraordinary awakening at Zeitoon, and the movement toward Christian education in Northern Japan. In connection with the interesting account given by Mr. Baldwin of the dedication of the church at Yenije, we would refer here to a remarkable incident, the like of which is not known to have occurred heretofore in Turkey. Dr. Greene reports that, at the dedication of the church, the Turkish governor of the district, with members of his council, the judge and several military officers, in all some twenty Turks, a part of them coming a distance of many miles in order to be present, walked in and took their seats on one side of the pulpit; and after the reading of the Scriptures and the prayer of dedication, the governor arose and read a brief address in Turkish, congratulating and commending the Protestant community, and wishing them prosperity as faithful subjects of his Majesty the Sultan. A suitable reply having been made, the party of Turks remained to the further services of dedication, and afterwards dined with the missionaries and native pastors, and enjoyed an hour of pleasant intercourse. Dr. Greene may well add: "There is movement even in Turkey."

THE *Morning Star* arrived at Honolulu April 4, after a successful voyage. The reports she brings are cheering, especially the account of the revival on Ponape, which will be found on page 222.

REFERENCE was made in our last number to the attack upon Dr. Constantine and "The Rest" in Smyrna. Letters have now been received reporting that the attack took place March 27, the mob collecting about the mission church and abusing many of the Armenians. The American consul was soon informed, and did his best to afford protection. The windows of the church and of the Girls' School were made targets for stones; the teachers and the pupils were threatened on the streets, and it has not been deemed safe for Dr. Constantine to go out-of-doors. Some ninety arrests were made by the police, and a guard was placed by the authorities before the threatened buildings. Notwithstanding the persecution, the Protestants were very cheerful and hopeful, some of them feeling strongly that this *émeute* was in answer to their prayers that something might occur which would lead men to inquire and think. Dr. Constantine reports that there are twenty persons now rejoicing in the Christian hope. The governor, by orders from Constantinople, has directed the reading in all the Greek and Roman Catholic churches of instructions to live at peace with their neighbors, "*for this is the spirit of Christianity and the wish of the Sultan.*"

WE rejoice to hear through Secretary Ellinwood, of the Presbyterian Board of Missions, that their financial year closes with a balance of $3,000 in the treasury. They have received in solid funds $783,000, and this not by large gifts or legacies, but through ordinary channels. This is the largest amount ever collected in one year by the Presbyterian Board, so that they will enter upon their new half-century with $3,000 in the treasury — a record in which all lovers of missions will rejoice.

WE have been gratified, but not surprised, at the interest which has been manifested among our readers in the account given in the April *Herald* of "The Missionary Band" of young Englishmen who have gone to China. Scores of inquiries have come to us as to where the book can be found. The Congregational Sunday-School and Publishing Society, Beacon Street, Boston, has secured a supply from the English publishers, and will send a copy by mail for 90 cents. Recent reports from these young men show that they are pursuing their work happily and successfully. Mr. Stanley Smith writes to *China's Millions* that he has had the joy of baptizing fifty-six converts at Hung-tung, Shanse, and he adds: "The Lord is very gracious here, and I have proofs of much acceptance among the people. It is all his love, and if there be a turn and the storm come, as my day, so shall be my strength. From the bottom of my heart comes an Allelujah!" Mr. C. T. Studd, who is in the far interior, in the province of Sez-chuen, writes: "Please don't take thought of my being alone. I can never be alone, thank the Lord." Mr. Polhill-Turner, of another part of the same province, sends home a call for help to the students at Cambridge, and says he is expecting them in large numbers. "Lord, scatter them, is my prayer for Cambridge."

THE call for books in Micronesia, according to reports received by the *Star*, has been very great. Last year Dr. Pease took down by the *Star* fifteen hundred copies of the New Testament and two thousand hymnbooks. These editions were quite insufficient to meet the demand. The books are all gone and orders for other editions are forwarded, thus indicating a healthful progress in the Gilbert and Marshall Islands.

The catalogue of the Syrian Protestant College, at Beirût, for 1886–87, under the care of the American Presbyterian Board of Missions, shows that it is a well-manned institution of wide scope. The whole number of students is 167, of whom 75 are in the preparatory department, 63 in the collegiate, and 29 in the medical department. In the list of graduates from the collegiate department, numbering 85, there are many who are classed as teachers, while only three are entered as theological students, and three as teachers and preachers. The medical and pharmaceutical departments since 1871 have graduated 103 students.

It has been suggested that the German occupation of the Caroline Islands may not last for a great while. Evidently the commercial importance of this group has been much overrated in Germany. Dr. Pease shows that the occupation promises to bring more trouble than dollars to the Germans, and it is a question whether the Protectorate will remain in force for many years. The German Commissioner in the islands has been very courteous and has declared his purpose to make the German rule a friendly one, not interfering in any way with missionary work. One advantage certainly will come from the occupation so long as it continues: wars will be prevented, inasmuch as they are clearly opposed to the interests of trade.

There are indications of a deep and widespread work of grace at several stations in the Zulu missions, although it is too early to report results. Mr. Wilder writes that, at Umtwalume and Ifafa, special meetings have been held, at which Christians manifested unwonted feeling, and many from the kraals seemed deeply impressed. At Amanzimtote a revival is in progress in the Boys' School, which is said to exceed in power any heretofore enjoyed. We shall hope to receive particulars soon.

It now seems probable that the gold-bearing reefs which have proved so productive in South Africa, especially in the Transvaal, extend into Natal, and that before long our Zulu Mission may find itself in the midst of a mining population. Within the past few weeks a reef rich in gold has been discovered at Umzinto, on the borders of the Ifafa Reserve, and it is believed that there is a similar deposit near Umtwalume station. There is much excitement throughout Natal, and the Trust Board having in care the mission reserves is already beseiged for licenses for "prospecting." What the outcome of these discoveries will be no one can predict.

Since the accounts of out-station work in the Marathi Mission, as given in the letters from Dr. Bissell and Mr. Harding on another page, were received, a similar report has come from Mr. Henry Fairbank, who has made an extended tour in the region having Wadale for its centre. In every place visited inquirers were found, one or two at least, and in some places much larger numbers. The higher castes are becoming more favorably disposed and are quite willing that Christian schools should be established in their villages. The official heads of one village, one a Kunabi and the other a Brahman, sat and listened to the preaching and promised help by giving tithes. These reports from the Marathi Mission are cheering.

Since the request for Christian books for Harpoot, given on page 221, was received, a similar appeal has reached us from Mr. Atkinson, of Kobe, Japan, who asks not only for commentaries, but for books on the evidences of Christianity, on practical piety, Christian biographies, volumes of sermons, etc. They are wanted for distribution among preachers and teachers who know English, but who have little literature of the kind. It is not good use of what one may have, to leave such books on shelves from which they are seldom taken, when they might render excellent service in lands where they would be a treasure to those who instruct others in Christian truth.

An incident has just transpired in India which is doing much to call renewed attention of both foreigners and natives to the laws respecting child-marriage. Rukhmabai, a young woman in Bombay, has been required by the courts to join her husband, to whom she was married when she was but eleven years of age. Her husband was then nineteen, and the girl remained with her father and became subsequently a well-educated and refined lady. Her husband, on the other hand, was coarse and ill-mannered; but he claimed his wife, and though the inferior courts refused his claim, this decision was overruled by the full bench, and Rukhmabai was commanded to join her husband. The punishment for refusal to submit to this order is imprisonment. People in India are much excited over this case, foreigners especially sympathizing with the lady, while the natives demand that their customs shall be enforced. The English authorities seem to be of the opinion that they are not called upon to support atrocious customs by the power of the government. It is to be hoped that the way will be opened for the refusal of the authorities to countenance infant-marriage and enforced widowhood, as they already have put a stop to the suttee and the burial of lepers.

It has often been said that the coming of applicants for missionary service will certainly insure the supply of the needed money for sending them forth. There are some recent indications that this is a true statement. This week a letter reached the Treasurer of the Board from a gentleman and his wife, who wish their names strictly withheld, saying, "Our hearts are greatly moved to know of so many of our young men and women offering themselves as workers under our beloved Board. In anticipation of their needs in outfit, traveling expenses, etc., please accept the accompanying check, with many fervent prayers for the speedy upbuilding of Christ's kingdom in every land." The check was for $5,000. May God bless these generous givers!

We are glad to see that *The Faith Missionary*, published at Oberlin, does not regard the making of appeals for aid as in anywise vitiating a work of faith. In an editorial article in the April number, reply is made to a suggestion that it is inconsistent to apply for aid in the Lord's work. The editor well says: "But suppose we do make appeals to the public for aid in our Christian work. We do not find one word in the Bible that forbids our doing so. Let us not be wise above what is written. When we are engaged in a great work for the Master, and find ourselves in need of the assistance of our brethren, what wrong can there be in asking them to lend a helping hand?"

News comes from the mission in Austria that the ministry has confirmed the decision made by the police director declaring that our missionaries have no right to worship in halls or chapels *as such*, but are limited strictly to "house worship." This decision is a disappointment, for it was hoped that the unreasonable restriction would be removed, which made it necessary in order to use a place for worship that some one should live in the building so that it should be classed as a house and not as a hall. But Mr. Clark reports that a Young Men's Christian Association at Prague, which has now had a legal existence for one year, is finding opportunities for excellent work.

The Hebrew translation of the New Testament made by Professor Delitzsch is accomplishing wonders as a missionary agency among the Jews. Not less than 30,000 copies of the work have been scattered among the Jewish people of Siberia and are read with great avidity. It is reported that a movement like that in Bessarabia has been commenced among these Siberian Jews, who are said to be but little acquainted with the Talmud, and hence are more open to the influences of the gospel.

We are glad to notice that in April a large meeting, representing gentlemen of all denominations and from all parts of the world, was held in London to take into consideration what could be done to prevent the demoralization of native tribes by the liquor traffic. Members of Parliament pledged themselves to use their best efforts to mitigate the evil, and it is reported that since this meeting a conference of members of Parliament had been held to further consider the subject, and to devise plans for some effective action against this abominable traffic. England and America are not guiltless in this matter, but Germany is the chief offender. It appears that Germany sends to Africa ten times the amount of spirits exported from Great Britain. It is not for Christians to say that nothing can be done to overcome this evil. Whatever ought to be done can be done, and God is on the side of those who throw themselves into any effort that is wisely made for the suppression of evil. Africa is being wasted by the destructive liquors sent from so-called Christian lands. It is for Christian nations to stop the traffic.

It will be remembered that Rev. J. F. Smith and wife, with Miss Wright, were robbed on the road between Tocat and Marsovan, on June 8, nearly two years ago. News has now come that the chief robber in this affair has been condemned by the courts. Whether any restoration of stolen property can be secured is still a question; but it is much that the lawless classes in Turkey are learning that foreigners cannot be assaulted with impunity.

We regret to learn of the death of Rev. C. H. Carpenter, formerly a Baptist missionary in Burma, who returned to this country a few years since and has written several volumes on "Self-support in Missions." An earnest, conscientious man, he took an advanced position on the subject of self-support, and last year went to Hokkaido in Northern Japan with the purpose of carrying out his principles in regard to self-support. He hoped to establish a mission chiefly among the Ainos. He had hardly commenced work before he was laid low by disease and death.

It is a common suggestion that uncivilized nations must be elevated in some degree before they are ready to receive the gospel. Rev. James Chalmers, who has labored long and successfully in New Guinea, testifies, as do multitudes of missionaries, to the fallacy of this notion. "We have been told," he says, "to teach civilization first, and then Christianity; but I have traveled east and west in the South Pacific, and have never seen so-called civilization civilize men. It is Christianity that can civilize them."

At the meeting of the Prudential Committee held April 19, ten persons, two of them ordained men with their wives, and six unmarried ladies, were appointed as missionaries and assistant missionaries respectively, in connection with the Board; several of them to go out within a few weeks. Over two hours were occupied in the reading of these offers of service with testimonials, and the papers of two other applicants were presented, but there was not time to read them. After adjournment, the following lines were found lying on the table, indicating that, while attending to business, some member of the Committee, one of the junior members it is suspected, had been specially stirred in spirit: —

They come, they come, these brave young hearts,
  Aflame with earnest zeal.
They come with hopes as high as heaven,
  With purpose firm as steel.

They come by scores, these brave young hearts,
  From homes all o'er the land.
They come anointed of the Lord,
  And led by his right hand.

They come! they come! God bless them all!
  And speed them on their way.
May others come till all the world
  "Shall own Messiah's sway."

Rev. Dr. Henry M. Scudder, prior to his departure for Japan, has visited Boston and vicinity and made several addresses which have awakened deep interest. An informal reception was given Dr. and Mrs. Scudder at the rooms of the Secretaries of the Board on Thursday afternoon, April 28, at which these veteran servants of Christ were welcomed by many new and old friends, and were commended to God in prayer. The Northern Japan Mission may well rejoice in the reinforcements it is about to receive. Rev. George E. Albrecht, of Chicago, well known in connection with work among the Germans of the West, and as instructor in the Chicago Theological Seminary, has found the way open to revert to his original plan for life service as a foreign missionary, and with his wife will sail with Dr. and Mrs. Scudder for Japan on the twenty-first of June next. With them go also three young ladies, two to be associated in the work at Niigata, where Dr. Doremus Scudder and his sister are now "holding the fort," and one to be located at Sendai. One of these ladies is able and glad to go at her own charges, as do Dr. and Mrs. Scudder, while the outfit and traveling expenses of another are cheerfully met by her kindred. May the blessing of the Lord go with these Christian laborers!

THE STUDENT MOVEMENT TOWARD FOREIGN MISSIONS. — "AN AWFUL RESPONSIBILITY."

A COMMUNICATION from President McCosh, of Princeton College, has appeared in several religious newspapers, and must have awakened both surprise and gratitude in the minds of all who have seen it. The facts as vouched for by President McCosh are most remarkable. Two young graduates of last year from Princeton College, having taken upon themselves the task of visiting various colleges and seminaries in the land, to address the students in regard to their duties in reference to foreign missions, have received a response which probably they themselves did not anticipate. After presenting the claims of the foreign work, they invited the students to sign a simple declaration that they were "willing and desirous, God permitting, to be foreign missionaries." Dr. McCosh reports that, from the 92 institutions heard from, *1,525 students have signed this paper*, of whom 1,200 are young men and upwards of 300 are young women. Later accounts received increase this number by some 300. Dr. McCosh may well ask: "Has any such offer of living young men and women been presented in our age or in our country, in any age or in any country, since the days of Pentecost?"

This movement certainly is as unique as it is hopeful. These students are from the higher institutions. If they adhere to their purpose, and providence opens the way, most of them will be ready for service within from one to five or six years. Should two thirds of these men so pledging themselves actually enter upon foreign missionary service, they will constitute a force about equal to the whole number of male missionaries from the United States now in foreign lands. This is a vast increase for so brief a time. Should it be secured, we shall have to speak of it not as growth, but as a leap. The movement bids fair to be second in importance only to that of the students of Williams College, whose prayers and counsels gave birth to foreign missions in America. That early movement started the enterprise in our land; this latter one promises to place the work of foreign missions on something like its proper footing among our churches.

But let it be remembered that this movement does not concern the students alone: it calls for coöperation; it places a burden, if we must so call it, upon those who do not go to foreign lands. Dr. McCosh's phrase is not too strong when he says that by this work "there is an awful responsibility laid upon us." It means, if it is to be successful, that the churches must double and treble their interest and efforts for missions. The rate of supplies now furnished is barely adequate for conducting the missionary enterprise on its present scale. If the workers abroad are to be doubled, the co-workers at home must also be doubled, certainly in efficiency, if not in numbers. There is no lack of means if only they are consecrated to the Lord. God has aroused the young men; we believe he will also arouse the churches. A deeper and stronger tide of missionary feeling and purpose is needed in the hearts of the great body of Christ's professed followers. We must join with these young men in the schemes which they may devise, they giving themselves, and we at home giving of our means and our prayers and our sympathies. Let the young men be instantly followed with earnest prayers,

both in public and private; and let pastors and Christians everywhere see to it that they are forward in cheering and otherwise aiding all who have part in this latest and most auspicious missionary movement.

A CHINESE PASTOR AND HIS FAMILY.

BY MRS. HARRIET F. BALDWIN, OF FOOCHOW.

THE accompanying cut represents Pastor Ting and his family, of the Yung-fuh out-station, about forty miles from Foochow. In his younger years Pastor Ting was apprenticed to a cakemaker, and while occupying the position either of

PASTOR TING AND FAMILY.

apprentice or workman, became interested in Christianity, was converted, and, notwithstanding the opposition of his employer and other heathen, finally came out openly and confessed Christ before men. This occurred not far from twenty-five years since. He united with the suburban church of Foochow.

He is mainly self educated, but has received great assistance in various ways from the missionaries either in class, at the quarterly theological examinations, or by private conversation. His preaching is simple, earnest, and pointed, and abounds in forcible illustrations. He and his faithful wife have, in some respects,

been father and mother to the flock over which they have been made overseers. Both are plain and practical, and their house is a place of resort for the Christians; a kind of oasis in the midst of a very barren desert.

Pastor Ting has trained his family to render the Bible from the classical into the colloquial style, and they are remarkable for their biblical knowledge. The morning family devotions are a business and one not to be passed over lightly, either as to time expended, advice dealt out, or instruction communicated. This the writer has learned from a visit of several days. Mrs. Ting's addresses, as she visits families, are both interesting and instructive; indeed, her power as a speaker is wonderful. She could speak before kings.

In the picture Pastor Ting, fan in hand, occupies the central position in the rear. On his left, the place of honor among the Chinese, stands his eldest son; he is assistant student in the Mission Hospital, under the care of Dr. Whitney. Mrs. Ting, wife of the pastor, sits at her husband's left, with their youngest son in her arms; next to her, on one side, is the daughter-in-law, wife of the eldest son; their little one, whom she is holding so placidly, "calls," as the Chinese would say, the other little one "uncle." The woman quite advanced in age is Mrs. Ling, mother of the pastor's wife. She does not reside with the family, but is much beloved and appropriately forms one of the group, thus making up the four generations. Some of the missionary children now in this country remember her with much interest and affection. The boy on the pastor's right and the boy directly in front of this one are the second and third sons; they are pupils in the Boys' Boarding School. The bright-looking girl at their right is the eldest daughter of the family and a graduate of the Girls' Seminary at Foochow. The remaining three are daughters, the eldest of whom has also been a pupil of the Seminary. Several of these children are church members.

Would that there were more such families in all parts of China!

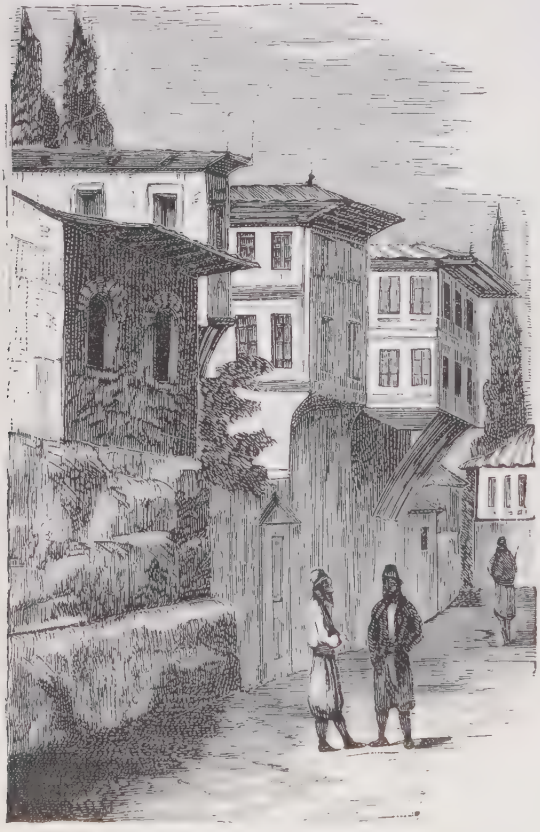
NICOMEDIA, WESTERN TURKEY.

BY REV. JOSEPH K. GREENE, OF CONSTANTINOPLE.

A few miles below Constantinople the Asia Minor coast is penetrated for a distance of some fifty miles by an arm of the Sea of Marmora, called the Gulf of Nicomedia. At the opening of the gulf lie the Prince's Islands, largely inhabited by men who do business in Constantinople. At the head of the gulf, on the northeastern corner, lies the city of Nicomedia, called Ismid by the Turks, built by Nicomedes I, king of Bithynia, B.C. 264. The city rises gradually from the shore to the top of the high hills which bound the northern side of the gulf. To the right along the shore are rich and extensive gardens; on the left, at the head of the gulf, stretches a plain several miles broad and twenty miles long; in front is an expanse of dark-blue water three miles wide, and nestling in gardens halfway up the mountain on the opposite side of the gulf is the large Armenian town of Bardesag.

By reason of the beauty of its situation, the mildness of its climate, and the splendor of its edifices, Nicomedia vied with the famous cities of antiquity.

The capital of the kingdom of Bithynia for some two hundred years, it passed into the hands of the Romans B.C. 74, and was enlarged and beautified by the Roman emperors. Here Diocletian fixed his seat of government, and here, by his command, A.D. 303, with the burning of a magnificent church, began the tenth and last and fiercest of the persecutions of the early Christians. Captured in 1299 by Osman, the founder of the present Turkish dynasty, Nicodemia has endured nearly six centuries of Turkish rule. Strange to say, the city still survives and has now a population of some twenty thousand, of whom about one third are Armenians, one fourth Greeks and Jews, and the remainder Turks. The city has easy communication with Constantinople by steamboat and rail, and lies on the main highway between the capital and the provinces of Western Asia Minor. The railroad from Scutari, opposite Constantinople, to Nicomedia was opened some twelve years ago and, if ever the Turks find the means for construction, is to be extended to Angora, and thence on through Asia Minor. With such natural advantages and an industrious population, and especially in view of the facts of the gradual increase of the Christians and the gradual disappearance of the Mohammedans, the city has fair promise of a prosperous future.



A STREET IN NICOMEDIA.

Rev. Eli Smith and Rev. H. G. O. Dwight passed through this city in May, 1830, on their tour of exploration in Asia Minor. They gathered considerable information respecting the city, but discerned there no ray of spiritual life. In 1832 Rev. William Goodell, who had taken up his residence in Constantinople the previous year, visited Broosa in company with Commodore Porter, the American minister at the Porte. On their journey they passed a little time in Nicomedia and visited the Armenian church, and Mr. Goodell gave to some boys several Armeno-Turkish tracts, translated by himself at Beirût and printed at the mission press in Malta. One of these tracts was "The Dairyman's Daughter," which was taken by the boy who received it to an Armenian priest

who had not seen Mr. Goodell. This tract was the means of awakening the mind of the priest in regard to his spiritual state. "If this is true religion," said he to himself, "then, as yet, I have no religion." Thereupon he began carefully to search the Scriptures, and erelong came to a clear apprehension of the way of salvation through Christ alone, and of his own need of a new spiritual life. This man subsequently succeeded in persuading a brother priest to study the Bible with himself, and the two together labored for years, though with great circumspection, to enlighten the minds of certain members of their flock respecting the errors of their own church and the truth as it is in Jesus.

In May, 1838, the Rev. H. G. O. Dwight, on the occasion of a visit to Nicomedia, found there a band of *sixteen* men who, under the guidance of the above-mentioned priests, had for years been accustomed to meet together for the reading of the Bible and for religious conversation, and who greatly surprised Mr. Dwight by their docile spirit and their eagerness for religious instruction. In view of the fact that these men and the two priests had had no communication with the missionaries at Constantinople, and had clearly been led to embrace the truth by the Spirit of God blessing to them the reading of a Christian tract and the study of the Scriptures, well could Mr. Dwight exclaim, in writing to the Christians of America: "*Give us more prayers and you may give us fewer missionaries.*"

In 1846 the above-mentioned priests, the one in Nicomedia and the other in Constantinople, were cut off from the Armenian church with curses and abuse, and the brethren in Nicomedia, as well as those in other places, were subjected to severe persecutions. When, in July of the same year, the first Evangelical church of fourteen members was formed in Nicomedia, the brethren chose for their deacon the priest, then nearly sixty years old, who had first led them to Christ, and he was permitted to continue with them for still thirty years, and to the day of his death enjoyed the sincere respect and love of all the Armenians of the city, whether Evangelical or Gregorian.

My own missionary life began among the brethren of Nicomedia twenty-eight years ago this spring. Not having seen my old friends for a long time, I recently made them a visit of several days, and was most cordially received. I found that since my removal from the city, in 1862, some fifty persons belonging to the Protestant community, including eighteen of the elder brethren, had died; that but seven of the elder brethren survive, and that most of the leading members of the church and community at the present time belong to the second generation of Protestants. I must confess that I visited the city with no little concern respecting the spiritual state of this second generation of Protestants, and I am glad to be able to say that I returned home not a little comforted. Though so many have died since I removed from the city in 1862, and though thirteen young men and four young women from this community have gone to America, and not a few others have removed to other parts of Turkey, the Protestant community of Nicomedia still numbers over two hundred souls, the Sabbath services are well attended, there is an unusually large number of young men who have come on to take their fathers' places, a good common school is maintained, and last year the community gave for religious and school and benevolent purposes $431.

The members of the Young Men's Christian Association are engaged in various

good works and are much encouraged by the recent return to them of two young men who appear not only to have learned good trades in America but also a higher and better Christian life. This Young Men's Christian Association has purchased a good organ for the church, and the singing on the Sabbath is better than I have heard elsewhere in Turkey. It was my privilege, in company with the native preacher, to visit every Protestant family in Nicomedia save two, and I greatly enjoyed the opportunities afforded for inquiries respecting personal and family piety and for prayer. The Christian women in this city are certainly the better part of the community. We had good social meetings on three evenings, and I was able to preach twice on the Sabbath, and on Monday evening, on the occasion of a wedding, to give a sermon on marriage to a very large company of Gregorian Armenians who attended the service.

Our work in Nicomedia and in many other places in Turkey has clearly entered upon its second stage. In the first stage the work encountered direct, and sometimes violent, opposition; in the second stage it encounters worldliness, religious indifference, and infidelity. We have no longer to apologize for the Evangelical cause or to defend the rights of conscience, save in the case of converts from Mohammedanism. The nominal Christians *know* that not a few of their doctrines and practices are erroneous, and that, though their name and forms are Christian, the spiritual state of the mass of the people resembles that of the valley of dry bones. It is no longer bigotry nor the fear of Protestant doctrine that keeps people away from our chapels: it is indifference to *all* religion. As in many Catholic countries, so here the people, especially the men, have become sufficiently enlightened to see that many things which they formerly esteemed are but rubbish; they have largely lost faith in the saving efficacy of sacraments; they neglect, to an alarming extent, especially in the seaboard cities, their own church services, and, since the clergy of the Oriental churches wofully fail to apprehend their duty and neglect to feed their flocks with the living Word of God, the people are falling into practical irreligion. Such, alas! is the state of those who, awaking from the sleep of ages, see their error but fail to embrace the truth.

I am glad to say that here and there appear bright rays to enliven this dark picture. Many individual members of the old churches read the modern Scriptures in their homes, not a few maintain family prayer, here and there are found those who gather together for Bible study and for free prayer, and in some places not a few honorable women are awaking to their sad state. In Nicomedia itself there is a band of seventy women belonging to the Old Church who have a meeting by themselves every Sabbath morning after the regular church service, and who, having tried a priest and soon got tired of him, for the past six months have employed one of our Protestant sisters to read and explain the Scriptures to them.

In Nicomedia there is certainly a grand opportunity for Christian work among both men and women. Who is called to do this work? Primarily the Evangelical church found there. Is this church doing the work? Partially; yet I grieve to say that the members of the Protestant community, instead of making full use of their present opportunity, are themselves in danger of being injuriously affected by the members of the old communities. The Protestants are

strongly tempted to conform to those about them in their methods of business, their habits of eating and drinking, and in their amusements. Thus there is danger lest the Evangelical community lose its distinctiveness as a peculiar people fearing God and zealous of good works, while it forgets its high vocation to herald the gospel, and is itself lost in the multitude of those who love and serve the world.

I must add that this danger confronts not alone the church of Nicomedia, but generally the Evangelical churches of Turkey. God clearly calls these churches to carry forward his work. And to do this they need, not so much the might of foreign protection or the power of foreign money, as the presence of the Spirit of God, that they may have a listening ear and be sanctified through the truth, may consecrate the best of their sons to the ministry of the Word, and may have union among themselves, zeal for God's cause, and perseverance in the work to the end.

Behold, these are the churches which the Christians of America, through the missionaries whom they have sent out, have called into being — these the human instrumentality for the evangelization of this land. Surely some nine thousand Evangelical Christians scattered throughout Turkey — not to include many more thousands belonging to the Protestant community — ought to accomplish work to make heaven and earth rejoice. And so they will, unless they deny the Master that bought them, and their candlesticks be moved out of their place. God grant that the missionaries in Turkey may have all needed wisdom and grace to counsel and encourage these churches, and that Christian friends in America may not fail to strengthen them by their sympathies and fervent prayers.

CONSTANTINOPLE, March 12, 1887.

A NEW LIFE FOR OLD BOOKS.

BY REV. J. L. BARTON, OF HARPOOT, EASTERN TURKEY.

DURING the coming summer eight promising young men will graduate from the Theological Seminary at Harpoot. They will at once go out into the cities and villages of the Eastern Turkey Mission and become leaders in education and religion. Many of them will be compelled to meet and answer infidel arguments and caviling questions from sharp, intelligent men. Each preacher needs a few books to explain what he cannot learn by himself and to stimulate thought. A pastor in Turkey will get along with fewer books than a New England pastor, but yet his need of a few is imperative.

In the Armenian language there are but few commentaries, almost none. All of the later theological graduates read English, but hardly one is able to purchase the English books that he reads. Their salaries range from $6 to $15 a month, only a few receiving over $9. Upon this they must live, support a family, and educate their children. There is not much margin left for purchasing books, as their church never gives a donation.

Dr. Pond's Christian Theology and Church History are read as textbooks in the Seminary, but the students cannot pay for these. We loan them the

books. To demand that they purchase these books at the beginning of their course would be like compelling every member of the junior classes in our American theological seminaries to purchase a set of the Encyclopædia Britannica. Such a course would bankrupt the most of them. These eight men have been asking what they will do for books when they get out into their field of labor. They feel the need but lack the wherewithal.

It is undoubtedly true that a large number of ministers and good people in America have stowed away upon their bookshelves, or in dark closets, sets or odd numbers of Barnes's Notes, Dr. Pond's Christian Theology or Church History. It may be there is among them a Bible Dictionary, an English Concordance, the Comprehensive Commentary, in whole or in part, or other good books that would be of value to theological students and preachers in a land where it is next to impossible to purchase such books. These books have been superseded by later works. It is not impossible that the owners would be glad to know that they can yet do good. If such books are sent to "*Mr. C. E. Swett, No. 1 Somerset Street, Boston, for the pastors of the Eastern Turkey Mission at Harpoot,*" they will reach us in due time, and we will put them into the hands of our English-speaking preachers.

Will those who read this please look over their own shelves as well as bring the subject to the attention of others? Let those old books, once so valuable to the pastors of New England, live their life over in Turkey. You cannot estimate the good they will do here for a generation or two.

Letters from the Missions.

Micronesian Mission.

REVIVAL ON PONAPE.

THE *Morning Star* arrived at Honolulu on April 4, after a successful voyage. The health of the missionaries had, on the whole, been good. Miss Crosby had suffered from protracted illness, but was better in health. Miss Hemingway came back on the *Star* in the hope of returning speedily to Micronesia. The letters brought up were so numerous and full that if printed they would fill more than one hundred and fifty pages of the *Missionary Herald*. We are obliged to content ourselves with presenting but a portion of the letters this month, and shall give others in our next issue. An account given by Mr. Logan of the year at Ruk will be found, in an abbreviated form, in the Young People's Department. The tidings of spiritual work, it will be seen, are most inspiriting, specially the account of a revival on Ponape. A brief letter from Mr. Doane, printed in the February *Missionary Herald*, and dated August 28, 1886, gave some indications of what has since transpired. Mr. Doane's journal letter, just received, commences with October 29. At that date he reports a very interesting state of affairs at Kenan station:

"The young preacher at this station had been faithful, often going, after his morning work on the Sabbath and his Sabbath-school, to a neighboring tribe, to the king especially, who became deeply interested and took up the duty of prayer and speaking in meeting. He had been for years an inveterate user of the narcotic root *joko*, but this he threw away — a decided action for any king. On my reaching the neighborhood I was sent for at once. He told me of his feeling that he must come to Jesus if he would be saved.

"That very evening he wanted to take the first step in the new life and wed his wife in a Christian way. And now he and his queen are waiting for the next step — to be received into the church. Some instruction will first be necessary. But I have rarely seen one so thoroughly awake to his new life. He can hardly bear that his missionary should be long from him. Oh, the heartaches and headaches I have had, time and again, as I have for years gone to that king to lead him to Jesus! — but all in vain. I had almost felt his case was beyond hope. He and his place had become about the worst on Ponape. God has been gracious, and I am not sure but that it will soon be one of the brightest spots on Ponape."

THE RULERS BELIEVING.

"Besides the king, some four or five very important chiefs have come over, with their wives. The movement is spreading, taking in twenty persons — many of them important persons. If they have truly come to Jesus, that tribe, or its very largest part, will have come to Jesus. What a change that implies!

"Just now my stay could not be long at that place. I returned to Kenan, and here again I was met by nearly a dozen men and women, all coming with the desire to find life and pardon with Jesus. These were put in course of training for the more solemn work of joining the church. All certainly appear well now. Leaving Kenan, we sailed eastward, dedicated a new church, and here we found a high chief anxious. So the Lord is blessing us. But recently the chief to succeed the king of the tribe in which I am living came out boldly for the Lord. He is quite a strong man, and his coming over to the Lord will break up a large active force engaged in liquor-making. They are his subjects, and he has forbidden the whole thing. God's Spirit seems to be working wonderfully on Ponape."

November 10. — "Just home from what I call a 'whole island prayer-meeting.' The call was for all Christians who could to come together to spend the day in prayer. A vast crowd assembled — men, women, chiefs, kings, mothers with their babes. The house was filled, a large building, and the crowd sat together for three hours or more, patient, quiet, none to disturb save a few children to be taken out. The sight was wonderful; a thing I had never before seen on Ponape. We have had great gatherings, but nothing like this prayer-meeting. The burden of all prayers and the drift of all remarks were: 'Ponape, Ponape in its entirety.' We cried, some of us, as Knox did for Scotland. And if the work goes on as it has begun, we shall have it without failure. In our meetings my eyes were often wet with tears on hearing a certain high chief talk; not so much at what he said, as at the contrast with his past life. He has been an inveterate drinker for years; drunk, dead drunk, day and night. And so long has this been his condition, he has learned to talk in his more rational moments with the peculiar tone of the half-drunken man — deep, drawling, incoherent speech. And it was the contrasted state of this man as he now talked for and about Jesus which impressed me. Oh, the change in that man! Not now at home pounding his native root for the narcotic juice to drink, but in the prayer-meeting singing all he can, and praying and talking. Such a scene is enough to make any one weep tears of joy over the saved man. Years since this man came and stole from my school our dear Narcissus' little daughter, to be put into the king's harem; and as I rushed to the canoe to save her, he caught me around the arms and held before my face a huge butcher knife, as much as to say: This may be suffered to do its work if you are not careful. Oh, that trying time! But it is past, and here is this savage softened down to a little child's heart, and liquor and knife all thrown away. To see him thus, who could fail to weep and sing hallelujah too? This is sweet revenge."

ANOTHER ALL-DAY MEETING.

At later dates Mr. Doane reports a continuance of religious interest in various parts of Ponape. On November 17

another all-day prayer-meeting was held, designed for persons from all sections of the island, which was in some respects an advance upon the previous one. Mr. Doane says: —

"There seemed to be a better spirit; prayers more fervent. In decorum, hardly anything, certainly on Ponape, could be better. The meeting was long; all were patient, and attentive to the speeches. Some of the native assistant teachers spoke well; they gave out good thoughts and well delivered. But the best of all was a sensible feeling of the need of God's Spirit on Ponape."

On December 2 Mr. Doane wrote of another visit to Kenan, where he found the fires still burning. A pleasant feature was the fact that the converts, of their own accord, had thrown away their pipes. The king, freed from his intemperance, was showing himself to be an agreeable man. The only unfavorable item was the hostile attitude of the traders, who knew that this reformation on the part of the people would injure their traffic. On the sixteenth of December Mr. Doane wrote:

"Reached home from Kenan yesterday. The Lord's work at the old station is prospering wonderfully. The last Sabbath I was there twenty-four were baptized and three wanderers restored. Sailing east some four miles and reaching a small island, Parom by name, twenty-two were baptized and three restored. And now the good news comes from the Kitti tribe, that a strong temperance movement has culminated, or will in a Sabbath or two, in the baptizing of some twenty-five converts. It is reported that the king of that tribe, long an inveterate drinker, and a willing tool in the hands of certain parties, is an anxious inquirer."

On the twenty-sixth of December, sixteen persons were received into the church, and the whole outlook seemed most hopeful. Mr. Doane gives many interesting incidents connected with the progress of the work and the reformation that had taken place among the chiefs and people. His hands were full of work, and in every quarter of the island he received a warm welcome from all classes of people. His last date is January 20, when he wrote:

"The large view of the work reveals to us this: Of the five kingdoms on the island, once all Satan's, four have become kingdoms of our Lord and his Christ; of the five kings, or ruling chiefs, four, with their queens and many leading men, have been baptized in his Name who is the King of kings. In the fifth kingdom it is not all dark, for two of the chiefs, young men now, are both earnest workers for the Master; one of these may in time become king in that tribe. Then there are three active, working churches in that tribe, with a combined membership of two hundred and fifty or three hundred. That tribe, we doubt not, will soon yield; then Ponape becomes the Lord's in a larger sense than ever before."

The total number recently received to the churches on Ponape is one hundred and eighteen. This surely is a delightful report.

THE MARSHALL ISLANDS.

Dr. Pease, of Kusaie, reports the trip made through the Marshall Islands by the *Star*, visiting the several churches. Four and one-half weeks were occupied in this tour, and the report made is cheering. The work seems to be making satisfactory progress in all of the islands occupied. Dr. Pease's account of several islands is here given in a somewhat abbreviated form: —

Ebon. — "In the absence of the pastor one of the deacons had the care of the church. One of our former pupils was helping him, besides teaching a school. We held communion service and received into the church nine members, some of whom were restored from grievous falls. Among these were three of our former scholars, very promising young men, and we now hope they will render valuable service in the time to come. It sometimes seems as though God left these natives to fall away into sin, in certain cases, in order to teach them humility and how to trust him for grace and strength. The work here in Ebon has never seemed more prosperous, although the absence of the pastor,

Hiram, was very much felt. The people were eager to buy books, and more than we dared to take desired to attend the Kusaian Training and Girls' Schools."

Jaluij. — "We anchored Saturday night in the south end of the lagoon, where we remained until Monday. I held services on shore at the residence of Letokwa, a Christian chief, who formerly lived in Ebon. Monday morning we steamed up to the trading station and German headquarters. Later in the day we went on to the mission station, ten miles farther and about twenty miles from our first anchorage. Lanien is pastor here. His wife, an estimable woman, had recently fallen asleep in the triumphs of faith. She left a large family of children. The eldest girl we took for the Girls' School. The work here is in a healthy, prosperous condition. Indeed, with a pastor so able, earnest, and faithful as Lanien, we should not expect anything else. Here too there was a great call for books and a surplus of applicants for places in the two schools at Kusaie."

Mille. — "Here Jeremiah and Thomas are both doing faithful work, and God's blessing seems to attend their labors. The church is healthy and vigorous. It is not quite so large as the church in Ebon, but nowhere in the islands is there more earnest work done by the private members than here."

Arno. — "This is perhaps the largest island of the group. The work done here several years ago by S. P. Kaaia, Hawaiian, has been entirely obliterated, and all the people seem unmitigated heathens. The chiefs and their attendants were sitting about under the trees, making and smoking cigarettes, all dressed in the old native style. There are several quite decent traders on this island. But it is a remarkable fact that no matter how much intercourse these islanders have with trading people, even those of the more respectable sort, all the 'civilization' which they acquire from them is the use of tobacco. The only redeeming thing about this island is the fact that for years the chiefs have been begging for teachers. We left Raijok, who was formerly at Malwonlap."

Ailinglaplap. — "Andrew is pastor here. Three years ago it was a new field. Now there is a church of seventy members. The teacher who assisted has recently fallen and now is trying to undo the good which hitherto he had been instrumental in doing. He has told me that he wanted to repent and return to his work, but the devil has a strong grip on him at present."

Namerik. — "Nabue, though not ordained, has had charge of the church for the last two years. He is a good, earnest worker, even if he can't sing. I told some people in America of his advancement in music. At first he always sang on *one* note, but after considerable effort and some training he occasionally attained to a second note. Alas for our hopes! He has lost the second note and now sings in an eternal monotone. He was anxious for another year in the school, so we brought him away and left the church in the care of Matthew. The church is doing fairly well.

"From Namerik we returned to Kusaie. On the whole we were greatly pleased with what we saw during the trip."

Western Turkey Mission.

YENIJE. — ITS HISTORY.

MR. BALDWIN, of Broosa, sends an interesting account of a dedication and ordination service held at this out-station on April 3. Of the place Mr. Baldwin says:

"Yenije is about twenty-two miles southeast of Broosa and has some eight hundred houses (after the manner of reckoning in the East), or say four thousand inhabitants — all Armenians. With one exception all the other villages on the plain are Turkish, and as a natural consequence we find so close a resemblance to the ruling race, in habits and dress, that one is often at a loss to know in what language to salute a stranger whom he may meet on the road."

The story of the beginning and progress of evangelical work in this town is too

long to be given here in full. It seems that in 1868 a few persons from the village began to attend the Protestant services at Broosa. At their request a preacher was sent to them who met with much persecution. After a time Dr. and Mrs. Schneider went to reside in Yenije, and "their arrival was the occasion of a new and more severe storm of persecution. For days a drunken priest paraded the streets, inciting the people to violence, and, as a result, the house in which Dr. and Mrs. Schneider lived was attacked by a mob, which broke the windows and doors and endangered the lives of the inmates. This obliged Dr. Schneider to appeal to the government for protection. One of the offenders was punished and open violence was restrained, though they were still hooted at and insulted as they passed through the streets." Dr. and Mrs. Schneider remained for two years, and they were followed by native helpers, the last one having been with the Yenije people, including two years spent in study, since 1873. Great opposition has been manifested. A burial-place in the village cemetery was denied to the Protestants. The first communion service was held in 1876, when a church organization was effected; but real growth began in 1878–80, when two of the principal families of the village joined the Protestants. This event only increased the bitterness of the opposition, and the bakers and grocers were forbidden to sell anything to those who had left the Old Church. There are now thirty-three names on the church-roll, and the congregation numbers from 150 to 200. Steps toward the erection of a chapel were taken in 1881. A good site was secured, and after three years of persevering efforts, an Imperial firman was obtained, authorizing the erection of the building. Ground was broken August 3, 1880, and now the work is completed.

A WILLING PEOPLE.

Mr. Baldwin writes: —

"I wish I could give you a pen-picture of the enthusiasm with which the people began and completed the work. They contributed in money and labor till they felt it, and their joy increased with every advance of the work. In digging for the foundations a few workmen were of course hired; but as one after another the men came to watch the progress, down they would jump into the ditch, seize pick or shovel, and throw their whole strength into the work. The building was to be a large one, and the foundations were broad and deep, and a great many stones were necessary. Not only the Protestants, but many of the old Armenians, wished to have a part in the building, and so from all parts of the village men, women, and children came carrying stones, some large and some small. One woman, the wife of a Protestant brother who is one of the richest men in Yenije and was the largest contributor to the enterprise, wrapped a large stone in a towel, took it up in her arms, and brought it about a quarter of a mile, albeit she had about two hundred pounds of her own to carry and the thermometer ranged somewhere in the nineties. So, too, all through the building there was never a lack of volunteer laborers. Many of the poor worked day after day to pay their contributions; but hours which would aggregate many days were given gratuitously and most cheerfully, and none of these are reckoned in the cost. Much of the carrying of the stones, mortar, sun-dried bricks, boards, timbers, and tiles was done in this way, and all — men, women, and children — can most justly regard the finished work as their own. Just five months were occupied in building the church, and on January 1, 1887, all was completed save that sashes for the windows had not yet arrived from America. As it was winter-time and ministers were to be invited from a distance, the dedication was delayed for a few weeks. At last arrangements were completed for April 3, and this was in truth a red-letter day to our brethren."

THE DEDICATION.

"The day before, five carriages might have been seen on the road from Broosa to Yenije. These contained our party, consisting of four native pastors, four missionaries, two missionary ladies, a

preacher, and some friends from Broosa. About two miles from the village we were met by the preacher and a number of the brethren, on horseback, who had come out to welcome us and escort us in. Arriving at the old house, through the crowds of villagers, who were astonished to see such an influx of strangers, we found it difficult to recognize the old chapel-room. Most of the seats had been removed, the entire floor was covered with Turkish rugs, the walls were adorned with pictures, a long table was spread on one side of the room, and mattresses and bedding in great profusion were neatly piled along the other side.

"A council was formed, which in the evening examined the young preacher, were satisfied of his ability and fitness for the work of the ministry, and made the necessary arrangements for his ordination.

"The Sabbath dawned beautifully, and at ten o'clock we went up to the courts of the Lord's house and found it filled with an eager, expectant crowd. We estimated that between four hundred and five hundred were present. The closest attention was paid to all the speakers, and there was no disturbance of any kind. Some twenty Turks also were present, including the *caimacam* (mayor), judge, and members of the council of the adjoining town, to which the village of Yenije is attached.

"The morning exercises consisted of a public recognition of the church by the delegates of the union (Pastor Eutujian), with appropriate remarks and counsel to the members, who stood in a semi-circle around the pulpit; dedicatory prayer (Dr. Greene); a sermon (Pastor Constantian) from the text: 'My house shall be a *house of prayer for all nations*'; prayer of installation (Pastor Eutujian), with laying-on of hands by all ordained ministers present; right hand of fellowship (Pastor Asadurian); charge to the pastor (Rev. Mr. Baldwin), and charge to the people (Rev. H. S. Barnum). In the afternoon the new pastor received six members to the church. Then followed the baptism of the pastor's baby, Grace, and afterward of five other infants by the new pastor. The communion was then celebrated (Dr. Greene and Pastor Ghazaros, of Broosa, officiating), and with the doxology and benediction the services of a most interesting and impressive day were brought to a close.

"We have every reason to hope and believe that a very decided influence for good will be exerted in the village by such a visit and exercises of such a character. They have never before seen more than one or two representations of Protestantism together, and had a most imperfect idea of the number and class of men who are connected with it. On this occasion they saw some of the foremost men of their own nationality as its champions."

The church cost about $2,000. The last $66 due upon it were raised the evening before the dedication, so that it stands without a debt. Mr. C. A. S. Dwight, of Constantinople, in an interesting report of the services, speaks of the neat, cheerful structure, and commends the skill and care of Mr. Baldwin in supervising the work. He adds the following particulars: "At the conclusion of the ceremony of ordination the caimacam very unexpectedly arose and read an address of congratulation in Turkish, written in elevated style, to which Pastor Constantian replied felicitously. The presence of the government authorities lent dignity to the occasion. One Turk was present who had himself made a contribution toward the building. The Moslem friends were entertained at dinner in the former chapel."

Central Turkey Mission.

EXTRAORDINARY AWAKENING AT ZEITOON.

OUR readers will recall the account given in the March *Herald*, page 95, by Mr. Marden, of the city of Zeitoon, and of the new sect, "the Lovists," which was making much stir in that whole region. Further accounts show that the new movement is extending; that it had its origin in the purer teaching and prac-

tice of our missionaries and their followers; and that while much of error is mixed with the truth, there is ground for hope that good results may follow. Writing from Zeitoon, February 8, Mr. Marden says: —

"In a recent communication I told you of the 'Lovist' movement among the Armenians in this city and vicinity. The leader, an Armenian priest, is assisted by a young woman from a mountain village, who thrills the audiences by her songs and impassioned appeals. The priests stand aloof, but dare not oppose, while 'Lovist' societies are being organized in every Armenian church, and carry on their work without any reference to the church authorities. There are hundreds of enrolled members in this city, who are at work with an enthusiasm that threatens to carry everything before it. Saturday evening their priest, with a delegation of his workers, called on me with an invitation to preach at a union meeting on Sunday at noon in one of the Armenian churches.

"I took with me the preacher of the Protestant church and also one of the Marash pastors who is here with me. In front of the altar on a table lay a large reference Bible, published by our Bible Society. As soon as we were seated he said he wished us to do the preaching to-day, and beckoned to me to commence the services. After reading an appropriate passage from the great Bible, I took for my subject 'Repentance,' and spoke for half an hour. The Marash preacher followed, enforcing the expediency of immediate acceptance of this condition of salvation. The priest expressed his approval of the sentiments uttered, referred the present degree of enlightenment to the influence of Protestantism, and in severe terms held the church authorities responsible for the prevailing ignorance of religious truth. This sentiment was well received by the audience, but the poor priests scattered about here and there in the back seats writhed under it. Next followed the Zeitoon preacher, in an earnest plea that the sinner leave all things else and look to Christ as the only hope of salvation, after which he offered a fervent prayer. The singing-woman then rose and, in simple language and peculiarly impressive manner, pointed to the suffering Saviour, and bade all look to him and let their hearts melt in penitence at the sight. She had already sung several solos between the different parts of the service, and now she chanted a closing prayer arranged in verse. The benediction by the priest brought this remarkable service to a close.

"The house was packed with more than a thousand men and women. Hundreds stood near the door or looked in at the windows, and an overflow-meeting of the men still out of sight and hearing was organized in the large schoolroom near by. All classes were represented in the audience, including a large delegation from the 'robbers' ward.' There were many men present, the story of whose lives makes one's blood curdle, but they had left their rifles and daggers at home and were now listening to the gospel of peace. The solemn stillness and eager attention of this multitude of rough men, and perhaps rougher women, was wonderful; and, as each preacher pressed home the great truths of Christian faith with a force inspired by his peculiar surroundings, there was not a look of dissent or indifference in all the church, but every man listened as for his life, and kept his place to the end of almost three long hours. It was a rare opportunity for seedsowing on new ground.

"While we rejoice that this new movement approaches very near to Protestantism in its faith and methods, yet, apparently, as a condition of tolerance within the Old Church, it is not only retaining many of its errors, but makes out a list of visions and miracles and prophecies of its own. Yet the popular heart is touched and the current is deep and strong, while the Evangelical element is a large factor in the movement; but whether the stream will cast off its rubbish and purify itself as it moves on, or divide and fill the monasteries with its fanatical elements, while those who seek a purer faith

come into the Protestant lines, is now all uncertain.

"The whole movement, as its leader confesses, has grown up from Protestant seedsowing, and its friendly attitude toward Protestantism is very hopeful; but it needs a steady and firm hand to guide its progress. Daily religious services are being held in the Protestant church with a good degree of interest. The church keeps on its way undisturbed by the excitement around it, while the brethren watch for opportunities for Christian work among the awakened multitudes."

IN THE "ROBBERS' WARD."

Further accounts of this remarkable movement are given in a letter from Mr. Marden, dated February 19: —

"Last Sunday I was again invited to preach at a union meeting, this time in the 'robbers' ward,' in the Armenian church from which, a few years ago, the mob rushed forth to stone Mr. Montgomery. The large church was packed in every corner to the utmost. We pressed our way through and over the crowd to the preacher's stand. In a row on the left were the Moslem governor, judge, and other representatives of the city government, who had come to gratify their curiosity. They probably were never inside of a church before. Our Marash preacher first made an address, then the priest handed me one of the large Turkish Bibles, from which I read the third chapter of John, and took for subject 'The Brazen Serpent.' It was to me a deeply interesting scene.

"It will be remembered that Zeitoon, and especially this ward, has been for generations a nest of outlaws, and a few years ago was saved from destruction at the hands of the exasperated Turks only by the mediation of the missionaries. Persistent efforts were made to turn the prestige we had gained to good account in preaching the gospel of peace. The missionary, Bible in hand, followed the outlaws to their homes and to their hiding-places in the mountains, with many entreaties and prayers, and though nearly all kept their promises of good behavior, yet, as to spiritual results, it was like sowing seed upon the dry rock.

"Now they were here in church, the 'unwashed' of all grades, twelve hundred to fifteen hundred of them. The better class were there too. The priests only were missing. This reform movement has left them far in the rear. The associations of the place and the strange surroundings, though almost bewildering, were peculiarly inspiring as I tried to point this multitude of sinners to Christ and bade them look and live. The opportunity of preaching in this church and to this audience was a rich reward for all the weary climbing over the Zeitoon crags and rocks to sow the good seed in past years.

"The priest and his assistant followed with addresses and singing. The audience listened with remarkable earnestness for nearly three hours, while the few who left the room literally climbed over the heads of the crowds at the door. This intense interest in spiritual things can be ascribed only to the presence of the Divine Spirit. All through the town the fruits of the awakening are apparent. Quarreling, drunkenness, and profanity, the besetting sins of these people, have almost ceased, and the Sabbath is as quiet as in a New England village. The Bible is being read by large numbers, and has found a place in many a home where it was never seen before."

A WAYSIDE MEETING.

"Yesterday the native preacher and myself met a little group of men sitting beside the road. After the usual greetings, we proposed reading to them from the Testament. In a few minutes there were fifty men seated around us, listening with the closest attention as we told them how to be saved from sin. None of these were Protestants, but four of them were well-known outlaws recently pardoned by the government, and a fifth had once narrated to me a long list of murders he had committed. We preached to them for an hour. There was not a careless look nor a careless word, but the closest attention. They rose and thanked us heartily

as we left them, and said they would meet us there every day if we would come and talk with them. The deep interest of this miscellaneous company of idlers by the roadside illustrates the state of feeling in all parts of the city.

"We cannot count inquirers nor converts, but there is, thus far, a widespread awakening. Multitudes are groping in the dark, and while they listen gladly to Protestant teaching, are still too weak to break away from the Old Church. This week the Protestant brethren divide into little companies and hold evening meetings in private houses, inviting their Armenian neighbors. In this way large numbers are reached who would not come to the Protestant church. The brethren plainly point out the errors of the reformers and urge them to abandon their false notions of miracles, prophecies, and revelations, and be content with the simple truth. The results are, thus far, hopeful with the common people, but, in spite of remonstrances, the leaders have this week gone again to a monastery in the mountains in search of special divine revelations!

"It seems an even chance whether they will come back with a shrewd warning to close the doors of their churches against Protestant preaching or to open them wider still. We are watching the progress of the reform movement with deep interest."

AINTAB AND OUT-STATIONS.

Dr. Graham reports a very busy time in his work, every bed at the hospital having been full for some time. Of the religious work at Aintab he says: —

"Mrs. Graham and I have a very large hospital Sabbath-school under our charge. Almost the whole work is left to Mrs. Graham, as I do not often get time to help. There is an average of about 150 children, in addition to a large class of women which Mrs. Graham teaches, and all of the hospital patients who are able to leave their beds. These are a class of people who never go to church or Sabbath-school or any such place, and have among their numbers Armenians, Koords, Turks, and Jews. Although a great number of them could not be induced to enter a church, yet they willingly come to the hospital.

"A students' Christian Association has been established here and is now doing good work. They have united with the city Association for the purpose of establishing mission Sabbath-schools in all parts of the city, and are having remarkable success. They have also established day-schools in a few places. It is certainly doing the college students great good, and some such influence has been very much needed among them."

Mr. Sanders reports that the churches at Kessab and Beilan have been much hindered by dissensions, and the outlook at these places is not hopeful. In other out-stations there is much encouragement. He writes: —

"Yoghoonolook is the bright spot in our station just now. They will have to have a new church — ought to have it at once. The present church does not hold the Protestants who wish to come, to say nothing of Armenians. Moreover, the present church is very badly cracked by earthquake. In Hadi-Bey, fifteen minutes or more below Yoghoonolook, there is great progress. The native pastor preaches once in three weeks regularly in the Armenian church and has, or had on Christmas morning, an audience of nearly a thousand, if my memory has not failed me entirely. There are three villages near together, and this church is the property of the three villages. The inhabitants of the three villages were all there. If only we had two first-rate men to put in there! The preacher who has carried the work there so well is a college student who has had some instruction in the seminary and has been a preacher in small places for some years. He is very successful."

Marathi Mission.

OUT-STATIONS OF AHMEDNAGAR.

Dr. Bissell, on his return to India after his brief period of rest in the United States, visited, with Mrs. Bissell, many of the places in the vicinity of Ahmednagar

in which he had formerly preached, Mrs. Bissell and two Bible-women meeting with the women while Dr. Bissell and the native preachers met the men. Dr. Bissell writes: —

"In two of the villages there was quite an interest awakened among the Mángs. I had met them before, and they then said they were ready to confess Christ. Five men and three women in one village came forward and were baptized, and then their five children were consecrated to the same Saviour. The meeting was held in the open air, a clean place having been swept in the shade of a tree and house, and some of the coarse rugs were spread on the ground for the people to sit upon. No one made any disturbance, though now and then some one would speak in a low tone to the one sitting next him, not having learned 'to whisper' to avoid noise. One man came marching through the audience-room with a load of sheaves of grain on his head, as the people were seated on both sides of a path. But no one seemed to think of this as any interruption, and it did not divert the attention of the people as it might do if a man with such a burden should pass up through the broad aisle of a church in Boston during the service.

"Five or six miles from this first village we met another company of this same class of people, and there on the second day of our stay thirteen adults and eleven children were baptized into 'the Name which is above every name.' Several others gave their names as candidates for baptism and, I am confident, will soon come forward. One of the women said after her baptism: 'I have been waiting for this the last two years.' How many more hearts may be longing for this salvation we know not. One of the women in this second company had attracted my notice by her earnest attention and intelligent looks, and I learned afterward that when a little girl she had attended one of our village schools and learned to read.

"The *pátil*, or headman, of this last village was very friendly and invited us to a clean, shady spot to hold the service, and sat listening to its close. He also urged that if a schoolhouse were to be provided for the children of the Christians, it should be within the limits of the village, and then the children of the higher classes could also attend. Two of those baptized at the first village came to this second service.

"It is remarkable that all the Mángs in these two villages, numbering perhaps thirty or thirty-five families, have the same family name, *Wághmáre*, meaning *tiger-slayer*. Perhaps in some past generation, no one can say how distant, one of their ancestors had distinguished himself as a 'mighty hunter' and won this surname for himself and all his descendants. But no tradition even hints who this ancestor was. The Mángs are one of the classes who are supposed to belong to the aboriginal races of India before the advent of the Aryans. I suggested to them that, as there was no further need of exploits in the line of tiger-killing in this part of India, they should direct their energies to the destruction of every form of satanic and sinful sway, and they declared that they would enter upon this warfare. We hope that many volunteers will be found to join them in this struggle, and their ultimate triumph will not be doubtful."

INTERESTING INCIDENTS.

Mr. Harding, of Sholapur, reports an extended tour among the out-stations under his care, finding much to encourage him in his work. Hardly a day passed without the occurrence of some interesting incident illustrating the power of the gospel and the genuineness of the work going on in the villages. Among the incidents reported are the following: —

"Many villagers with whom we have had no personal acquaintance seem to have perfect confidence in us when we meet them, and this evidently comes from the changed lives of the Christians. They see the result of our teaching and hence trust us. A Hindu, in order to show how our Christians were trusted, told me of a large meeting of pátils, or headmen of villages, held at Lipani to decide as

to the identity of a man who had been absent twenty years. He returned and claimed his share in the old homestead. His brother seemed to believe that this claimant was an impostor, and hence the investigation. Witnesses disagreed, some denying and some affirming. At last Ganpatrao, pátil, who has had more to do with Christians than any other, said: 'Let us call Nùrsù the Christian. He will speak the truth, and if he says this is the brother of the man in Lipani, that should settle it.' Nùrsù was called, and he said: 'I remember him and I recognize him. He is the brother.' Six years ago probably no man in that region was more unreliable than this same Nùrsù.

"I overheard some Hindus talking one day of this remarkable characteristic of the Christians. They spoke of Tukaram, and one said: 'Tukaram won't lie. He would n't lie to save his life.' Tukaram is the deacon of the Watwad church and has hitherto done much evangelistic work. But he told me, in conversation, that this year he had been kept at home more than usual; yet he added: 'My mind is not satisfied unless I have spoken to some one each day of Christ, either in the town or in the field, or somewhere.

"The pátil of Watwad gave us a piece of land this year on which to build a church, and on this ground are seven large stones that are worshiped every year, and these gods go with the land. I told the patil we could use them in building the walls and as many more as he would give."

SINS OF THE TONGUE.

"The tongue in this land is often 'a fire, a world of iniquity.' Kundalik, of Bansal, said his mother was deeply interested in the truth and assented to everything; but she does not yet give up her vile speech, and hence he could n't regard her as having turned to the Lord. However, after laboring several days at Bansal, this mother and a younger brother and a sister-in-law decided to confess Christ. They declared their determination at two public meetings; but at the time appointed for the baptism the mother did not appear, and, on making inquiry, she said she should wait till her husband came with her. The others were baptized, and she remained in her house. About midnight that night I heard Kundalik singing a mournful strain, making up the words as he went along. He was mourning for his mother very much as I have heard a woman mourn just after the death of her husband. Unbeknown to him, however, two of the Christians were laboring with his father and mother. They talked and prayed with them till the day began to dawn, and then they both decided to confess Christ together.

"We had a special meeting in the morning, and they were baptized. But I had a long talk with them in regard to the new life they must now lead. I spoke freely to the wife about her sins of the tongue; that she must now desist from the abusive speech she had so long indulged in. The husband, half in pleasantry, spoke of all he had had to endure, and then in the same vein I told them of a remedy that would be effectual for the time being at least. I said: 'When you are tempted to indulge in vile language, just take a mouthful of water and hold it there for an hour and see what the effect will be.' They both laughed heartily, and the thought of the remedy will perhaps be helpful to them. They seemed very happy as the rite of baptism was administered to them.

"At Doutpur our little girls were invited to dinner at the house of Yemaji. His mother is a gentle, sweet-tempered woman of nearly seventy years, and she has often reminded us of certain saintly women that we have known at home. Our Alice reported that while Yemaji's mother was helping to prepare the dinner she heard her saying softly to herself, over and over, 'Lord Jesus! *My* Lord Jesus!' It is in such trusting, loving hearts that Christ's promise is fulfilled: 'Peace I leave with you.'"

Madura Mission.

PUBLIC CELEBRATION.

Mr. Jones, of Madura City, writes, February 9: —

"Recently we have had peculiar seasons of celebration in which our Christian community was recognized. In November Madura was for the first time honored with a visit from the Viceroy of India. Naturally enough it was a great event here On this occasion we had a thousand of our mission school-children reviewed by His Excellency, who was very kind to the children and courteous to the mission, from whom he received an address and to whom he paid high compliments. All the children sung together a few songs — a larger number of singers, probably, than ever before sung together in this land.

"Recently we celebrated the jubilee of the Queen's reign. About six hundred of our Christians marched in procession through the streets, carrying their beautiful banners and singing their songs as they went. It was an occasion much enjoyed by all. Within a couple of weeks we hope to celebrate the anniversary and prize-giving of our mission town schools in the palace, which is kindly given to us for the occasion by the collector, who also will preside upon this occasion. There will be more than eight hundred children present.

"We celebrated with unusual pleasure our New Year's day anniversary. More than a thousand people visited us that day, bringing more than a bushel of limes and seventy wreaths. Our people came in families and in congregations, which gave me a fine opportunity to offer short prayers for all of them on the first day of the new year. Our public meeting was very large, and the New Year's offering about fifty rupees, including some golden nose-jewels which were thus offered to the Lord. We gave a feast to our poor village Christians, some of whom had come fifteen miles to attend the meetings. In the evening we had our concert, which they always enjoy.

"I am glad to say that we are succeeding in our efforts to lead our poor village Christians to give liberally unto the Lord. In my station they gave more the last year than ever before. I have now introduced into every congregation a separate book for contributions and offerings, into which the names of all members of the congregation above eight years of age are to be entered and the amount given by each every week. This has stirred them up not a little. It is very encouraging to see in the station a growing desire to conduct some independent work for the Lord. In addition to the two evangelists whom they are now supporting, who spend their time in preaching to the heathen, the women have established a fund by which they more than support one Bible-woman to teach the heathen women.

"It is this growing concern for the salvation of outsiders, and the growing sense of their own obligations in the matter, and their self-denial in trying to fulfil their obligations, that cheer me most."

Foochow Mission.

OUT-STATIONS OF SHAOWU.

Mr. Walker and Dr. Whitney, with their families, were together at Shaowu during December and January last, reëstablishing the work in that city and visiting the out-stations. Their report is, on the whole, encouraging, although it was decided to discontinue one out-station, Tsiang-loh, on account of the difficulties of the place and the indifference of the people, upon whom much effort has been expended. Of their visit at Yang-chin-kien, the home of Dr. Ting (see *Herald* for September, 1882, and for September, 1883), Mr. Walker writes: —

"We found one person there whom we all thought fit to enter the church. This was a boy eleven years old. He is a brother of the daughter-in-law of Dr. Ting. Last year Dr. Ting persuaded a Chinese school-teacher to give up idolatry, and this year he was hired to teach school in Dr. Ting's house, Dr. Ting himself bearing a large share of the expense.

This boy boarded in Dr. Ting's family and attended the school, and soon seemed to become a sincere convert. His father is a heathen and fond of gambling, so the son urged him to become a Christian, but the father replied: 'You may be a Christian if you wish, but I am not ready yet.' The boy replied: 'My being a Christian will only save me; it won't save you.'

"When we reached Dr. Ting's this boy was one of the first to meet us, and he hung about us in such a gentle, affectionate way that though no one had said anything, I was not surprised to have him come to me and say: 'Mr. Walker, I would like to enter the church.' Dr. Whitney and I examined him and were pleased with his answers. The Chinese are much given to railing at each other, so I asked him: 'When other boys rail at you, do you rail back?' after a moment's hesitation he replied: 'Jesus would be displeased if I should rail at any one.' We felt pleasure in receiving such a lamb to the fold. At the same time that he was received to the church, six small children were presented for baptism by four Christian fathers. One of these children was the infant grandson of Dr. Ting.

"Two events in our return from Tsiang-loh encouraged us. About fifty miles below here, on the Shaowu River, is a large farming village called Ho-fang, in which are eleven men who professed to become inquirers nearly a year ago. There were circumstances in the case which made us distrustful of the men. On our way home from Tsiang-loh two weeks ago, our boat spent a night about two miles from the place. So next morning Dr. Whitney and I walked over to the village and spent two hours there. We met seven of the men and had a service with them, and felt encouraged to hope that they are sincere inquirers. We had not detained our boat, but as boating up-river is slow work, a walk of nine miles brought us up with it.

"Two days later we came about nightfall to the village of Ché-kién-kéu, where are a few new inquirers. So in the evening we went up to their house and preached to a company of twenty or more, several of whom were very attentive listeners. We left there feeling hopeful that there was another light spot in the darkness."

Japan Mission.

NEW CHURCH AT SENDAI.

MR. DEFOREST reports that the revival in and near Sendai was mainly among the Presbyterian churches, about one hundred and fifty of the two hundred additions during the winter having been among the Presbyterians. On March 15 Mr. DeForest writes: —

"On the 13th instant we organized our little church here, in the Buddhist temple. I baptized six young men, all belonging to our school, and they knelt on the platform where once the great *Amida* received the worship of his believers. Buddhists have been somewhat stirred up at the fact that the Christians had rented their old temple, but the heavy mortgage on it has prevented them from resenting its occupancy by us. The powerful centre of Buddhism in Kyoto, it is rumored, has sent word to regain the temple, and has promised assistance. But the tide is against them, we think.

"Besides the six new brothers, there were fourteen resident Christians who united by letter, and in order to collect all our work into one organization, all the Christians in Mizusawa, twenty-one more, were enrolled as members here until they become able to organize independently. So this church starts with a membership of forty-one.

"We were delighted to see the pastors and delegates come, two from the Tokyo region being among the number. One of these, Mr. Kozaki, had to wade two days through a deep snow."

ADDITIONS. — REFORM.

Mr. Atkinson wrote from Kobe, March 16: —

"The work is opening more and more. 'More workers,' 'more means,' is the constant cry. At the March communion fifteen were baptized and received into the

Kobe church, and five into the Tamon. In both places there are several applicants left over for further instruction. In Kochi there are thirty applicants. I have recently received a call from several people from Takamatsu in Shikoku. The condition of things there is also very good; the change from last year being said to be very great. Six out of every ten are said to be favorably inclined towards Christianity. This is good as far as it goes. We will trust that progress to a personal acceptance of Christianity will be equally rapid.

"There is a great craze for reform nowadays. Women must have foreign style of dress. Foreign food must be cooked and eaten. Foreign style of house built, etc. So all through the list, except in the matter of reform of moral conduct. In this latter point the Christians and a very few outside have the field all to themselves. This reform, however, is coming to the front also. A well-known writer — Mr. Fukuzawa, of Tokyo — is taking the position that a 'good moral life is as appropriate as a good suit of clothes.' He argues that the one should be a part of everybody as well as the other, the moral not to be regarded as exotic, nor any more praiseworthy than wearing a decent suit of clothes. This indicates that sentiment is changing and moral reform also coming to the front."

Northern Japan Mission.

CHRISTIAN EDUCATION DESIRED.

DR. SCUDDER is greatly cheered by the outlook in and about Niigata. As stated in Dr. Scudder's letter in the *Herald* for April (page 141), the head of a prominent school in the city had asked him to give regular instruction in Christian doctrine in the school. This has been done, and now the proprietor desires to turn it over entirely into the hands of the Christians if they will take it and conduct it on Christian principles. Writing February 25, Dr. Scudder says: —

"Never before in the history of the Board, so far as I know, has it had a heathen — finally convinced of the truth of Christianity — come forward with his private school of nearly one hundred pupils and offer it as a basis for a Christian college, being himself willing to step aside and see a Christian gentleman of experience chosen as the president of the new institution. It has been decided to start in with the school in the fall, using the present premises until new buildings can be erected. There is no question of the ultimate success of the school. All we need is teachers.

"The Girls' School is already assured of $1,000 and the subscription-books are as yet unopened. Inasmuch as the names of the highest officials of the *ken* are among the founders, the movement will go through with *éclat*. The constitutions of both schools, as drawn up by Messrs. Naruse and Abe, contemplate institutions capable of growth and expansion like our American colleges, and founded unequivocally upon the truth of Jesus, which is to be the moral system taught in each school. Every cent given is subscribed upon clear comprehension of this fact."

At a later date, March 13, Dr. Scudder wrote, after receiving a telegram informing him that his parents and probably other helpers were coming to their aid: —

"We are supremely happy. I wish I had time to only outline the recent events, but I have not. The Girls' School is progressing towards its endowment of 2,000 *yen*, and the news of our parents' coming has encouraged greatly the promoters of the Boys' School. No one can yet say just what will result. The latter is assured a good start, but I cannot now give definite figures. There are ten or twelve thousand hanging upon our prayers, and I trust it may be God's will to turn the scale in favor of this Christian Boys' School. The Girls' School will be *sui generis*. There is no such liberally founded school in the empire — I mean on so liberal a constitution. It will be not a school but an institution, an organization planned to grow. It is founded too on Christ distinctly. Again, by prayer we have gained an influence over the men separated

from us last year. Mutual confessions and promises of restitution of the money taken have followed. Union meetings are being held. There is great interest.

"The past few months seem like a year. It has not been like continued application to study, but an unending variety with the impossibility of doing half of what ought to be done. But thanks to a medical education, my sister and myself have been rigid in rule and so are in good health. The late letters have told us of the many prayers for us at home. This explains to us the wonderful succession of blessings. I never experienced the like before. All we have had to do is to wake up each day and find that God has prepared some new cause for thanksgiving, has opened a new avenue of work."

Gleanings from Letters.

W. W. Mead, Marash, Central Turkey. — The work of the Seminary is going along very pleasantly and satisfactorily. I was much pleased to find the students so wideawake and enthusiastic. I had not expected to find such a high grade of qualifications, and the opinion I had formed beforehand had not been uncomplimentary to them either. I was never in my life so happy as I have been since coming to Marash. I enjoy the circle of missionaries exceedingly, as also the work in the Seminary and the work with and among the native brethren. I am very glad you sent me just where you did.

C. R. Hager, Hong Kong. — For the last three weeks I have been principally visiting the returned Californian Chinese at their homes and had several meetings with some of them. In one village I was quite well treated, and some five or six Christians sat down to a wedding feast at the marriage of one of the returned Chinese. Quite a number of Christian Chinese returned last year, and among them I hope there are one or two whom, if God permit, we may have working for us in our missions, at least for a time. Most of these men have married since their arrival, and I am glad to say that generally they have remained firm in not worshiping idols or their ancestors. Many will soon return again to California; but the time will come when they will come home to stay and I trust will rear Christian families.

A. P. Peck, M.D., Pang Chuang, North China. — A woman said to my wife the other day, on one of her regular visits to read with a group of them in the village: "Doubtless this doctrine is true and good. We have plenty of exhortations in our sect to all these virtues, but they don't seem to accomplish much. But look now at the hospital there at your place; they give away great quantities of costly medicine and tend carefully to all the most loathsome diseases, never shrinking because they are foul and never asking a *cash* for it. No other religion ever did this; *it must be true.*"

Henry Blodget, D.D., Peking, North China. — The four missions in this city (not including the Societies for the Propagation of the Gospel) — the London, American Presbyterian, and American Methodist-Episcopal, and our own — unite from year to year at the Week of Prayer. Our numbers have so greatly increased that this year it was necessary to divide and "become two bands" — one on the east side of the city, the other on the west. No one chapel can contain even the communicants of the four missions. Our own chapel was filled to overflowing, and quite a number were unable to find room — some even whose names were enrolled as applicants for baptism. The other church was also well filled. These Christian churches, growing up on the east and west and north and south of the palace of the emperor, pray continually for his wel-

fare and for his government; for the city of Peking and for the whole empire. During the year 1886 thirty-four members were received to the church of this station, including those who were baptized in the country.

Miss L. A. J. Richards, Kyoto, Japan. — The nurses are doing well, and some of them remarkably well. The work is hard, and we have all worked hard this winter and the nurses have been most uncomplaining. Some of our people have become much interested in Christianity and have gone to their homes saying they would study it carefully. Some here in the place have commenced going to church, and we do feel that the work done here is doing good to souls as well as to bodies. The nurses are all Christian women, and each one tries to lead others to Christ. There are many things which look very bright.

George M. Rowland, Okayama, Japan. — The Okayama church, which (January 9) received fourteen members by baptism, received again last Sunday (March 6) fifteen persons by profession of faith and baptism, besides some others previously baptized. That is the record of a church which has no pastor and has not had for nearly a year. Surely the gospel is a leaven. It is leavening this lump.

D. C. Greene, D.D., Kyoto, Japan. — The eyes of Japan are upon the Christian world. If her appeal is generously responded to, the strictly missionary work will soon become a matter of history. Are there not a few scores of men ready to take up the work of Christian education here? There is hardly a large town which is not ready with an urgent invitation for earnest Christian men to come to aid it in putting their academies and colleges under thoroughly Christian influences. Missionaries are needed for the general missionary work, say four or five for our mission; but even they must lend a hand to the educational work. The future is opening grandly. May the Church in America be worthy of her opportunity!

J. D. Davis, D.D., Kyoto, Japan. — I am more and more astonished at what I see and hear of the great opening of Japan all around us here. I was prepared to expect much, but the half had not been told me. It cannot be told. It must be seen and felt here on the ground, and let me beseech of you to do all you can to relieve us of every strain and give these new men and women who are sent out the best possible circumstances to prepare for the great work which is pressing upon them and us, and which even the new men feel compelled to take up to some extent even while they are learning the language.

Notes from the Wide Field.

AFRICA.

The Congo. — Rev. George Grenfell reports an exploration, made by himself and his associates, in the *Peace*, of the river Quango, a great affluent of the Congo on the south. Major Von Mechow had descended the Quango from a point one hundred miles south of the latitude of San Salvador, and had traveled northward for nearly two hundred miles to the the Kingunji rapids. Mr. Grenfell sought to ascend the river, in the hope of reaching San Salvador, the station of the English Baptist Society, in that way. He found, however, that this slight fall, not higher, he says, than a table, barred the course "nearly in the middle of a four-hundred mile stretch of waterway." Of course canoes can be carried over the fall, but the *Peace* was obliged to return. Mr. Grenfell reports that the people were everywhere friendly, save at one place, where men came out with guns to prevent their passing. A long blast from the steam-whistles, however, discomfited the armed host and they scattered in all directions.

French Protestant Missions in Africa. — The Protestant *Société des Missions* of Paris has recently decided, in response to the invitation of M. de Brassa, to open a mission in the French possessions on the Congo River. The reasons given for this decision are the peaceable character of the work of civilization begun by M. de Brassa, and his sympathy with the natives. The fact that, upon the left bank of the Congo, English and American missions are established and are multiplying, while on the other side the French possess a hundred leagues of shore inhabited by numerous heathen tribes, where there will not be a single Protestant mission unless they undertake it; patriotism; the love of souls and of Christ's kingdom, — all these motives constrain the society to enter this open door. The announcement made in March was followed up by a forcible appeal to French Protestants to provide means for the new work without crippling the old one among the Basutos of South Africa.

Information of the death of Lepoko, the son and heir of their chief, Massoupa, has reached Paris. He died from the effects of intemperance; for the recent renunciation of strong drink among that people has been short-lived. Many of the young men have evaded the watchfulness of the native police, obtaining brandy secretly. The funeral of Lepoko was attended by four or five thousand natives. Trouble is feared from the fact that his infant son and rightful heir may be set aside by scheming half-brothers.

The meetings of the Week of Prayer at M. Jacotet's station had an attendance of 150 to 200 persons, many of them heathen.

Uganda. — Mgr. Livinhac, the Roman Catholic "apostolic vicar of Lake Nyanza," writing to the *Missions Catholiques*, explains the conduct of Mwanga, king of Uganda, as follows: "At the time of Mtesa's death, the Catholic missionaries were not at the court. Mwanga urged their return, broke away from the old superstitions of his fathers, encouraged his subjects to receive instruction, and appointed the converts to office. His chiefs, fearing that he would himself embrace a religion opposed to their vices, conspired against him. He was to be killed and his young brother made king in his stead. One of the converts, who was the king's friend and counselor, made known the plot to him. Mwanga called his prime minister, who was the chief conspirator, and told him that he knew all. The minister wept, protested, and was pardoned. From that time he hated the Christains more than ever, and set himself to destroy them. It was a matter of life and death to him, for the king had declared that he would give his office to Mkasa, a devoted Christian. The minister gradually undermined the influence of the Christians, assuring Mwanga that they were dangerous men, and would be loyal only while they were few in number; when they became strong, they would put one of their own number on his throne. Mwanga began to drop the little religion he ever had and grew suspicious. Just then came the news of the German protectorate proclaimed over a part of East Africa, and of a white man (Bishop Hannington) on the way to Uganda with a strong escort. Mkasa and Father Loudrel united in urging the king to simply refuse him entrance. Mwanga finally assented and countermanded the order for the bishop's murder, but it was too late; the deed had been done. Finally, by much persuasion, the prime minister prevailed upon the king to attempt the extermination of all the Christians."

Dr. Holub. — The great anxiety which has been felt as to the fate of the courageous explorer, Dr. Holub, reported as killed, has been relieved by the following telegram, recently received at Cape Town: "Dr. Holub and his wife have returned to Shoshong in a pitiable condition, awaiting urgently needed supplies from Europe. Camp attacked by the Machoukoulumbe between the Zambesi and Lake Bangweolo. Zöllner is dead; everything is stolen, instruments, journals, and collections. Letter follows."

News from Mr. Mackay. — The Church Missionary Society at London received a telegram March 14, saying that a mail has just arrived at Zanzibar bringing letters from Uganda dated January 24. This speed is extraordinary and the brief despatch is cheering: "The English and French missionaries were well and quiet restored, but the converts were still hiding." *The Intelligencer* for April has a letter from Mr. Mackay, dated September 28, which is most interesting both for the facts it gives and as showing the courage and good cheer of this brave servant of Christ, who is all alone in that portion of Central Africa: —

"About a week ago, on Sunday evening, there was a fresh arrest. All and sundry found in the neighborhood of our station and the Frenchmen's were tied up and taken to the king's palace. Some had just left this, after reading with me; but fortunately, next morning, when all the prisoners were brought out for examination, none was *known* to be a Christian or to be a 'reader,' and all were let free. That shows, however, how the wind blows yet.

"I have not seen the king since Ashe left. I went to court a few days ago, and his majesty sent out to tell me that he had given no instructions to guard our place: hence, I 'need not be annoyed'! He presented me with three cows as evidence of his goodwill! To you that may seem very encouraging, but not much so to me; because it is, unfortunately, just as true that he had given the most strict orders to arrest any natives coming about the mission, as that he now affects to have never done anything of the sort. But Baganda are the veriest adepts at deception. I have seen the *katikiro* lately and had a long talk with him. He has been ill of rheumatism and has consented to take my medicine and even send for more. I am thankful to say that he has recovered under the influence of salicine. The Lord may touch his heart yet; no other power can. He has been giving good presents to old Isaya, whose boys he was bent on burning last June! Let us have patience. We shall yet see the salvation of our God.

"That the tide will soon turn I believe and know. The sun will rise to-morrow morning. How do we know? By no great process of faith or reason. It has always done so. History repeats itself: rather, the calm and regular working of God goes on with the same unerring grandeur in both worlds — the natural and the spiritual. We will not hasten the sunrise by rushing eastward to help it; the chances are that we shall stumble in the dark. When the light begins to dawn we can see where we are going and can rightly recognize the lay of the land. Night has its value, but we all laugh at a cock beginning to crow at midnight. Our midnight will, however, soon be morn, and all our dark be light. Some teaching is going on. I have visitors every day, and with some I have read and reread in the past month two or three of the stiffest books in the New Testament. The Word of God is living and powerful. Now and then I have a fair number collected in the library, and we have a prayer-meeting or an address."

Emin Pasha. — Four months later news has been received from Emin Pasha than that which was brought by Dr. Junker. This news came by a Somali who passed through Uganda and the Masailand. Dr. Emin had obtained permission to visit Mwanga, and hoped to pass through his country to Zanzibar, but Mwanga refused permission, and compelled him to return to Wadelai. This Somali messenger reports that the men sent from Zanzibar to inform Emin Pasha of the coming of the relief party under Mr. Stanley had been detained in Unyanyembo by the king, who appeared unfriendly. *The Proceedings of the Royal Geographical Society* gives a brief sketch of Emin Pasha, whose true name is Eduard Schneitzer, born March 28, 1840, in Prussian Silesia. After graduating in medicine, he became attached to the household of Ismail Pasha, and visited Trebizond, Erzroom, and Constantinople. In 1875 he started for Egypt as surgeon in the army. Attracting the attention of General Gordon, he was made governor of the Equatorial Province, and his subsequent history is now well known.

THE LONDON MISSION. — The London Missionary Society has letters from its missionaries on Lake Tanganyika, indicating a prosperous condition of the mission. Rev. Mr. Lea, now settled at Kavala Island, reports that he is already teaching the alphabet to a class of from twenty to thirty boys.

ITALY.

The Free Christian Church, in its report for the present year, gives, as connected with the organization, 6 ordained men, 16 evangelists, 1,479 communicants, besides 248 catechumens. The contributions of the native church amounted to a little over $2,000, while upwards of $21,000 have been given in aid by British and American friends. The effort to secure the union of the Free Italian and Waldensian churches has, after much negotiation, failed, temporarily at least. Discussions on the matter have gone on for nearly three years, and apparently the point upon which they were unable to agree was in reference to the name of the united church. The Waldensians, for historical and other reasons, clung to their name, while the other churches wished a national organization with the title of "Evangelical Church of Italy."

ARABIA.

THE BIBLE AT ADEN. — The colporter of the British and Foreign Bible Society laboring in Aden gives, in *The Monthly Reporter* of that Society, an exceedingly interesting account of the people he met in that city and the varied races represented among applicants for the Scriptures. He speaks specially of the chief of the Somalis, who came to have the Bible read to him; also the Sultan of Berberah, four sheikhs of the Lahej people, and two Abyssinians. At other dates he speaks of the coming of several Jews. On one day seven Moslems appeared, who listened eagerly while the Pentateuch was read to them. A notable Mohammedan of Aden came to this colporter by night, that he might hear the Scriptures read, and he listened with great eagerness, and at last a number of honorable people were assembled to hear the same read. At the conclusion of his report, the colporter sums up the number of persons who had visited the depot during the month, showing that 117 Mohammedans, 87 Jews, besides other people, had heard the Scriptures read at that place.

LIFE IN MECCA. — At a meeting of the Berlin Geographical Society, a Dutch gentleman, Dr. Snouck Hurgronje, of Leyden, read a paper upon his six months' residence in Mecca. He is the fifth European who has visited Mecca, where he lived in the disguise of a Mohammedan effendi. He made himself familiar with the life of the place by a five months' residence in Jedda, whose inhabitants live chiefly on their trade with pilgrims. It is a sad illustration of the state of society in that region, which is directly under Moslem control, that the road between Jedda and Mecca is filled with robbers, and that there is necessity for eight forts on this short route, which can be passed over in fourteen hours. The population of Mecca is mixed, consisting chiefly of traders, doctors, and artisans. People are present from all parts of the world. Eastern and Central Africa contribute numerous negro slaves, who are well treated. Feuds often break forth from trifling causes, and they are fought out with abusive words or knives outside of the city. During the pilgrim months every person seems absorbed in efforts to get all he can, and the people are greedy and avaricious. Dr. Hurgronje had for his special object the study of the real life of Islam and its power over other lands, especially in the Dutch East Indies. His disguise was discovered, and he was suddenly seized and ejected from Mecca, barely escaping with his life.

INDIA.

DEATH OF MRS. ANANDIBAI JOSHI. — This Hindu lady, who recently graduated at the Philadelphia Medical School, whose presence and plans aroused much comment

in this country, died at Poona, February 26, before she had opportunity to even make a beginning upon her scheme for ameliorating the condition of her countrywomen. A Marathi paper, prior to her death, announced that Mrs. Joshi had never left her ancestral faith, and that while she was in America she kept the *kunker* mark upon her forehead and worshiped the image of Balkrishna which she carried with her.

CHINA.

In our last number we presented the statistical summary of Protestant missions in China, as given by Rev. Dr. Gulick in *The Independent*. *The Chinese Recorder*, which is edited by Dr. Gulick, in its March number gives a "revised summary," of which the main items are the following: Number of societies engaged in missionary work, 38; total number of missionaries, 919, of whom 446 are men, 316 are wives, and 157 single women; native ordained ministers, 140; unordained helpers, 1,296; communicants, 28,000; pupils in schools, 10,579; contributions by native churches, $18,374.56.

Blind Scripture-readers. — The National Bible Society of Scotland has welcomed home Mr. Murray, who for fifteen years has been its faithful servant in China. While there, he devised a system by which the Chinese language could be mastered much more easily than by the use of the ordinary Chinese characters. He was able to teach this system to even the blind, who by the fingers could read the raised characters. Miss Gordon Cumming has written an account of the experiment in relation to the the blind men, some of whom, having already mastered the art, are able to act as Bible-readers among their countrymen. The school established by Mr. Murray for the teaching of these blind students, it is proposed to place on a firm footing, and thus not only a provision be made for these sufferers, but they be made the means of proclaiming the gospel unto others.

POLYNESIA.

Tonga Island. — It is difficult, just at this time of writing, to make out exactly what has occurred on the Tonga Islands, though it is manifest that a very sad state of things exists there. Mr. Baker, who has won such influence over the king, is a renegade missionary, and nothing good can be expected from him. He has desired to break the hold which the missionaries have had upon the better class of the people, and as premier and under some slight show of legal form, he has committed the grossest wrongs against all good Christians on the island. Some of them he has executed. The outrages have been so gross that there has been a rising of the people against the dictator and he has narrowly escaped with his life. Whether the Christians have been led to retaliate in an unrighteous way cannot as yet be affirmed. So far as is now known, the missionaries and their adherents have conducted themselves properly under exceedingly trying circumstances. May the Lord deliver them from the hands of their enemies! The French will now have a most plausible pretext for interference and the establishment of a protectorate.

FIJI.

It has been impossible of late to secure satisfactory reports of missionary work in Fiji, for the native churches are so far independent of missionary boards that they do not send their statistics to the Wesleyan Society, which had the honor of beginning Christian work among them. The *Wesleyan Missionary Notices* for April has extracts from an address delivered by the Rev. A. J. Webb, at a meeting held in Melbourne, in November last, in which he gave some account of the progress on Fiji, with illustrations of the character of the native Christians. We have not room for the accounts given of individual Fijians, but give here some of Mr. Webb's statements in regard to the extraordinary character of the work. "The great work that has been done in Fiji has been touched upon by others, and many stories have been told of the terrible

doings of the Fijians when heathens. But I am not going to tell you those stories to-night; I prefer to tell you a story that is a Christian story. I think that Christian people ought to be far more interested in that than in the doings of a race of wild cannibals. All traces of their ancient heathenish practices have been cleared away, and visitors now cannot imagine that this people, with their almost Parisian manners and their mellifluous speech, were the cannibals of ancient times. I have the latest government returns showing the present state of the people, but they only partially represent it. The true character of the work cannot be estimated by figures, but by the inner lives of the people. There are at present in Fiji: Fijians, 111,743; Europeans, 3,567; half-castes, 796; Asiatics, 4,230; Polynesians, 5,664; Rotumans, 2,414: total, 128,414. Of these 111,743 Fijians, 100,154 are attendants at our own public worship — a very large proportion indeed.

"I may say that where fifty years ago there was not a single Christian, to-day there is not an avowed heathen. There may be heathens, but if so they don't stand up and say so. When I went to Fiji there were thousands of them. In my first circuit of Rewa there were more heathens than in any other — men who would stand up and avow it proudly too. I well remember one wild young fellow, of an immense size (some Fijians are very fine-looking men) and with a head of hair standing out on all sides, which added to the wildness of his appearance, coming right in front of me and looking me boldly in the face, saying, 'I 'm a heathen, and I 'm going to be a heathen,' as if it were something to be proud of. But there is none of that now.

"We have at present 53 native ministers, 44 catechists, 1,877 local preachers, 3,192 class leaders, 27,421 members of the church, 4,121 on trial, 2,795 catechumens, 1,019 teachers, as well as day and Sabbath-schools with their teachers, for all the children of Fiji are educated in the mission schools. It is difficult to believe that in a place which fifty years ago was studded with heathen temples — where the first parsonage was a canoe-house, open at both ends, in which the Rev. David Cargill and his noble wife were glad to take shelter — there is not to-day a single heathen temple; in 1,255 places of worship God's Word was preached yesterday (Sunday), and will be preached again next Sunday."

Miscellany.

BIBLIOGRAPHICAL.

Memorials of William E. Dodge. Compiled and edited by D. Stewart Dodge. New York: Anson D. F. Randolph & Co.

All who have had the privilege of a personal acquaintance with Mr. Dodge will be grateful for these Memorials. They recall to our thoughts and hearts one of the most generous, many-sided Christian men of our times. His career illustrates in the happiest manner what a man of singleness of purpose may accomplish in the most varied forms of Christian effort by persistent energy and whole-hearted devotion. Whatever he did, he did with his might.

The manner in which the various incidents of Mr. Dodge's life are grouped in successive chapters is happily adapted to show the variety and intensity of his Christian life. If we would know what he did in any special branch of work, as a merchant, in public life, in behalf of temperance, of the Indians, of foreign missions, or other benevolent organizations, we have only to turn to the appropriate chapter, "while all who follow his course throughout, and read the tributes of his friends, will, it is hoped, find themselves in possession of a true and living portrait."

It must be left to the ages to come, to reveal the full measure of Mr. Dodge's lifelong services to foreign missions. His first impulse was received from his mother, "full of zeal for the conversion of the heathen." His first practical effort was to raise funds for the education of a heathen youth, by his own labor and by enlisting others to join him in the cultivation of the now famous "missionary potato-patch."

In the same spirit he pleaded the cause on the platform of the American Board, emphasizing his words by generous contributions. Every new and great enterprise was sure of his hearty support, and in every great emergency he was ready to inspire new hope and courage. To recall these occasions would be to give anew the history of some of the most thrilling scenes in the annals of the Board.

A wide circulation of this volume will be helpful to the cause of Christ. It should be accessible to young men in every walk in life. It will encourage worthy endeavor, elevate the standard of Christian character, and reveal to them new possibilities of influence among their fellow-men.

About Mexico, Past and Present. By Hannah More Johnson. With sixty-three maps and illustrations. Philadelphia: Presbyterian Board of Publication. Price, $1.50. Pp. 410

In a compact form, this volume gives a clear and interesting account of the history and antiquities of Mexico, as well as of the present condition of the inhabitants, their beliefs, manners, and customs. Every day is bringing Mexico nearer to us, and it is well that our citizens should know more of their neighbors in the South. But as Christians we ought to be specially interested in the religious welfare of our sister republic, and this volume closes with a brief survey of what has been attempted towards the regeneration of Mexico. This is a good book for the young or the old.

Etchings from Two Lands. By Clara Arthur Mason. Boston: D. Lothrop & Co. Price, $1. Pp. 179.

The two lands here "etched" are the United States and Japan, chiefly the latter, and the volume treats of the personal experiences of the authoress and her associates in reaching Japan and while there. A residence in Tokyo as missionary afforded the writer a good opportunity to see much of the Japanese, and she has pictured here some of the many scenes which came before her eyes. This is one of the many books now offered to the public which will enable them to know about the new Japan.

BOOKS RECEIVED.

The City Youth. By J. Thain Davidson, D.D. New York: A. C. Armstrong & Son. Price, $1.25. Pp. 291.

Hymns and a few Metrical Psalms. By Thomas MacKellar, PH.D. Philadelphia: Porter & Coates. Pp. 193.

Notes for the Month.

SPECIAL TOPIC FOR PRAYER.

For the many hundreds of young men and women in our colleges and seminaries who have declared their desire and purpose to enter upon foreign missionary service: that they may be confirmed in their intention; may triumph over obstacles; be faithful in preparation, and so "filled with the Spirit" that in due time they shall enter upon their work in the power of the Holy Ghost. (See page 215.)

ORDINATION.

April 28. At Rutherford, New Jersey, Mr. James P. McNaughton, under appointment as missionary to Western Turkey in connection with the American Board.

DEATHS.

April 7. At Somerville, New Jersey, at the home of his son, Rev. Hollis Read, formerly of the Marathi Mission. Mr. Read was born in Newfane, Vermont, August 26, 1802; graduated at Williams College in 1826, and Princeton Seminary in 1829. Married Caroline Hubbell, of Bennington, Vermont, June 24, 1830, and embarked for India the same year. On account of the failure of Mrs. Read's health they returned to the United States in 1835, since which time Mr. Read has rendered effective service both in the pastorate and in connection with the American Tract Society, the Freedman's Relief Association, and Lincoln University He also engaged in literary work and was the author of several volumes, the most noted of which was "The Hand of God in History," which enjoyed a very large circulation. His love for the missionary work was deep and abiding. Mrs. Read died February 19, 1883. During his later years Mr. Read resided with his son, Rev. Edward G. Read, from whose home he gently passed to the home above.

April 13. At Philadelphia, Rev. John W. Dulles, D.D., formerly a missionary of the American Board at Madras, India. Dr. Dulles was born in Philadelphia, November 4, 1823; graduated at Yale College in 1844, and Union Seminary in 1848, and embarked for India with his wife, a daughter of the Rev. Miron Winslow, in 1849. The state of his health making it necessary for him to leave India, he returned to the United States in 1853. For a time he was engaged in the service of the American Sunday-school Union; but for the last seventeen years he has been editorial secretary of the Presbyterian Board of Publication. His praise is in all the churches.

For the Monthly Concert.

[Topics based on information given in this number of the *Herald*.]

1. Incidents from the Marathi Mission. (Pages 230–232.)
2. The desire for Christian education in Northern Japan. (Page 235.)
3. Items from Sendai and Kobe, Japan. (Page 234.)
4. A new religious movement in Zeitoon, Turkey. (Page 227.)
5. A church dedication at Yenije, Western Turkey. (Page 225.)
6. A great revival on the island of Ponape, Micronesia. (Page 222.)
7. Report from the Marshall Islands. (Page 224.)
8. A year on Ruk. (Page 248.)
9. The foreign missionary movement among students. (Page 215.)

Donations Received in April.

MAINE.

Cumberland county.		
Auburn, C. W. L.	2 00	
Freeport, Cong. ch. and so., add'l,	5 00	
Harpswell, Cong. Sab. sch., for Relief Fund,	7 00	
Portland, 4th Cong. ch., 10; A friend, for Relief Fund, 5,	15 00	29 00
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Bangor, A friend, for Relief Fund,	5 00	
Garland, Cong. ch. and so.	7 00	12 00
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Skowhegan, Cong. ch. and so.		17 50
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Cherryfield, John W. Coffin,		40 00
		257 03
Legacies. — Hallowell, Mrs. Almira C. Dummer, by R. W. Lord, and C. D. Barry, Exr's,		1,000 00
		1,257 03

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East Fairfield, Cong. ch. and so.	5 00	23 05
Orleans county.		
No. Craftsbury, Cong. ch. and so.		10 00
Washington co. Aux. Soc. G. W. Scott, Tr.		
Waterbury, Cong. ch. and so.		7 00
Windham co. Aux. Soc. H. H. Thompson, Tr.		
Bellows Falls, Cong. ch. and so., to const. N. W. Dawes, H. M.	144 07	
Brattleboro', Central Cong. ch. (of wh. 52 73 m. c.), 119.98; H., 20,	139 98	
West Brattleboro', Cong. ch. and so., for Relief Fund,	10 00	294 05
Windsor county.		
Bridgewater, Cong. ch. and so.	2 50	
Springfield, Cong. ch., add'l,	1 00	3 50
——, A friend,		20 00
		1,443 92
Legacies. — Middlebury, Buel Preston, by E. C. Severance,		20 00
		1,463 92

MASSACHUSETTS.

Berkshire county.
Hinsdale, Cong. ch. and so. 19 41
No. Adams, 1st Cong. ch., 61.04; E. M. H., 5, 66 04
So. Williamstown, Cong. ch. and so., with other dona., to const. B. F. MILLS, H. M. 38 32
Stockbridge, A lady, 5 00
Williamstown, 1st Cong. ch. and so. 31 83—160 60
Bristol county.
Freetown, Cong. ch. and so. 14 11
Brookfield Asso'n. William Hyde, Tr.
Barre, Cong. ch. and so. 114 20
Hardwick, Calv. Cong. ch. and so. 6 00
No. Brookfield, Happy Workers, for chapel, 30 00
Oakham, Cong. ch. and so. 27 00
Southbridge, H. L. P., for Relief Fund, 5 00—182 20
Essex county, North.
Bradford, 1st Cong. ch. and so., 73.23; Leonard Tenney, 100, 173 23
Newbury, 1st Cong. ch. and so. 24 89—198 12
Essex co. South Conf. of Ch's. C. M. Richardson, Tr.
Beverly, Dane-st. ch., 3 children, 5 00
Peabody, So. ch. and so. 121 00—126 00
Franklin co. Aux. Society. Albert M. Gleason, Tr.
Conway, Cong. ch. and so. 10 25
Northfield, Trin. Cong. ch. 65 22—75 47
Hampden co. Aux. Society. Charles Marsh, Tr.
Chicopee, 2d Cong. ch. and so., 41.36; A friend, for catechist in Madura, 2, 43 36
Holyoke, 1st Cong. ch. and so. 13 00
Ludlow, Cong. ch. and so. 15 96
Palmer, 2d Cong. ch. and so. 50 00
Springfield, Memo. ch. and so., 125; South ch. and so., 94.09; S. M. Coe, 10; Mrs. J. D. Littlefield, for Relief Fund, 1, 230 09
Westfield, 2d Cong. ch. and so. 35 51—387 92
Hampshire co. Aux. Society.
Amherst, 1st Cong. ch. and so. 60 00
Easthampton, La. Soc. 1st Cong. ch. 10 00
Northampton, M. A. Williams, for Relief Fund, 1 00
So. Hadley, 1st Cong. ch. and so., 23; Elizabeth L. Peck, 3, 26 00—97 00
Middlesex county.
Burlington, Cong. ch. and so. 17 39
Cambridgeport, Pilgrim ch. and so. 14 80
Linden, Mrs. Goodhue, 1 00
Lowell, John-st. ch. 52 82
Natick, 1st Cong. ch. and so. 100 00
Newton, No. Vil. ch., for catechist, 4 16
Newton Centre, Cong. ch. and so., m. c., 146; Weekly offerings, 32.04; A. S. Cooley, 15c. 178 19
No. Woburn, Cong. ch. and so. 13 18
Reading, Cong. ch., 10; A friend, 3, 13 00
Somerville, Franklin-st. ch. 231 74
West Newton, Red Banking Co., 60; Cong. Sab. sch., 10; for Miss Sheldon's work, Adabazar, 70 00
Winchester, 1st Cong. ch. and so. 70 11
Wilmington, A friend, 10 00
Woburn, S. S. class, for work of Rev. J. L. Fowle, 30 00—806 39
Middlesex Union.
Harvard, C. C. Torrey, for Relief Fund, 13 00
Littleton, Cong. ch. and so. 67 00
West Acton, Rev. J. W. Brown, for Relief Fund, 5 00—85 00
Norfolk county.
Braintree, 1st Cong. ch. and so. 10 75
Brookline, Harvard ch. and so. 205 21
Needham, Cong. ch. and so., for Relief Fund, 6 00
Quincy, Cong. ch. and so. 7 00
So. Weymouth, Union ch. and so., 101.81; 2d Cong. ch. and so., 46, 147 81
Weymouth, 1st Cong. ch. and so., to const. Rev. F. H. PALMER, H. M. 50 12—426 89
Plymouth county.
Bridgewater, A friend, for Relief Fund, 5 00
Campello, South Cong. ch. 100 00
Plymouth, Ch. of the Pilgrimage, 88 88
Plympton, Cong. ch. and so. 10 00—203 88
Suffolk county.
Boston, Shawmut ch., 227: Park-st. ch., 217; Central ch., 190; 2d ch. (Dorchester), (of wh. 5, Relief Fund), 120.91; Eliot ch. 52; Pilgrim ch. (Dorchester), 35; South Ev. ch. (West Roxbury), 25.23; Mt. Vernon ch., J. S. Ellis, 20; Highland ch., 14.62; Union ch. (for Prague), 13; Hope chapel, 5; C. A. S., 100; "A thank-offering on the 75th birthday," 75; A friend, for Relief Fund, 20; I. A. R., 5, 1,119 76
Chelsea, Central ch. and so. 26 63—1,146 39
Worcester county, North.
Westminster, GEO. W. LOMBARD, to const. himself H. M. 100 00
Worcester co. Central Asso'n. E. H. Sandford, Tr.
Northboro', A friend, 60 for Relief Fund, 40 for Madura, 100 00
Worcester, Piedmont ch., for Rev. J. K. Browne, special outfit, 132.25; Central Cong. ch., 79; Old South ch., 33, 244 25—344 25
Worcester co. South conf. of Ch's. Amos Armsby, Tr.
Blackstone, Rev. and Mrs. L. M. Pierce, for Relief Fund. 5 00
Northbridge, Rockdale ch. and so. 30 00
Whitinsville, Mrs. M. F. W. Abbott, for Relief Fund. 5 00—40 00
———, Two friends, to meet needs of new missionaries, for outfits, trav. expenses, etc. 5,000 00
9,394 22

Legacies.—Boston, John Gilbert, by Mrs. Elizabeth G. Frost, Ex'x, in part, 1,000 00
Boston, Hollis Moore Memorial Trust, by Rev. E. K. Alden, Residuary Legatee, 550 00
Leominster, Mary J. Tyler, by J. W. B. Shaw, Ex'x, 500 00
Randolph, Ebenezer Alden, M.D., add'l, by Rev. E. K. Alden, Ex'r, 1,000 00
Taunton, Betsey Perkins, Interest, 4 04—3,054 04
12,448 26

RHODE ISLAND.

Kingston, Cong. ch. and so., for Relief Fund, 2 11
Providence, Pilgrim Cong. ch. (5 of wh. for Relief Fund), 205 00
Slatersville, Cong. ch. and so. 70 00—277 11
Legacies.—Providence, G. W. Angell, add'l, by Rev. Thomas Laurie, Ex'r, 2,000 00
2,277 11

CONNECTICUT.

Fairfield county.
Redding, Cong. ch. and so. 26 58
Stamford, 1st Cong. ch. and so. 45 50—72 08
Hartford county. E. W. Parsons, Tr.
Broad Brook, Cong. ch. and so. 17 20
Farmington, Cong. ch. and so. 135 51
Hartford, Theol. Seminary, 71 80
Marlborough, Cong. ch. and so. 14 52—239 03
Litchfield co. G. M. Woodruff, Tr.
Thomaston, Cong. ch. and so. 25 75
Middlesex co. E. C. Hungerford, Tr.
Clinton, Cong. ch. and so., 39.15; Rev. T. A. Emerson, 10; Mrs. F. H. Emerson, 10, 59 15
Durham, 1st Cong. ch. and so. 12 20
Old Saybrook, Cong. ch. and so. 32 04—103 39
New Haven co. F. T. Jarman, Agent.
Birmingham, Cong. ch., for catechist in Madura, 9 55
Derby, 1st Cong. ch. and so. 29 00
Naugatuck, Cong. ch. and so. 150 00
New Haven, Centre ch. and so., m. c., 8.76; Prof. J. L. Ensign, for Relief Fund, 10; J. M. Atwater,

for Relief Fund, 5; Rev. C. L. Kitchel, 5, 28 76
Northford, Cong. ch. and so. 25 00—242 31
New London co. L. A. Hyde and H. C. Learned, Trs.
New London, 1st Ch. of Christ, 97.49; m. c., 20, 117 49
Tolland county. E. C. Chapman, Tr.
Vernon Centre, Cong. ch. and so. 12 71
Windham county.
Abington, Cong. ch. and so. 20 00
Chaplin, Cong. ch. and so., with other dona., to const. Mrs. E. G. Turner and Miss L. A. Clark, H. M. 158 00
Putnam, 2d Cong. ch. and so. 21 83—199 83
1,012 59

Legacies. — Hartford, Mrs. Catharine C. Belden, by W. L. Matson, Ex'r, 500 00
1,512 59

NEW YORK.

Albany, A friend, for Relief Fund, 25 00
Brooklyn, Pilgrim ch., mis. chapel, 4.45; Julius Davenport, for Relief Fund, 100, 104 45
Buffalo, A friend, for Relief Fund, 100 00
Canastota, A friend, 23; Mrs. Warner, 2, 25 00
Clinton, Mrs. Geo. K. Eells, 10 00
Flushing, Cong. ch. and so. 48 00
Jamestown, A. F. Moses, 25 00
Little Valley, Cong. ch. and so. 5 26
Moriah, Miss E. Dewey, 5 00
Morristown, Cong. ch. and so. 12 00
Mt. Vernon, B. D. and family, for Relief Fund, 20 00
New Lebanon, Mrs. C. L. Churchill, for Relief Fund, 3 00
New York, Broadway Tabernacle ch., Rev. Samuel Colcord, 300 00
Riverhead, Cong. ch. and so. 50 00
Spencerport, Cong. ch. and so. 13 80
Ticonderoga, Cong. ch. and so. 10 00
W. Bloomfield, Thank-offering, 10 00
W. Groton, Cong. ch. and so. 15 00
W. Winfield, Cong. ch. and so. 19 00—800 51
Legacies. — Sherburne, Mrs. Melissa S. Bicknell, by Joshua Pratt, Ex'r, 1,000 00
1,800 51

PENNSYLVANIA.

Jeffersonville, Francis Whiting, for evangelist in Madura, 40 00
Philadelphia, A friend, 10 00—50 00

NEW JERSEY.

East Orange, Grove-st. Cong. ch. 29 73
Jersey Heights, Mrs. C. L. Ames, 10 00—39 73

WEST VIRGINIA.

Huntington, 1st Cong. ch. 7 86

NORTH CAROLINA.

Wilmington, Cong. ch. 14 55

FLORIDA.

Sanford, Mrs. Moses Lyman, 10 00

TENNESSEE.

Chattanooga, Mrs. A. S. Steele, to const. B. B. Dewing, E. F. Boyaw, Miss S. Sylvester, and Miss L. M. Lawson, H. M., for Japan and China, 400 00

OHIO.

Bellevue, Cong. ch. 18 73
Bryan, S. E. Blakeslee, 11 00
Chatham, Cong. ch. 18 50
Chester, Cong. ch. 10 00
Cleveland, Bethlehem Bohemian congregation, for Bulgaria, 10; Edward W. Morley, 100, 110 00
Columbus, Joseph Braun, 50 00
Hudson, Cong. ch. 10 31
Oberlin, 1st Cong. ch., 100.44; Jabez L. Burrell, for Tung-cho Seminary, add'l, 100; Rev. and Mrs. Geo. Clark, 10; Mrs. L. G. B. Hills, for Relief Fund, 10, 220 44
Riverside, Cong. ch. 5 00
Tallmadge, Cong. ch. 100 00
Toledo, 1st Cong. ch. 79 37
Windham, 1st Cong. ch. 18 30—651 65

INDIANA.

Indianapolis, Mrs. O. A. Flanner, 1 00
Terre Haute, Mrs. Mary H. Ross, in part for land sold, less expenses, 738 90—739 90

ILLINOIS.

Brimfield, Cong. ch. 2 00
Chicago, 1st Cong. ch., 100; do., A friend, to const. E. P. Rice, H. Dean, and W. E. Longley, H. M., 300; Plymouth Cong. ch., 26.60; New Eng. Cong. ch., 25.75; West-ave. ch., A friend, 5; Soc. of Inquiry, Theol. Sem., 30; Hope Miss. Band, 1; By hand of Mrs. C. L. Williamson, for native pastors, care Rev. C. F. Gates, Mardin, 250; M. A. Davis, 1, 739 35
Dover, Cong. ch. 6 65
Freeport, L. A. Warner, 25 00
Galva, Cong. ch. 16 00
Geneva, Cong. ch. 43 15
Lacon, 1st Cong. ch. 20 56
Roseville, Mr. and Mrs. L. C. Axtell, to const. Charles T. Wychoff, H. M. 150 00
Rosemond, Cong. ch. 42 93
Sparta, Bryce Crawford, 4 00
Summer Hill, Mary Schwartz, 11 00
Winnetka, Cong. ch. 39 31—1,099 95

MISSOURI.

Eldon, Rev. John Vetter, 5 00
Springfield, Central Cong. ch. 12 45
St. Joseph, Tabernacle Cong. ch. 25 15
St. Louis, Park Cong. ch. 30 65—73 45

MICHIGAN.

Armada, 1st Cong. ch. 12 24
Charlotte, Cong. ch. 25 00
Chelsea, 1st Cong. ch. 26 72
Covert, Cong. ch. 10 00
Edmore, Cong. ch. 3 00
Lake Linden, Cong. ch. 45 00
Olivet, Cong. ch. 20 00
Watervliet, Plymouth Cong. ch. 9 63—151 59
Legacies. — Pontiac, Nancy G. Davis, by H. F. Messinger, 479 04
630 63

WISCONSIN.

Boscobel, Cong. ch. 35 15
Emerald Grove, A mite for Relief Fund, 10 00
Green Bay, 1st Presb. ch. 41 00
Ithaca, Cong. ch. 7 00
Janesville, A friend, 20 00
La Crosse, A friend, for evangelist in Madura, 40 00
Madison, 1st Cong. ch. 8 21
Milton, 1st Cong. ch. 16 55
River Falls, 1st Cong. ch. 18 50—197 37

IOWA.

Algona, A. Zahlten, 10 00
Downey, Mr. and Mrs. D. O. Goodrich, 50 00
Galtville, Rev. W. F. Harvey, 2 50
Genoa Bluffs, Cong. ch. 2 51
Grinnell, Cong. ch. 13 32
Hillsboro', A friend, 100 00
Monona, Cong. ch. 2 45
Muscatine, Cong. ch. 60 00
Newton, Cong. ch. 17 00
Salem, Cong. ch. (of wh. 10 from Rev. D. D. Tibbets), 23 50
Sheldon, Cong. ch. 10 00—291 28

MINNESOTA.

Cherry Grove, Mrs. Betsey Ingalls,	5 00	
Mankato, Cong. ch.	20 00	
Minneapolis, Plymouth Cong. ch.	80 00	
St. Paul, Plymouth Cong. ch.	30 00	
Stockton, Mrs. Mary Mowbray,	1 00	
Waseca, 1st Cong. ch.	16 00	
Winona, 1st Cong. ch.	20 11	172 11

KANSAS.

Kirwin, Cong. ch.	7 00	
Lawrence, Plymouth Cong. ch.	37 04	
Manhattan, Cong. ch.	33 00	
Millwood, Charles S. Foster,	25 00	
Muscotah, Rev. L. Pomeroy,	4 00	
Pomona, Rev. L. Newcomb,	2 00	
Topeka, Students of Wash. Coll.	2 05	110 09

NEBRASKA.

Crete, German Seminary,	6 85	
Silver Creek, Cong. ch.	1 02	7 87

OREGON.

Mountaindale, Miss M. B. North,	1 00

WASHINGTON TERRITORY.

Starbuck, A friend,	2 00

DAKOTA TERRITORY.

Armour, Cong. ch.	1 32	
Gettysburg, A home missionary, for Relief Fund,	1 00	2 32

ARIZONA TERRITORY.

Prescott, Rev. J. C. Houghton,	25 00

DOMINION OF CANADA.

Province of Ontario.	
Fingal, Phineas Barber,	10 00
Province of Quebec.	
Montreal, Am. Presb. Sab. sch., for Madura, 50; Charles Alexander, 5,	55 00

FROM THE CANADA CONGREGATIONAL FOREIGN MISSIONARY SOCIETY.

T. B. Macaulay, Montreal, *Treasurer.*

For Rev. W. T. Currie's expenses,	200 00	
Montreal, Calvary ch.	75 00	275 00

FOREIGN LANDS AND MISSIONARY STATIONS.

Micronesia, Ruk, Mrs. Elizabeth Worth, 10; Henry F. Worth, 5,	15 00

MISSION WORK FOR WOMEN.

FROM WOMAN'S BOARD OF MISSIONS.

Miss Emma Carruth, Boston, *Treasurer.*

For several missions, in part,	8,583 00	

FROM WOMAN'S BOARD OF MISSIONS OF THE INTERIOR.

Mrs. J. B. Leake, Chicago, Illinois, *Treasurer.* (of which 123.50 for Miss Fletcher's school, Ponape; 30 for a Bible-woman in Battalagundu; 50 for Mrs. White, of Sendai; 1 for school at Osaka.)	5,283 00	

FROM HAWAIIAN WOMAN'S BOARD OF MISSIONS, HONOLULU, S. I.

For salary of Miss A. A. Palmer,	300 00	14,166 00

MISSION SCHOOL ENTERPRISE.

MAINE. — Brewer, Union Sab. sch., 2.75; Portland, Second Parish, A Sab.-sch. class, 1.50; Boys' Mission Band, 11.30,	15 55
VERMONT. — St. Johnsbury, South Sab. sch., for Harpoot,	40 00
MASSACHUSETTS. — Barre, Cong. Sab. sch., 7; Cambridgeport, Prospect-st. Sab. sch., for China, 14.34; Lakeville and Taunton, Precinct Sab. sch., 7.25; Marlboro', Union Cong. Sab. sch., Chinese department, for Hong Kong, 12; Monson, Class in Cong. Sab. sch., 1; So. Williamstown, Cong. Sab. sch., 40.68; Townsend, Cong. Sab. sch., 7.13,	89 40
CONNECTICUT. — Cromwell, Cong. Sab. sch., 98.69; No. Stonington, Cong. Sab. sch., 32,	130 69
NEW YORK. — Blasdell, Miles Stripe Sab. sch., 11; New York, Pilgrim Sab. sch., Miss A.'s class, 3,	14 00
ILLINOIS. — Oak Park, Cong. Sab. sch.	66 06
NO. CAROLINA. — Wilmington, Miss Peck's Sab. sch. class, Christ ch., for Africa,	2 00
MICHIGAN. — Armada, Cong. Sab. sch.	3 00
MISSOURI. — Kansas City, Clyde Cong. Sab. sch.	10 00
KANSAS. — Lawrence, Plymouth Cong. Sab. sch.	26 15
NEBRASKA. — Crete, Ger. Sab. sch.	1 05
	397 90

CHILDREN'S "MORNING STAR" MISSION.

MAINE. — So. Freeport, Cong. Sab. sch.	5 00
NEW HAMPSHIRE. — Boscawen, Friends, 1; Temple, Three friends, 30c.	1 30
VERMONT. — Newbury, 1st Cong. Sab. sch., 2.70; Springfield, Cong. ch. and so., add'l, 1.50; Wallingford, Cong. Sab. sch., 12.	16 20
MASSACHUSETTS. — Bernardston, Cong. Sab. sch., 6.11; E. Longmeadow, Two children, 20c.; Northampton, 1st Sab. sch., prim. dep't, 4.11; Uxbridge, Cong. Sab. sch., 2.83; W. Springfield, 1st Cong. ch., 6,	19 25
RHODE ISLAND. — Providence, Central Cong. Sab. sch.	90
CONNECTICUT. — Buckingham, Cong. Sab. sch., 3.10; Haddam, Cong. Sab. sch., 6.21; New London, H. Mar. Soc., 2d Cong. Sab. sch., 25; Wethersfield, Cong. Sab. sch., 5,	39 31
NEW YORK. — Clinton, Freddie N. Eells, 3; Maine Village, Friends, 50c.; Norwood, Cong. Sab. sch., 5.20; Riverhead, Cong. Sab. sch., 13.35,	22 05
PENNSYLVANIA. — Clearfield, J. W. Scott,	1 00
NEW JERSEY. — Chester, Cong. Sab. sch., 8; Jersey City, A friend, 25c.; Orange, St. Cloud Presb., Inf. class, 4.50,	12 75
OHIO. — Cortland, Cong. Sab. sch., 3; Marblehead, Cong. Sab. sch., 2; Richfield, Member of Sab. sch., 40c.	5 40
ILLINOIS. — Farmington, Cong. Sab. sch., 4; Shirland, Cong. ch. and Sab. sch., 5,	9 00
MICHIGAN. — Ipsilanti, Cong. Sab. sch.	7 60
WISCONSIN. — Genessee, Cong. Sab. sch.	5 00
MINNESOTA. — Marshall, Cong. Sab. sch., prim. dep't, 5; Worthington, Union Sab. sch., 5,	10 00
KANSAS. — Sedgwick City, Cong. Sab. sch., add'l,	1 00
CALIFORNIA. — Wheatland, Cong. Sab. sch., add'l,	20
DAKOTA TERR. — Fort Berthold, Robert and Hannah Hall, 1; Yankton, A little boy, 25c.	1 25
WASHINGTON TERR. — Olympia, Cong. Sab. sch., 3.20; Skokomish, Little Workers, 90c.	4 10
CANADA — Danville, Cong. Sab. sch.	5 00
	166 31
Donations received in April,	$32,546 06
Legacies received in April,	8,053 08
	$40,599 14

Total from September 1, 1886, to April 30, 1887: Donations, $234,226.19; Legacies, $55,517.73 = $289,743.92.

For Young People.

MISSION LIFE AT RUK.

THE yearly Micronesian mail, by the *Morning Star*, reached Boston, April 23, bringing good news. All the beloved missionaries were still living and the great work was growing upon their hands. The spring school term for 1886, at Anapano, where Mr. and Mrs. Logan and Mr. Worth live, began with ninety pupils. The schools on other islets in the Ruk lagoon are taught by Moses, Titus, David, and Manassa, natives trained at Ponape for this work. The Anapano school has seven Mortlock men who, with their wives, are in training as teachers for their own islands. These, with boys and girls from other Ruk islands, between thirty and forty in all, live at the Anapano station, and the missionaries are responsible for their food, clothing, and behavior. They ask no aid in money. It is a heavy load, but is bravely and cheerfully assumed. The plantations are, of course, worked by the pupils, who thus assist in their own support. The salaries of the native teachers at the out-stations are paid by the "Cousins Society," descendants of missionaries, at Honolulu. Hereafter this is to be done by giving each teacher goods of his own choice to the amount of $40 a year. Mr. Logan writes that "David and Sara, who came here from Ponape on the *Star*, have been located at Kutua, on the north side of Toloas. A chief from there came and stayed all the time I was away at Mortlock, going away only to get food, fearing that some one else might get the teacher away from him. I wanted to locate him in the west part of the lagoon, where there is no teacher, but the urgency of this man was so great that we thought it best to let him have the teacher. They have given a good piece of land for missionary purposes, and the prospect there seems very hopeful. David has been over once, and was very enthusiastic in view of his opportunities. He says the people do not want to give them time to sleep, they are so anxious to learn to read. The interest here at Anapano is growing, I think. The evening meetings number from fifty to sixty, and the morning meetings from thirty to forty or forty-five.

"Our own school progresses favorably. The attendance of most of the scholars is regular and all are learning. Some scholars had complained that they could not get cocoanuts enough to buy Testaments, but Captain Narrhun also buys arrowroot, and all who can read have now provided themselves with Testaments, paying in arrowroot; and nearly all have bought also the Bible stories, so that they are well supplied with books. At the out-stations also they have bought many books, mostly primers, paying for them with arrowroot. We are

very glad that there is a market for the arrowroot, which is very abundant here and of excellent quality.

"Wednesday last, May 19, Mr. Worth and Moses started for Mortlock. We felt anxious to have the churches visited again, hoping to stir up more interest and quicken the religious life. There are but three teachers for the ten churches outside of Ruk, and the life of the people has rather stagnated. We chartered the little vessel of Captain Narrhun, the German trader at Ruk. Three of our boys went to help sail her.

CHIEF OF APIA, SAMOAN ISLANDS.

"The schooner returned June 19, getting in just before dark. All well on board, and Mr. Worth and Moses much pleased with the apparent results. They were two weeks in getting to Mortlock, owing to calms, squalls, and currents.

"Two weeks ago we organized a church here, baptizing seventeen. The remaining members of the preparatory class we thought best to keep waiting for a while. It was an occasion of intense interest to us."

After David had been a few weeks at Toloas, the missionaries went to see him. Mr. Logan had been there six months before. At that time, as he writes: —

"Not a woman dared to come near the place where we were. David went there in March. He has a comfortable house with a little clearing about it, and the people are hewing timbers for a church. The place for school and meetings is now an old canoe-house. Here were gathered more than a hundred people,

men, women, and children. They sung, and sung very well too, and already know a good many hymns. They recited the Ten Commandments, telling where God gave them and to whom, and who Moses' father, mother, brother, and sister were. They also knew the days of the week, the names of the months, etc. They have bought and paid for about forty first reading-books."

In June Mr. Logan spent a Sunday at Uman, one of the other out-stations, and received eleven to the church there. On the twenty-fourth of September there was a school examination at Anapano, of which Mr. Logan says: —

"We had invited the four Ponape teachers with their people, the latter to be present at the examination, the teachers to remain over Sunday to attend our general meeting. A good many came with each teacher: scholars and old people; also, not a few from neighboring districts. It was an assembly of savages in paint and filth, as well as of those decently clothed and with some Christianity in their hearts. Our people made a feast of fish, young cocoanuts, and bread-fruit, of which probably a thousand people partook. The school examination was in the afternoon. Forty-eight scholars can read in the Testament, and it was a joy to us to see the whole number stand up in four classes and read, each from his own copy of the words of life. Many of them are getting beyond the stage of word-calling into that of intelligent reading. Nearly all of the forty-eight have also possessed themselves of our large book of Bible stories, so that they have access to full fountains of truth. The school also did creditably in singing, writing, and the beginnings of arithmetic and geography. Most of the people went home that night.

"Next morning the teachers and their wives, with the missionaries, gathered again for their own mission meeting, when suddenly they were interrupted. Noel, one of the boys, came running from Leiana, the district south of us, out of breath and covered with perspiration, saying that he had seen a large ship working up along the south side of Uela, and he felt sure it was the *Morning Star!*"

The meeting adjourned and soon Mr. Logan had boarded the vessel and was seen returning in the boat with two ladies. Mrs. Logan, who was watching in eager hope of helpers for the work, so much too great for them to bear alone, writes that when she saw them in the distance she thought: "Oh, joy! Our entreaties and our prayers have not been in vain! I hastened down to the landing to meet and welcome them. Mr. Logan introduced me to Miss Hemingway and Miss Smith, but said at once, 'They have n't come to help us.' He saw how full my heart was and thought I ought to be undeceived at once."

After the general mission meeting was over and the *Star* had gone, the solitary family turned to their boxes and letters. "As we opened not a few boxes which we had not ordered we said to each other: 'Surely the Lord intends that we shall go on with the work and not be anxious about the means of support for the scholars.' Our eyes filled with tears as one beautiful and useful thing after another for our own use was taken out, and the children took in at once a whole year's enjoyment of shopping. "It took us about three weeks, what spare time we could get, to read our letters, and what a source of inspiration and cheer these many good letters are!"

The fall term of school opened with over a hundred pupils, and they showed

A CAROLINE ISLAND WARRIOR.

great interest. In December eleven were received to the Anapano church. Mr. Logan spent much time previously in talking with each candidate, and was much pleased with their answers to his inquiries.

"I asked one man: 'For what do you want to come into this new religion?' He answered promptly: 'For life and that which makes one better.'"

Two canoe-loads of people from Lukto, an island 140 miles west of Ruk, came seeking a teacher. They came two years ago for the same purpose, and now they renew the request.

"They brought several of their women this time, that they too might see something of the new religion. They all came several times to the church, to see our house, to see the people doctored night and morning. The attending to the sick seemed to attract their attention more than anything else. They go back, I think, fully impressed with the goodness of the teacher and the desirableness of the new religion. I hope that before very long something can be done for them."

Seven were also received in December to the Uman church. There were more signs of spiritual life there than ever before. But at Zunuk, Titus and his wife Junia had some trouble.

A WOMAN'S COURAGE.

"A 'young blood' was afraid that some land of his would be taken to build a church on, and so planned with some others to kill the teachers, that the new religion might be overthrown. Junia went alone that Sunday, as she had often done, and became aware of the plan as they neared the shore. She did not know what to do, but concluded to go on. She found a large company, and not a few with large knives under their pouches. She held a short service and then asked the chief what it all meant. He said he did not know, but further inquiries revealed the plot, all there was of it. Probably nothing would have been done, yet there was danger. The chief was very angry, and probably the work can be carried on there again at no distant day. There are many young fellows who seek the notoriety and popularity accorded to one who has killed some one. This is the cause of not a little of the fighting. There seems to be no shrinking from the guilt of murder; and to kill a foreigner gives greater notoriety than to kill a native. Then, too, there never has been any inquiry or punishment for the murders that have been committed. At Hall's Island, about forty miles north, the whole crew of a wrecked vessel was massacred. She was probably American, but there is little left to tell the tale. Three traders have also been killed within a few years, one here and two at islands not far away, and no one has been punished."

"Captain Narrhun has been several times in danger, and in many parts of Ruk life is still not safe. The Spanish governor who was promised has not come. The natives say no one has been punished for murdering foreigners, and why should they fear? They will wait for the next man-of-war and see if punishment is meted out. Meantime the work goes hopefully on, and we can trust quite implicitly our Christian people. The danger is not at home but when we go abroad."

May God protect our missionaries in Micronesia!

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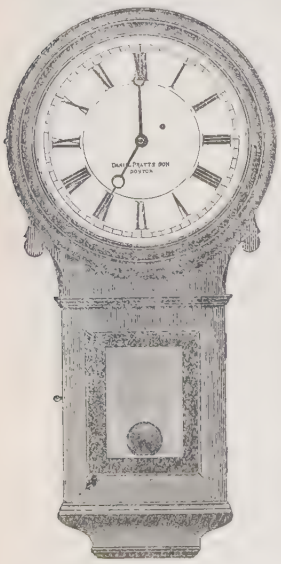

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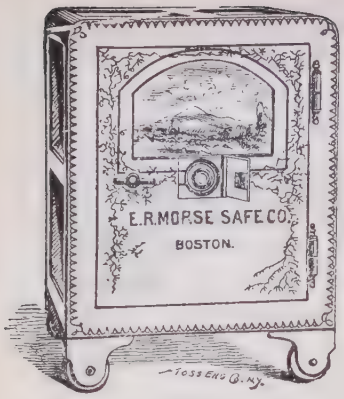

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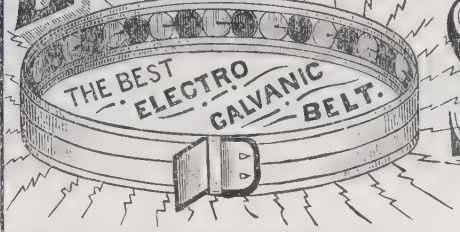

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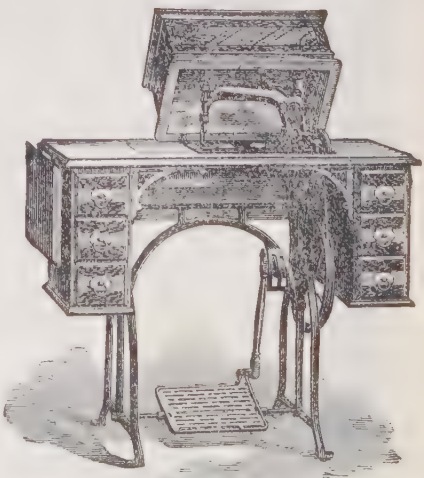

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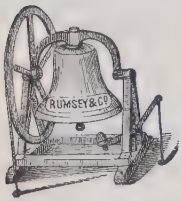

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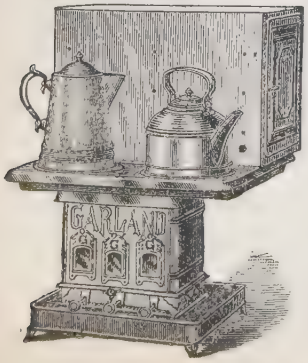

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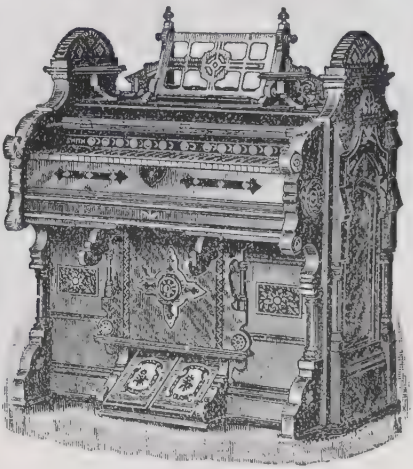

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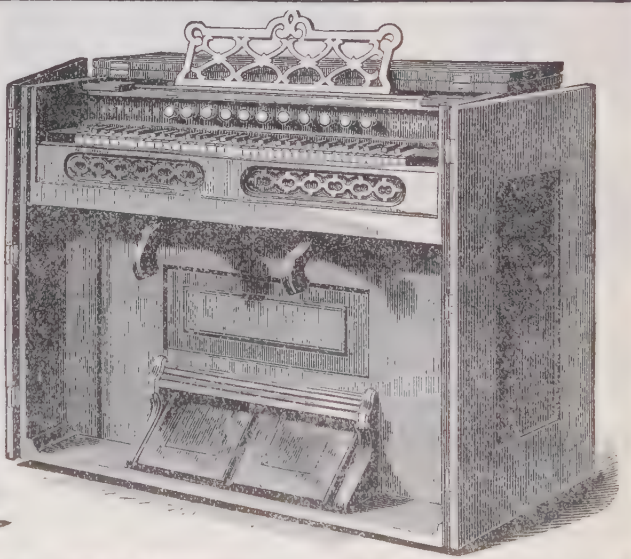

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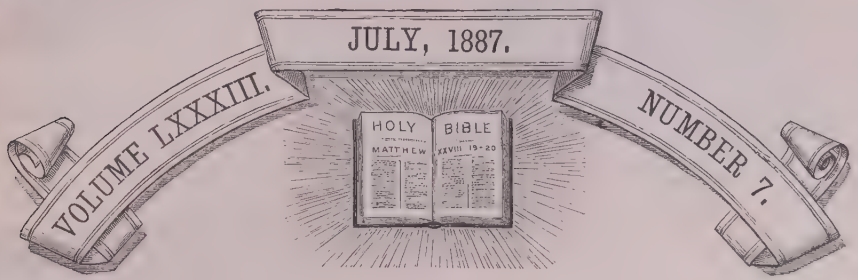

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BOSTON

Published by the American Board of Commissioners for Foreign Missions

CONGREGATIONAL HOUSE, 1 SOMERSET STREET

PRINTED BY STANLEY & USHER, BOSTON, MASS.

Entered at the Post-office at Boston, Mass., as second-class matter, in accordance with Section 199 of the Postal Laws and Regulations, and admitted for transmission through the mails at second-class rate.

Subscription, $1.00. Address CHARLES E. SWETT, No. 1 Somerset Street, Boston, Mass.

American Board of Commissioners for Foreign Missions.

Mission Rooms, Congregational House, Boston, Mass.

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THE MISSIONARY HERALD, published monthly at $1.00 per year.

Pamphlet Sketches of the several missions of the Board, 35 cents for the set.

"Concert Exercises" and Leaflets for free distribution may be obtained at the Mission Rooms.

The MISSION DAYSPRING, for children, published monthly by the American Board and the Woman's Board of Missions at $3.00 for 25 copies; $1.50 for 10 copies; single copies, 20 cents.

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THE

MISSIONARY HERALD.

VOL. LXXXIII. — JULY, 1887. — NO. VII.

NINE MONTHS. — During the month of May there was an increase of receipts, as compared with those for the corresponding month in 1886, of a little more than $4,600, of which about $800 were from donations. During the past three months, this relative increase, as compared with last year, has amounted to nearly $25,000. But the total for the nine months is still behind that of the same period last year, from donations about $2,000, and from legacies about $11,000. For the same period the expenditures have been largely in excess of those of the preceding year, in consequence of the addition made to the missionary force abroad and of the imperative calls, chiefly from Japan. We need a supplementary gift during the present year — it might well come as a special thank-offering — of not less than $50,000 for Japan alone. Out of the fifty missionary appointments which have already been made during the present year, fourteen are for Japan, which, added to the eleven sent out last year, make twenty-five men and women as new representatives of our Board for this land of promise. In response to such a gift of laborers, it is surely quite a modest request to ask for additional thank-offerings of at least $50,000. Of course the truly proper thing to do would be to double this supplementary gift. Who will lead off with the first $10,000? It is our great hour of opportunity.

THE English Church Missionary Society again reports a year with no deficit, the ordinary income the past year, notwithstanding the financial distress in many parts of England, having been larger by $32,000 than in any previous year of the society's history. During the year, eighteen university men have been accepted by the society, besides twelve men who have had special training, and four young ladies. We are interested in the statement that these thirty-four were appointed out of eighty-two who definitely offered their services, and from a much larger number who did not advance beyond preliminary inquiries. It seems therefore that not one half of those definitely offering themselves were accepted. One of the Cambridge men recently accepted proposes to go to Uganda when Mr. Ashe returns. Mr. Ashe is now appealing for $10,000 for a steel boat to be used on Victoria Nyanza. The question whether she shall have steam-power seems not to be settled. More than half the sum needed will be required for carrying the vessel from the coast into the interior. P. S. — Since this paragraph was written the $10,000 for the boat has been paid in by an unknown donor.

THE notice for the next Annual Meeting of the Board, prepared by the Committee of Entertainment at Springfield, will be found on the third page of the cover of this issue.

MR. O. H. GULICK reports that he arrived at Kumamoto, Japan, on the fifteenth of April last, which may be set down as the date of the opening of a station of the American Board on the island of Kiushiu. Kumamoto has been frequently visited by Mr. Gulick and others, but he has now taken up his residence there in the expectation that two of the missionaries newly appointed to Japan will be associated with him. On the Sabbath after his arrival he had an audience of one hundred persons. Mr. Learned, of Kyoto, reports that forty-two of the students of the Training School at Kyoto received Christian baptism within the past year.

ATTENTION is called to the sad account of a famine in a section of Asia Minor, given on another page. There is a call for instant help. The Board will afford aid indirectly by making a grant for the much-needed school-building for the Girls' Seminary at Adana, giving work to those who have no other way in which to earn a piastre, and thus keeping them from starvation. But other help will be needed. The outlook for the poor people is very dark. When special religious services were ordered by the officials, in view of the want of rain, large numbers of the old Armenians left their own services and attended those of the Protestants; so that our missionaries had audiences of over 2,000 people.

THE English Church Missionary Society, through the aid of a coöperating committee, has in preparation a special "mission" to be sent to India and Ceylon next autumn for the purpose of holding series of meetings at the various stations of the society. Ten gentlemen, clerical and lay, prominent among whom are Rev. S. Baring-Gould and Colonel C. E. Stewart, C.B., have been selected and have consented to go without remuneration, only that ordinary expenses are paid, to labor for a period of four months. The Church Missionary Society stations in India and Ceylon have been divided into five groups, and two of the ten gentlemen will visit each group and hold special services. The object is to stimulate the native churches, and to reach others who know something of the truth. The circular of the society says: "It is too well known how stagnation and formality are apt to creep over churches, and how the enemy will try to dim the light which he cannot extinguish. It is known, too, how often God uses a fresh voice pleading in connection with some special effort, in behalf of which much prayer has been made, to convert and edify and bless. Year by year large numbers of young men go forth from the schools and colleges in India, whose faith in the idols of modern Hinduism is altogether shaken. Many of them know something of the facts and doctrines of Christianity. They have a fair knowledge of the English language. And who can tell the incalculable blessing which might follow, if these educated non-Christian natives could be reached by the scheme now in contemplation?" This movement is one of much significance, and it will be watched with great interest. It suggests new forms of service in behalf of pagan lands, especially where the English language is understood. Pastors and evangelists from this land may yet be called on for special and temporary services in lands beyond the seas.

No mail had been received from the West African coast during the past month, nor any from the interior for two months until just as we go to gress. The news from the mission is favorable.

Encouraging tidings are received from the Northern Mexico Mission. Mr. Crawford finds a promising opening at his new station, Hermosillo, in the State of Sonora, and has already sold Bibles and other books to the value of over $220. He finds willing listeners among men and women, though the public services are attended by few. Mr. Eaton, of Chihuahua, has visited San Pablo and Santo Rosalia and Paso del Norte, telling the story of the life of Christ, with sciopticon illustrations, and having among his interested hearers the mayors of the several towns and many others, some of whom were pronounced Roman Catholics. More and more are our missionaries gaining a hold in Mexico.

We have received the first number of *The China Medical Missionary Journal*, to be published quarterly at Shanghai; subscription price, $2 a year. This first number gives a list of the 79 medical missionaries in China, connected with twenty missionary societies. Of these persons 33 are from Great Britain and 46 from the United States. Of the whole number, 16 are female physicians. In no part of the world is the medical missionary more highly appreciated than within the Chinese Empire, and anything which can give efficiency to this branch of Christian service is to be welcomed. Moreover, there are many new phases of disease in China, which naturally call for discussion and comparison of views. Hence a medical missionary journal like this, which is said to be the first magazine of the kind published in heathen lands, gives promise of great usefulness.

The question of denominational union among mission churches in foreign lands is receiving much attention in these days, and we shall doubtless hear more about it in the near future. In some way the converts to Christ in the regions to which the gospel is now carried should be made to see that those who bear to them the Word of Life regard the precious message of salvation as having an importance infinitely above that of forms of church government. We have been interested in this connection in a report of a congress of Tamil Christians, held in Madras, India, during the early part of this year, the object of which was to impress on the minds of Christians the fact that they were members of Christ's great Church, though they were also members of different missions. The first thing done by these Christian missionaries and native ministers and laymen, as they assembled, was to divide themselves into a dozen bands and go forth into different parts of the city of Madras, holding gospel services. Could there possibly have been devised a better method for impressing upon these native Christians the fact that the different organizations are one in purpose and aim than by thus uniting in efforts to preach Christ to those who had not received him? Such a practical exhibition of union is vastly better than the most eloquent platform speeches or any public embraces between representatives of different organizations. May God speed the day when Christian union shall be manifested to the world by the united and hearty efforts of Christians of every name in preaching Christ to the people who know him not!

THE preaching of the gospel among savage tribes has often a most beneficent influence even where conversions are not witnessed. Aside from all that the Church Missionary Society has done in the Yoruba country in the formation of Christian communities, it has modified the surrounding heathenism. It appears that on the recent death of the king no human sacrifices were offered, although this was the invariable custom at previous times. The preaching of the gospel has at least checked this savagery, indicating that larger results may follow erelong.

A SINGULAR illustration of the changes which are taking place in India is the fact that the firm of Cook & Sons, of London, well known to all travelers, has undertaken to arrange for and personally conduct the usual annual pilgrimage of Mohammedans in India to Mecca. This pilgrimage is a religious service of much significance in the eyes of the Moslems, and the government has been obliged, to some extent, to provide for and regulate the going and coming of so many people. That the arrangements of this caravan of pilgrims are intrusted to regular English traveling agents, like any party of excursionists, is a significant fact not without a ludicrous side. It is supposed that the government, which has annually paid some $10,000 for this pilgrimage to Mecca, will save a good deal of money by this new plan and will also avoid much trouble and commotion.

LETTERS from Mr. Stanley from the Congo show that he is making progress in his expedition for the relief of Emin Pasha. He brought his 620 Zanzibaris, with 90 of Tippu Tib's men, around the Cape from Zanzibar to the mouth of the Congo successfully, and was ready for his march inland. Tippu Tib himself was of the party. News of famine in the interior gave some anxiety, but the special disappointment which he suffered seems to have been the fact that the steamer *Peace*, of the English Baptist Mission, was not placed at his disposal. The reason for this latter fact, it is said, was that the conditions which Mr. Arthington, the donor, had imposed upon his gift were such as to render it impossible that it should be so used. Mr. Stanley expected to reach Stanley Falls and cross the 350 miles to Wadelai by the middle or end of July. The land journey it was thought would occupy about fifty days.

WE are glad to refer again to the awakened interest in Great Britain in regard to the demoralization of the native races by the liquor traffic. It is clearly shown that the presence of the English army in Egypt has greatly increased the curse of drunkenness. Mr. W. S. Caine, a member of Parliament, stated in a recent address that there were in Cairo from four hundred to five hundred public-houses for the sale of intoxicating drinks, most, if not all, of them having English names, indicating that they are not of native origin, but are the result of British occupation. He also states that in Cairo he saw a large meeting of Arabs who were teetotalers, in which a native Egyptian in eloquent language denounced Europeans for bringing this demoralizing traffic into their land, and calling upon the Arabs never to touch the drink which the Europeans had brought them. At the same meeting in which Mr. Caine made this address, Archdeacon Farrar introduced a resolution denouncing "the traffic in strong drink, as now carried on by merchants belonging to Christian nations in India, Africa, and most of the

colonies and dependencies of the British Empire, . . . as a fatal stumbling-block to the progress of the gospel among native races." It is a terrible charge which Dr. Farrar made against his fellow-citizens of Great Britain: "We found India sober, and we have made it drunken."

It is interesting to note the proportion of missionaries in different lands coming from the United States. In Japan there are 324 missionaries, including men and women, of whom 249, or 76 per cent., come from the United States. In China there are in all, men and women, 892 missionaries, of whom 348, or nearly 40 per cent., come from the United States. In India the proportion is quite different, inasmuch as that empire is so related to Great Britain. Here we have only male missionaries reported, of whom there are 791, and of these 139, or only 18 per cent., are from the United States. The Indian Missionary Directory reports that 42 sons and grandsons of missionaries are now laboring in India.

The Bombay Guardian of March 26 gives an account of the religious ceremony performed among the Parsees in investing three grandsons of Sir Dinshaw Petit with the sacred shirt and sacred string, thus constituting them true Zoroastrians. The boys were required to drink thrice of a preparation made by the priests with many prayers, of which the *Guardian* says "the principal ingredient, and that which is considered by Zoroastrians of sovereign efficacy in purifying, being a product of the cow not mentioned in polite society." A large number of European ladies and gentlemen were invited to witness the ceremony, and fifty or sixty of them accepted the invitation. This incident shows that, while the Zoroastrians still adhere to many of the absurdities of their faith, they yet are not unfriendly toward those of other faiths. Or were these guests people of no faith at all?

Those who become intimately acquainted with the negro race as found in various parts of Africa bear testimony to its good qualities. The coast negro who has learned some of the vices of civilization is undoubtedly a sorry specimen of humanity; but where native tribes can be found uncontaminated by contact with foreigners, they exhibit sterling qualities. Rev. George Grenfell, who has visited all the tribes along the Congo, bore testimony, in a recent anniversary in London, that the negro would stand his ground before the white man: "There is a vitality of race and power about him that is going to make him take his place some day among the nations of earth." In support of this opinion, Mr. Grenfell gives several incidents showing the vigor and fidelity of the natives, and especially mentioned an incident which he witnessed at Banza Manteka, the station at which the American Baptists have recently received so many converts. Three years ago their place was a stronghold of grossest superstitions, and there seemed no hope of a spiritual harvest; but as Mr. Grenfell was coming down the river, on his way to England, he met a band of native evangelists going forth on an evangelistic tour. They had set out of their own accord, without even the knowledge of the missionary, evidently taking upon themselves the Lord's command to go and preach the gospel. They had not only forsaken their own superstitions, but were vigorously seeking to propagate their new faith.

HOW SHALL THEY BE SENT?

A CONVENTION composed of 145 theological students from the Baptist Theological Seminary at Newton Centre, the Methodist Boston University, and the Andover Seminary, held early in May, put forth an appeal to the Christians of the several denominations with which they were connected, based on what they state to be a fact, that the funds at the disposal of the missionary boards of these denominations are insufficient to warrant the appointment of all the men now offering themselves for service. They therefore earnestly call upon the friends of missions for a more generous support of the great enterprise to which so many young men are ready to give their lives. There is something almost pathetic about their question: "Must we stay at home for lack of money?"

We are not informed just how the case stands with the Baptist and Methodist boards of missions. So far as the American Board is concerned, its Committee has not of late years felt constrained to decline any applicants on the ground of insufficient means for their support. Though the number of appointments since the last Annual Meeting has quite exceeded that of any similar period in the history of the Board, the Committee has not as yet been compelled to closely scan its treasury to see whether it must refuse further applicants. It has been felt that each new man secured for service abroad would awaken an added interest at home, which would go far towards insuring his financial support. As missionaries multiply, the number who, by personal or church relationships, are interested in missions is increased in like proportion. So that hitherto the question of supplies has been one of men rather than of money. If missionaries could be found, there has been little fear that funds would be wanting.

It is to be hoped that the Prudential Committee will never be compelled to face the question, whether the state of funds at its disposal will constrain it to decline the application of any who are fitted for missionary service. But recent events, and especially the remarkable movement of the Spirit of God among the students in our colleges and theological seminaries, leading them in such large numbers to pledge themselves to foreign missionary service, indicate that the number who desire to be sent abroad will be far beyond that of previous periods. How shall they preach except they be sent? There is a call for an immediate advance in the gifts of all who love this work. Certainly a much larger income than is now obtained will be necessary. Can such an increase be relied upon? This question is already before us. What answer shall be given? It would be unfortunate, if not disastrous, if the pressure of the call for help coming from across the seas, now heard by so many hundreds of young men and women, should be removed or relieved by the thought that they need not respond to the call because of lack of support at home. Our young men should be made to feel that the churches are ready to support them if they are ready to go; that no question of funds need stand in their way. Let them see the treasuries of the several boards of missions so well supplied that their Christian enthusiasm shall not be checked by a doubt whether, as they descend into the pit, others will hold the ropes.

"THE HOME" AT HADJIN, CENTRAL TURKEY.

We are glad to give below a sketch of the "Hadjin Home," to which so many allusions have been made in *The Missionary Herald* within the past few years. The city of Hadjin is located upon a ridge of the Anti-Taurus mountain

THE HADJIN "HOME."

range, about 150 miles north of Alexandretta. The situation of the city is most picturesque, being on the side of the cliffs, in such a position that the inhabitants can easily defend themselves from attacks of robbers. The houses are built one above the other, and from the opposite side of the cliff it is said that they resemble the nests of swallows. No male missionary has been stationed at Hadjin, but in 1880 a "Home" was established there, where Mrs. Coffing and Miss Spencer, the latter now in this country, have maintained an institution of a high order, caring both for boys and girls. These premises represented in the cut are on the ridge just above the town, but only a few minutes' walk from the church and the homes of the people. It will be remembered that in 1883 a serious conflagration destroyed many of the houses and shops of the city, and that many thousand persons were left homeless. But the school has gone on successfully, both as an educational institution and as an evangelizing agency. A report just received from Mrs. Coffing shows that in Hadjin, directly under their care, there are 300 pupils, 87 of whom are cared for within the grounds of the Home, 16 of them being boarders. Of these 87, 44 are girls, and 43 boys. Mrs. Coffing's assistants are native Christian young women, two of them having graduated at the Marash Female College. It need hardly be said that the one chief branch of daily study is the Bible. The blessing of God has rested upon the institution, and it is a bright light in what would otherwise be a densely dark region. In the picture (1) is the "Home;" (3) the missionaries' house; (4) the schoolhouse; (5) the barn. The city is on the side of the ravine at (6).

A FAMINE IN CENTRAL TURKEY. — AN APPEAL.

The following letters from Rev. G. F. Montgomery, of Adana, Central Turkey, and from the native pastor of the Evangelical Church in that city, will set before our readers a sad state of affairs in a region where our missionaries are laboring. Adana is an important town in the Cilician plain of Asia Minor, which includes an area about sixty miles square, north of the northeastern corner of the Mediterranean Sea. Our readers will recall the account of a remarkable revival which was enjoyed at Adana a few years ago. Since that time the evangelical work has advanced prosperously until now a calamity has befallen the region, the like of which we are seldom compelled to record. The story is best told by extracts from letters of Rev. Mr. Montgomery. Under date of May 5, he wrote: —

"This is the usual time of the harvest here, but not a sheaf of grain will be cut upon this plain between here and Mersine except in a few fields near Tarsus, watered artificially. The ground is almost as dry and as bare as it was last October. All who are able to support themselves elsewhere are getting away as fast as possible, and hundreds are already gone. I am told that two thirds of the cattle of the vicinity have gone to other provinces. Imagine three fifths of the inhabitants of a town like this to be absolutely without work for nine months! Hoping that when the spring came there would be a revival of work and trade, they have gradually spent the little money they had in keeping the wolf from the door. Now the spring has come and the heaven is as iron and the earth as brass. There is no grass for the cattle, no harvest of the winter-sown grain, and no sowing for the usual summer crops; absolutely no opportunity to earn a single piastre of money. The little oil in the bottom of the cruse and the handful of meal in the barrel is fast wasting away, and there is yet at least twelve months before there can possibly be any work or another opportunity for a harvest. On top of all this there has just come an order from Constantinople increasing the taxes ten per cent."

The next day Mr. Montgomery adds this postscript: —

"The church committee, consisting of ten of our best men, met last evening in my study, and until a late hour in the night discussed ways and means for averting the terrible distress that is already coming upon our people. The case is even worse than I supposed it was. Already most of the farming villages in the vicinity are quite deserted. The people had hoped to save their vineyards, but now the leaves that are just beginning to come out are turning yellow, and vines are beginning to dry up and will be ruined. Numbers of people are trying to sell copper vessels, beds, furniture, cows, and oxen on the street, at one fourth their value. Cows are being sold at the ridiculous price of thirty piastres each, about $1.25."

On May 14 Mr. Montgomery writes, referring to a building which has been greatly needed for the accommodation of the Girls' School at Adana: —

"If we had the money asked for the building of the Girls' Seminary, many of the Protestants, while working at half the usual price of wages, could be helped nearly, if not quite, through the year. Bread could be found if they had work to

earn money for it. But we need a large sum of money to be expended simply for the poor here and in Tarsus, who must perish with starvation without it. Already hundreds of people have left the city for the interior, and the villages of the plain are quite deserted. It is a heartrending sight to see these poor people starting off for unknown places, the fathers and mothers carrying a few necessary things upon their backs and leading sometimes two and three little barefoot children. In two cases which a brother met this week the children led were but two and three years old. Add to this a dry and parched and treeless earth, a cloudless, burning sun, and the thermometer at ninety in the shade, and one can imagine something of the sufferings of the homeless wanderers."

On the same date, May 14, a committee of the Protestant church at Adana addressed a letter to the Secretary of the American Board, of which the following is a translation : —

"In the Providence of God the year 1887 has become a year of calamity such as we have never seen before. This is owing to the fact that there has been almost no rain since a year ago. The farmers sowed their winter grain in hope and the damp earth nourished it, but without rain it was all wasted. During the month of March we made special prayers to God for rain, but our prayers were not answered, and every thing sowed or planted soon dried up and was lost.

"A square section of our most fertile plain, 3,600 square miles in extent, extending from Mersine on the west sixty miles to Missis on the east, and sixty miles from north to south, is stripped of its glory and beauty and remains a sad desert. A part of our vineyards did not begin to put forth their new branches, and those that did do so are already beginning to wither. The yearly exports from these fields during the last few years, in cotton, sesame, oats, and millet, have been 800,000 *lira*, (about $3,500,000) and the wheat and barley produced have been worth even more. This year also, because there is no grass, the flocks and herds are being destroyed. Butter, cheese, and milk are with difficulty found.

"From these statements you will understand something of the calamity which is upon us. This section of country contains over 100,000 inhabitants, of whom 20,000 are able to find a living without help. But 80,000 are destitute and cannot be kept from starvation unless help is brought to them from without. Many of them have lived until now only by selling their furniture, in some cases even to the beds from under them.

"Three days ago I came across a little girl twelve years old trying to sell a small glass hand-lamp on the street for one piastre (nearly five cents) that she might buy bread, as she said they had nothing to eat at home and, after this, nothing left to sell. The sad sights we are compelled every day to witness cannot be described with the pen. All eyes are full of weeping and the air is full of lamentation.

"Unless the benevolent of America and England have mercy and reach out their pitying hands toward our country with generous help, this large number of poor people must perish from starvation. For our part, we think it sufficient to put this sad matter before you and implore your pity and aid.

"KEVORK MICHAELYAN,
"*In behalf of the Church Committee.*"

Need anything be added to this bare statement of facts? The American Board cannot, of course, use its funds given for evangelical purposes for material relief. But such relief is in this case an immediate necessity. Will not benevolent and philanthropic people respond quickly to this appeal? Contributions for this special purpose will be received and forwarded at once by Langdon S. Ward, Treasurer of the American Board of Commissioners for Foreign Missions, 1 Somerset Street, Boston.

THE AHMEDNAGAR COLLEGE AND HIGH SCHOOL.

BY REV. JAMES SMITH, OF AHMEDNAGAR.

THE Mission High School in Ahmednagar was opened in 1882 as an evangelistic agency through which to reach those classes that up to that time other agencies had failed to influence to any extent. Unfortunately these classes were the educated and influential ones, and, though they were getting an education, it was a purely secular one, their only religion being prejudice against Christianity and hatred of the Bible. The mission also felt the need of a higher education for Christian lads, that they might, in a measure, keep pace with the growing intellectual and scientific spirit of their country.

The beginning was a humble one. We had only fourteen pupils and one assistant master. The school was treated with not a little contempt by many natives, but its growth and prosperity have been a surprise even to its founders. It will close its fifth year in April with 310 pupils, in ten classes, and with twelve masters. The course of instruction begins with the first English book and ends with the "previous examination" of the Bombay University, or examination at the close of the first college year.

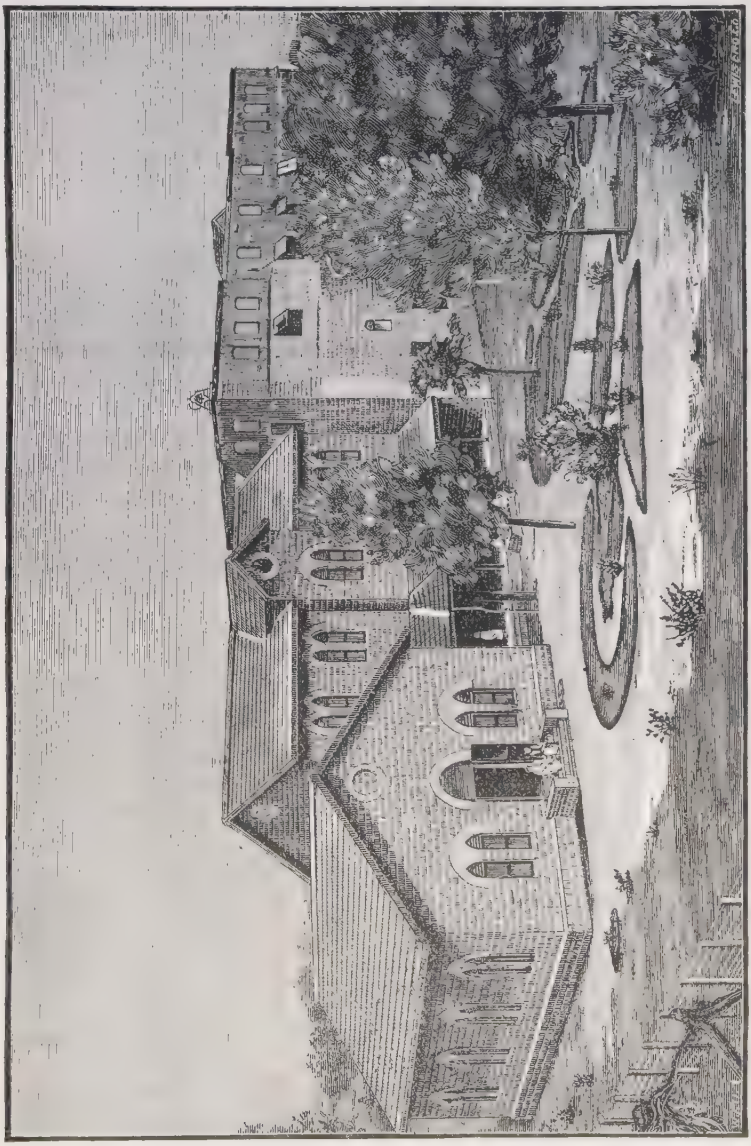
There are in the institution three departments: a middle school, a high school, and a college. In the middle school pupils study the first three English books, together with history, geography, grammar, arithmetic, etc., and no one is admitted to the lowest class of the department until he has passed the final examination of the vernacular Fourth Standard of the government course.

In the High School the subjects taught are English, Sanskrit, Persian, algebra, Euclid, history, mechanics, chemistry, astronomy, etc. This course extends over four years and ends with the matriculation, which admits to the college. The papers set in the matriculation are quite as difficult as in any college in England or America, and when one remembers that they are all set in English and that answers are to be given in that language, it will be seen that an Indian student has full proof that there is no royal road to a university degree. In the middle school, instruction is imparted through Marathi, the vernacular; but in the High School, English is the only language used in the classrooms.

The college department was opened on January 1 of the present year, with thirteen students. The subjects taught are English (The Lady of the Lake and Southey's Life of Nelson), Sanskrit (texts appointed), Persian, Latin, logic, ancient history, physics, Todhunter's larger algebra, and Euclid (books vi–xii). The subjects for study are all appointed by the University of Bombay, which is an examining body only. At present there are about one hundred

high schools affiliated with the university in this presidency, nine art colleges, one college of science, one of medicine, and one law school.

The Mission High School, or Ahmednagar College, as it is now called, has always been a healthy child and now can almost walk alone. Of the 11,300



COLLEGE AND HIGH SCHOOL AT AHMEDNAGAR.

rupees spent on instruction, care-taking, and repairs during the first four and one-half years, the American Board contributed only 2,000 rupees, and, out of 25,725 rupees spent for new buildings, the American Board paid 6,312 rupees, or 18 per cent. of the current, and 24 per cent. of the extraordinary, expenses of the institution. The rest of the current expenses have been met from fees

and government grants-in-aid, and the building expenses by subscriptions chiefly from natives of India and a moiety government grant. There is no boarding establishment, and no funds are given for food and clothes, and no pupil, Christian or Hindu, is admitted without paying tuition fees unless he has something more than poverty to recommend him. Kind friends in India have given us a number of small scholarships, and these are given to really promising lads after they have shown by their conduct and progress that they deserve them best. The daily marks and weekly examinations are our tests, and we believe that help given on such a basis will never pauperize.

It is hoped that in the near future the school may become self-supporting, with the exception of the principal's salary, which may continue to be a charge on the funds of the American Board.

The popularity of the school with Hindus and Mohammedans has not been gained by sacrificing any principle or truckling in any way to prejudices against Christianity and the Bible. *The Bible is taught daily with as much zeal and earnestness as any other subject*, and by many pupils studied with as much interest. No students, it is true, have publicly professed Christianity, but this is no marvel to those who are acquainted with all the circumstances of the case. That prejudices have been uprooted and idolatry given up by many is only a partial truth. All of our pupils respect the Bible, and their relatives and friends are our friends. The results will be seen in the future. We are sowing seed in the best soil in India. Our pupils belong to the brightest classes of the most advanced section of the Hindu race. The world can produce no superior, as a race, to the Marathi Brahman.

The building occupied by the school has a history, if it were only known. The old portion, shown in the engraving to the right hand, was built before Columbus discovered America and was for many years the residence of the Mohammedan commander-in-chief when Ahmednagar was an independent kingdom.

The upper story has been occupied for fifty years as a mission house. In the lower story there are six rooms, but three of them are too small for large classes. The building in the centre and the hall to the left were built in 1885. They are of stone like the old portion, but have a French tile roof. In the new building there are four large classrooms and a hall furnished throughout with Messrs. A. H. Andrews & Co.'s folding-desks and settees. The hall will seat about four hundred persons. Back of the old building, and at right angles with it, there is a wing with two more large classrooms, erected in 1886. The total length of the building, as shown, is 166 feet; width, 54 feet. The wing behind is 28 feet by 50 feet.

The prosperity of the school in the past and the great encouragement given by the educational department of government, as well as by the governor himself and His Royal Highness the Duke of Connaught, who recently visited the institution and expressed his own pleasure and that of the government, leads us to anticipate a larger increase during the present year than ever before. Our present classrooms are already full, so that plans are preparing for another large addition to be erected as soon as the funds can be collected.

MRS. LYDIA V. SNOW.[1]

After thirty years of unwearied service in the interests of the kingdom of God among the islands of Micronesia, followed by nearly five years of weary waiting in her native land, this faithful missionary has entered into the everlasting rest. Mrs. Snow went with her husband, Rev. Benjamin G. Snow, as a part of the first missionary company to Micronesia, sailing around Cape Horn. When this early band of missionaries set their faces toward these islands of the Pacific, little was known of them save that their inhabitants were naked and cruel savages and that they needed the gospel. The first *Morning Star* was not then built. In Mrs. Snow's own memorandum, furnished at the time of her departure, in answer to the question, What led you to think of going to the heathen? her recorded reply is: "The hope of a more extended sphere of usefulness. The Spirit disposed me to ask: 'Lord, what wilt thou have me to do?' and the answer was: 'Go to those who have never heard a Saviour's love proclaimed.'" It was in this spirit that she labored with her husband, first on Kusaie, then on Ebon, and again on Kusaie. They had the joy of seeing great moral transformations among the islanders. In 1877 Mr. Snow's health failed and they returned to the United States, where, after two or three years of debility and suffering, he died, May 1, 1880. After losing her husband, Mrs. Snow, then sixty years of age, so longed to return to her work on Kusaie that, though it was regarded as a somewhat doubtful experiment, consent was given. She was welcomed with great delight by the natives, to whom she was greatly endeared, and who were deeply touched by the thought of her returning to them under such circumstances. As a native pastor wrote of her: "She was a mother to us all." But her health was not equal to the strain, and in 1882 she returned to the United States, and until the time of her death suffered from a malady which put a weight upon her spirits and clouded her enjoyments. But when she became convinced that the burden which rested upon her had its origin in physical causes, she resigned herself trustfully to the care of him whom she had believed, and though weak and weary, she endured patiently and heroically what the Lord was pleased to send. Watched over tenderly to the end by a daughter's care, and by others in the Missionary Home, she entered into rest May 18. "Her works do follow her."

A MISSIONARY FOR FIFTY YEARS.

A service commemorative of the fiftieth anniversary of the ordination of the Rev. George W. Wood, D.D., was recently held at Morristown, New Jersey, at which this venerable and beloved missionary was present and made an address. It falls to the lot of few men to render such long and varied service in the cause of missions. Dr. Wood, though ordained in 1837, was detained for one year from entering upon the work to which he had given his life, by reason of the financial

[1] Mrs. Lydia Vose (Buck) Snow, born at Robbinston, Maine, October 26, 1820. United with the church when eighteen years of age. Married Rev. Benjamin G. Snow, September 1, 1851, with whom she embarked at Boston, November 18, 1851, reaching Honolulu after a voyage of 123 days. Landed on Kusaie, August 22, 1852. Returned finally to the United States in 1882, and died at the Missionary Home, Auburndale, May 18, 1887.

pressure then prevailing throughout the country, so that it was the twenty-fifth of May, 1838, before he sailed for Singapore. After two years of residence there, he returned to this country to provide for his motherless child, and also, in view of the proposal of the Prudential Committee, to relinquish the Singapore Mission. In 1842, March 8, he embarked for Smyrna and reached Constantinople May 14. While on a visit in the United States and about to go back to Turkey, he was elected (1852) a Corresponding Secretary of the Board, and fulfilled ably and efficiently the duties of that office in New York for nine years, when he resumed his work as a missionary in the field, June, 1871. After fifteen years of continuous labor in Constantinople and vicinity, the infirmities of age compelled him in 1886 to leave his missionary associates and the native Christians, among whom he was greatly honored and beloved, and to return to the home land. The readers of the *Herald* will be interested in the following letter, addressed by Dr. Wood to the senior Foreign Secretary in reference to the commemoration of his fifty years of service, and they will be touched by his own humble estimate of his work in contrast with the high estimate put upon it by his associates and friends.

"SUMMIT, N. J., May 23, 1887.

"DEAR DR. CLARK, — Yesterday evening it was my privilege to be present in a meeting of two united congregations in the First Presbyterian Church of Morristown in this State, to which I had been invited in remembrance of my ordination to the gospel ministry in that edifice on May 16, 1837. Pleasant words were spoken, of felicitation to me and expressive of warm Christian fellowship and interest in the cause of foreign missions; and the large audience listened patiently to reminiscences and observations from me pertinent to the occasion which had convened us.

"At the close of the service one gentleman introduced himself to me as having been a witness of the transaction commemorated. I could learn of no other person in the assembly of whom the same could be said.

"At my ordination the sermon, on Romans i, 16, 'I am not ashamed of the gospel of Christ,' was preached by Dr. William J. Armstrong, Home Secretary of the American Board, and the charge, tender and impressive, was given by Dr. David Magie, of Elizabeth, New Jersey. These distinguished men, and the great majority of all who were present at that event, have, most of them long since, departed from the earthly life. Of the Prudential Committee by whom I had been accepted as a candidate for missionary appointment, and of the executive officers of the American Board, not one, excepting the then Treasurer, now survives. Of missionary associates in the earlier years following, only three or four remain: one, of the Singapore Mission, Mr. Travetti, and Drs. Riggs, Hamlin, and E. E. Bliss, with Mrs. Riggs and Mrs. Bliss, of the missions in Turkey. Lingering remnants of a former generation, how soon we shall be here seen no more!

"Deeply humbled in view of deficiencies, I feel myself under an obligation of gratitude, which is inexpressible, for the merciful kindness that has continued me to the close of a half-century's experience of the joy of a service, however imperfect, in the work of the ministry carried on abroad and at home in connection with the spread of the gospel in foreign lands. Could I renew my life, my

wish would be to be employed in the same service, but with a deeper consecration and an ability for greater usefulness therein. But as this cannot be, I can only implore pardon for what has been wrong in the past, peacefully anticipate the future as God may determine it for me, and rejoice in the outlook for the Church and the world, which seems to me so much brighter than that before my eyes in the troublous time of half a century ago. What a history do the last fifty years present! I bless God for the life given me in this period of glorious progress; and without envying, and with fulness of sympathy and gladness for them, do I congratulate those to whom it will be given to see greater things, and be actors in helping forward grander results for the kingdom of Christ in the better days that are to come.

"I am, as ever, most fraternally yours,

"GEORGE W. WOOD."

PROPOSED UNION OF JAPANESE CHURCHES.

FOR many months past a movement has been progressing among native Japanese Christians, looking toward unity of church organization. The union of five branches of the Presbyterian body: namely, the American Presbyterian, the Reformed (Dutch), the German Reformed, the Southern Presbyterian, and the United Presbyterian Church of Scotland, under the name of the United Church of Christ in Japan, was accomplished some three years since. Overtures have passed between native churches connected with this body and the Conference of Congregational Churches allied with the American Board, and committees of the two bodies have reported a plan of union which has been submitted for consideration. We have received a copy of this proposed plan, which we suppose is to be regarded as preliminary and only an outline, the details to be settled hereafter, if the general plan is approved. The matter is one which belongs to the Japanese themselves, and we present the draft of the proposed "Nihon Rengo" simply for information and without passing judgment upon the scheme. If the Japanese Christians shall find a way of organic union in which all can cordially participate, it will be an occasion of great rejoicing. The scheme here presented is now before the churches of Japan for consideration.

TOKYO, JAPAN, May 13, 1887.

For some time past it has been evident that the Kumi-ai churches (Congregational) of Japan and the United Church of Christ in Japan (Presbyterian and Reformed Church) have been tending more and more toward organic union. Accordingly, committees were appointed by the General Conference of the Kumi-ai churches and the Synod of the United Church of Christ to confer upon the subject and report. The former committee consisted of the following persons: Rev. Messrs. S. T. Miyagawa, J. T. Ise, P. M. Kanamori, T. Matsuyama, and D. C. Greene. The latter committee was composed as follows: Rev. Messrs. K. Ibuka, M. Oshikawa, M. Uemura, K. Yoshioka, and William Imbrie.

Two sessions of this joint committee were held in the city of Tokyo, May 4 and 5. A report was unanimously agreed upon, and, after having been amended

so as to read as follows, was approved by the General Conference of the Kumi-ai churches and the Synod of the United Church of Christ in Japan.

AS TO DOCTRINE.

Declaration of principles of doctrine and government looking towards the union of the Kumi-ai churches and the United Church of Christ in Japan, adopted by the General Conference of the Kumi-ai churches at its session in Tokyo, May 4–11, 1887.[1]

The Nihon Kumi-ai churches and the United Church of Christ in Japan, led by an earnest desire for Christian unity, have determined to come together and form one church of Christ, to be known as The Nihon (Rengo) Christian Church, and in the persuasion that truth is an order to godliness, they hereby adopt the following doctrinal basis of union: —

The word of God contained in the Scriptures of the Old and New Testament is the only infallible rule of faith and practice. But in various ages of the Church it has become necessary that godly men should set forth in order the great doctrines contained in the Holy Scriptures.

Among these creeds and confessions that have come down from ancient times are those commonly known as the Apostles' Creed and the Nicene Creed. Besides these, there have come down to us from more recent times those statements of doctrine and principles commonly known as the Westminster (shorter) Catechism, the Heidelberg Catechism, and the Plymouth Declaration.

All these creeds and confessions are in this church held in veneration. We believe them to have served a high purpose in the history of the Church in time past, and we believe also that they are still to be regarded as of great value for the instruction of believers.

In particular does this church acknowledge her indebtedness to those confessions of the past Reformation period which have appeared in the great churches with which this church is historically connected, and in constant fellowship with which it is our earnest desire to carry on that work which the great Head of the Church has in his good Providence committed to our care.

But though these symbols are all to be held in veneration, they are not to be regarded as equally binding upon the ministry of this church. While it is required of ministers that they accept and subscribe to the Apostles' Creed, the Nicene Creed, and the Nine Articles of Evangelical Alliance, it is required of them with regard to the Westminster (shorter) Catechism, the Heidelberg Catechism, and the Plymouth Declaration only that they approve of them for substance of doctrine.

The same spirit that has led these two churches to unite and form the Nihon (Rengo) Christian Church will gladly receive overtures from other churches of Christ which are able to accept the Apostles' Creed, the Nicene Creed, and the Nine Articles of the Evangelical Alliance as the doctrinal basis of agreement.

[1] The Kumi-ai churches are the churches which have grown up in connection with the work of the Japan Mission of the A. B. C. F. M.

The United Church of Christ in Japan is the name assumed by the churches connected with the associated Presbyterian missions.

AS TO POLITY.

The following is agreed upon by the foreign members of the joint committee as a correct statement of the outline of church polity, which the General Conference of the Kumi-ai churches and the Synod of the United Church of Christ in Japan have directed the committee (referred to below) to elaborate in detail and submit for approval.

1. Individual churches shall be free to manage their own internal affairs either directly or by a Shokwai (Session).

2. There shall be three Assemblies, to be known respectively as Bukwai (District Conference, or Presbytery), Daikwai (Divisional Conference, or Synod), and Shokwai (General Conference, or Assembly); or by other names agreed upon.

3. A Bukwai shall consist of the ministers (whether ministers other than pastors shall have the right to vote being as yet undetermined) and a representative from each church within its limits. In the case of churches organized with a Shokwai (Session), the representative shall be an elder; in other cases, a delegate. Bukwai shall organize new churches; issue licenses to preach; ordain and discipline ministers, and decide appeals from the decision of a Shokwai or church; in accordance, however, with the principle set forth in Section 6.

4. A Daikwai shall include the ministers and churches belonging to two or more Bukwai. It shall have the direction of evangelistic work carried on within its own limits, and shall decide appeals in cases originating in Bukwai.

5. The Shokwai shall be composed of ministers and laymen from all the Bukwai in the empire. It shall decide constitutional questions and appeals in cases originating in Daikwai. Shokwai shall also have the general oversight of the evangelistic work and the general care of the interests common to the whole church.

6. Instead of a system providing for a series of appeals, there shall be opportunity only for a single appeal. In order, however, to secure a body whose decision shall be regarded as uninfluenced by local feeling, each Daikwai, at its annual meeting, shall choose a committee composed of members from its several Bukwai, to be known as the Committee of Appeal. And when, in the judgment of one third of a Bukwai, it shall appear wise that an appeal from the decision of a Shokwai or church should not be heard by the Bukwai itself, the matter shall be referred for decision to the Committee of Appeal.

Letters from the Missions.

European Turkey Mission.

PREJUDICE DISARMED.

MR. THOMSON reports from Constantinople that since permission to reissue the *Zornitza* has been given, new subscribers have come in very well. There is ground for encouragement in the attitude of a portion of the Bulgarian clergy, some of whom are preaching more earnestly and evangelically. Many of them are manifesting a friendly spirit toward our missionaries. The following interesting incident is taken from a letter addressed to Mr. Thomson by a traveler who was passing through Bulgaria: —

"As I was traveling on private business from Sofia to Karlovo, my way, of course, lay through Zlatitza and Pirdop. On Saturday evening I arrived in Pirdop. . . . Next morning, as I was in a great hurry, I bargained with a driver and started. About ten minutes after leaving my *khan*, I passed by another khan, which had open doors. From within I heard a loud chorus singing, —

'Behold the western evening light!
It melts in deepening gloom,' etc.

"Such a beautiful melody, such a chorus, such words in this village! I was astonished and, although in haste, called out to my driver to stop, got down, and told him to wait for me, as I wished to see who these singers were. 'Ah, *sonnie*,' he answered, 'they are Protestants: don't go in; they 'll deceive you.' 'All the better,' I replied, 'if they are such. You come also, father.' 'Eh, I will come,' answered the sixty-year-old man, and we two entered the khan hand in hand. . . .

"A gentleman was preaching the Word of God, and his wife led the singing. I joined in the singing and listened attentively to the sermon, and in this the old driver began to imitate me; the man who a little before had called to me: 'Don't go in; they are Protestants; they 'll deceive you.' Prayer was offered, and both the old man and I took part in it. It did n't occur either to the driver or to me to hurry, as Karlovo was far away. We thought that we were in Paradise.

"After the service closed, I found that the gentleman was the brother of the respected Mr. Tondjoroff, of Philippopolis. After exchanging a few words with him and his wife, we took leave and started again. I began to sing one of the hymns that had been sung: 'Come home, come home.' As I sung, I observed that the old man wiped some big tears from his eyes. 'Why are you crying, father?' I asked. He replied: 'Why should I not cry? I am sixty years old, yet no day in my life have I ever been so privileged as to-day. I am sorry that I have spent all my life in sins;' and he wept still more. Although I, as a young man of twenty-six, wanted to show myself more firm, the thankfulness that filled the old man's heart was in mine also; so I also could n't restrain my tears. 'Father,' I asked him presently, 'would you like that we should offer a prayer here such as the preacher offered?' 'I would,' he quickly answered. We stopped the horse, got down, and, with tears in our eyes, there under the open heaven gave thanks to God for that happy day.

"Can any one say now that there is anything more powerful than God's magnet? A man who, two or three hours before, had cried: 'Beware of them; they are Protestants,' now was grieving, with bitter tears, that he had not earlier in life taken refuge amongst them."

THE ALBANIANS.

Mr. Baird, of Monastir, makes an appeal in behalf of the Albanians, who number one million and a half souls, for whom little is now done. Mr. Baird writes: —

"If they are evangelized, it must be by preaching in the Albanian language. Even should the Hellenizing of the Albanians through Greek schools succeed so as to satisfy those who now are making strenuous efforts among the Southern Albanians, the work of evangelization cannot be accomplished by means of any other tongue than the Albanian. A beginning has been made. All of the New Testament has been printed, and quite a portion of the Old. A few small religious books have been printed, as has also a grammar of the language. Mr. G. D. Kyrias, a graduate of Samokov Theological Seminary, now in the employ of the British and Foreign Bible Society, is laboring for his people. He is well qualified either to preach, to teach, or to write in his mother-tongue. A younger brother, a fine young man, is now in Samokov Theological Seminary and has two more years to complete his studies. A sister is in the highest class in our Girls' School and could render good service as a teacher. Mr. Tsiko, a colporter of the

British and Foreign Bible Society, is Albanian by birth. It is seldom that a new mission can be begun with such good native helpers and with a good prospect of more in a short time.

"The lawlessness that abounds in this land of mountains is a drawback. We hope that a change of government that may be nearer than we think will put an end to all this. When such a change comes about, it will be a great advantage to be already in the field. I do not think that in the event of a change of rulers the Mussulman Albanians will leave the country, as they have left Bulgaria, for they are not zealous for their faith, and they fraternize with other Albanians because they are Albanians. There are strong indications of a growing national spirit among the Albanians. They have opened a school in Korcha, the only Albanian school I know of. I can think of nothing that would prevent the occupation of Albania by missionaries."

Central Turkey Mission.

AINTAB. — HOPEFUL SIGNS.

Mr. Charles W. Riggs wrote April 13: –

"In regard to the work of the mission I think that there are hopeful signs, though there is very little which can be shown by figures. The Young Men's Christian Association has of late been trying to do something in the way of city missionary work. They have lately opened two Sunday-schools especially for the children of the old Armenians, and at our last meeting we talked over plans for two other similar Sunday-schools in other places; I hope that they may be started before long. Another thing which is very hopeful is the formation of a society among the old Armenians which has for its object the improvement of its members; all of whom promise to keep the Sabbath and to leave off the use of strong drink. They say that this society has already made a very great change in the quiet and order of the quarter of the city where it is located. They at first applied for instruction to the priests, but when this was refused they came to the Young Men's Christian Association. A young man who is a graduate of the college was appointed as their teacher, meeting them twice a week to read and explain the Bible. Of course we cannot tell yet what the result will be, but we can hope and pray that it may be the beginning of a great turning to the Lord.

"In the same room where one of the Sunday-schools mentioned above is held, there is also held on weekdays an infant school, which has no connection with the schools of the Protestant churches. It has been supported by the Young Men's Christian Association and by the tuition of those scholars who were able to pay. The room might comfortably hold forty scholars, but they have seventy, not all coming every day, and they have turned away forty for want of room. At first they took Protestant and Gregorian children alike, but now they take only Gregorian children because the Protestant children can go to the schools of the Protestant churches. I would like to get another room and, if possible, another teacher, so that all the children who wish to come can be received."

Mrs. Ella T. Graham reports certain new efforts in behalf of women: —

"According to our plan of work among the women of the city, Aintab is divided into districts, each one under the care of one or two earnest native Christian women. There are now between twenty and thirty of these districts, in each of which a weekly prayer-meeting is held. The attendance varies in the different districts. In one place the number of women is from forty to ninety; in others it is much smaller. Less than half of these women are Protestants, most of them belonging to the Gregorian church. Few of them can read, and they listen with eagerness to the words of the leader. Although nominally Christians, many of them are utterly ignorant of Christ and the Bible. The interest in these meetings is increasing, and we see indications of growth in spirituality, especially in those who have

charge of the work. The priests of the old church do not, as a rule, oppose this work. Last Christmas day a priest came to the house where we were holding a meeting, to conduct the usual five-minute service. He and a young assistant sang some weird song, after which those present took turns in kissing the small Bible the priest extended to them for the purpose. After bowing pleasantly to us, he departed, and we went on with our meeting. Another good result of these efforts is the increased number of women who attend service at our churches, as well as enlarged attendance at the monthly mothers' meeting."

ZEITOON. — ALBUSTAN.

Mr. Marden, whose interesting account of the recent religious movement in Zeitoon was given in the last *Herald*, wrote April 6 from Albustan, to which place he had gone. Referring to what had been accomplished at Zeitoon, Mr. Marden says: —

"In addition to the usual Protestant services, that have been well sustained, more than a dozen Protestant sermons, missionary and native, have been preached in the Armenian churches, the good seed sown in outdoor preaching services, in neighborhood prayer-meetings, in the shops and streets and by the wayside, and a large number of Bibles sold. Every effort has been made to point out the errors of the reform movement and strengthen its better elements. A few warm days followed, when the people of all classes at once scattered into the vineyards in every direction, and, coming home weary at night, there was but little opportunity for religious work. I therefore left Zeitoon for the present and came here for a much-needed visit.

"This town lies at the foot of the most northern slope of the Taurus, with seventy-five miles of continuous mountain ranges between it and Marash, its nearest neighbor of any considerable importance. Albustan is the business centre of a large population of Turks, Koords, and Circassians of the roughest type, and the few hundred Christians of the city, isolated from all other Christian communities, have to a large extent become assimilated in character. The wild spirit of the Koord sometimes breaks out in the community, and even in the church, and brings confusion and discord. It has been difficult to keep these brethren at all times in line, but there is now a marked improvement upon former years.

"We appointed two prayer-meetings each evening at private houses at the same hour, and spent the day in pastoral work, and continued this plan for two weeks. These meetings have all been well attended and sustained with increasing interest. Sabbath evening a union meeting was held in the church which was attended by the whole Protestant community and also by many Armenians. The church seems much quickened in its spiritual life and many new voices are heard in prayer. In fact, nearly every man in the Protestant community has taken some part in the prayer-meetings. The religious interest has been quiet, deep, and earnest and gives great hope for the future of the church. Seventeen candidates have been examined for admission to the church."

Eastern Turkey Mission.

THE SCHOOL AT MARDIN.

MR. GATES reports, under date of March 1: —

"Our school has been greatly blessed this year. Although we doubled the rates for board, we doubled the number of scholars also, and have had forty-three scholars in the school. During the Week of Prayer there was much religious interest in the school, and fifteen of the young men rose and declared themselves on the Lord's side. Some of the younger pupils made very manly confessions, and their words quickened the church; so that there was a strong religious interest all through the Week of Prayer, and the meetings were continued a second week. Ever since that time the interest in the school has been continued, and is now deeper than at any previous time. The scholars hold

a meeting of their own every Sabbath evening, and of their own motion they gather for prayer and religious discussions two or three times a week.

"A few days since a group of the boys gathered and began to discuss this question: 'How shall we resist and overcome the tempter in the moment of temptation?' One of the older boys gave this advice: 'Write on a piece of paper these words: "Remember the death of Christ," and in the moment of temptation draw the paper from your pocket and read it.' This led to the discussion of the subject of the death of Christ and its relation to Christian living; and the next day the boys questioned their teacher on this theme with so much eagerness that the lesson was laid aside and the hour given to talking on this great theme. One boy, who came to the school last year from an Armenian family, has completely changed, so that his face and bearing tell of a new heart.

"I say to myself again and again: 'The Lord is good, oh, so good!'"

POVERTY OF THE PEOPLE.

Mr. Cole, of Bitlis, writing March 21, gives the following pitiful account of the poverty of the people: —

"Some days since, I returned from my tour to Moush region. In one village where I had four meetings on the Sabbath, one was for the women, in which we had present some sixty women and girls, but all of them were too poor to have on either shoes or stockings, they having come on a winter's day barefoot over the snow, some of them from ten or fifteen minutes' distance. Aside from this, some had found difficulty in scraping together enough old 'wornout rags' to decently cover other parts of their person, while others were too badly off to afford even that much adornment to God's house and were forced to remain at home, crouching in some dark corner of their dismal dwellings, where absence of light might atone for lack in clothing. As we broke up our interesting meeting and I saw those poor creatures file out over the cold snow, ill-clad and barefoot as they were, I could hardly restrain the tears, and thought how different their lot from that of their fairer sisters in the Western world."

HARPOOT. — THE COLLEGE AND OUT-STATIONS.

President Wheeler, of the college, writes: —

"You will be glad to learn that though the Armenians have opened a school with great *éclat* within two minutes' walk of the college, and the three Protestant schools of the city are open, and though the ecclesiastical head of the Armenians has issued an order forbidding Armenians to patronize Protestant schools, the college has never had so many pupils so early in a term as it has now, the number in all departments being four hundred and fifty. All pay tuition, and many hard days' work are required to meet the bills. Were I to go into particulars, you would see the fact more plainly. Some poor men, in their zeal for educating their children, being unable to pay the $26.40 which we charge for forty weeks' board, walk once a week from eight to twelve miles and back to supply them with poor food from their homes. This for the boys. How some poor people manage to meet the bills for their girls is more than I can tell. We do favors to a number of girls, taking less than the $22.20, which is the full charge for board. We are talking of relieving the Board of any further expense for the male department of the college, but may fail to carry out our intention."

Mr. Allen, under date of March 5, writes from Harpoot of several out-stations: —

"The outlook of the work seems more encouraging this winter than for several years previous. The reconciliation in Diarbekir is a most happy termination of a long and bitter quarrel. In Chemish-gezek also there has been much alienation among the brethren, but our general helper has been there eleven weeks and reports that peace has been restored, and they wish a pastor to be settled over them. Their former pastor was called to Arabkir. We hope to give them one from the present class.

"At Palu such a state of feeling existed four years ago that the brethren would not unite in anything. During a stay of four weeks among them I collected a part of the salary of our general helper for six months. Under his labors the old strifes and bitterness were done away in part. The grace of God has wrought in their hearts so that now they have called a preacher and male and female teachers.

"A church was formed and a pastor ordained at Temran last fall. The pastor writes: 'I am happy to say that the work is in a very good condition. Those who were longing to see Protestantism enfeebled are amazed at seeing four or five families coming over to the side of the Protestants, and some who were not fully established becoming day by day more firmly settled. With growth in numbers there are also signs of growth in grace."

FARKIN. — WORK OF A NATIVE PREACHER.

"The ancient monuments of the town of Farkin remind us of many who laid down their lives rather than deny Christ. The present inhabitants of that town and region in Koordistan have little idea of the religion for which so many martyrs died, whose memory is perpetuated by a beautiful building now in ruins. Their Christianity has also gone to decay. They have lost both their religion and their language. The Bible has become more completely closed to them than to Armenians, who still retain their language. A preacher has been at work in Farkin six years who now writes of a great change from the time when he commenced his work. He says: —

"'The work greatly rejoices and encourages me. Not only in every house, but to all classes of the people I have the opportunity of speaking. There is a general desire for, and interest in, hearing the words of life. During my first two years there was no opportunity to pray with two persons together even on the Sabbath. On Sabbath days, on account of their worldly pleasures, singing songs and other hindrances, neither in the house nor outside could listeners be found. I used to go with a few schoolboys to a garden. A few men would be drawn there by our singing, but there was no chance to preach or pray. After two years three or four would come for a time to listen, and again would keep away on account of persecution and reproach. The very name of "Prote" was thought to be contaminating. But now on Sabbaths and weekdays we have from twenty to fifty, and sometimes eighty, hearers. There are ten men who have entirely separated from the Old Church. Some are persecuted at home, but give good evidence that they are renewed men. Three have been received into the Redwan church. My wife two years ago could not speak two words to the women. She would often return weeping on account of their jeers and reproaches. But now, through whatever street she goes, or whatever house she enters, they urge her to speak. Many invite her to a house or place of meeting. On Sabbath days, by passing through the village, she often brings a great crowd of women with her to the meeting. In many houses they are glad to receive me, but on account of reproach, or for worldly reasons, they do not come to meeting; yet many of these urge their families to attend, or urge us to invite them. Some of the chief men, although they do not come near us, yet show much interest and respect. This is true also of Turks and government officials.'"

OUT-STATIONS OF ERZROOM.

Mr. Robert Chambers reports a visit among the villages of the Passen and Alashgird regions. Of the former place he says: —

"The work in Passen is not encouraging. The people are unable to redeem their pledges in the matter of pastor's salary. Hope long deferred and deepening poverty paralyzes all. One young man, formerly a hopeful pupil in our High School, and for some time an earnest worker in his village, seems to be losing his mind. To a companion he pathetically exclaimed: 'I know that God is no hearer of prayer, or he would long ago

have heard me.' Poor fellow! he has voiced the timid thought of thousands in this land. The Passen church is just about where Sardis was when John saw his vision. We are compelled also to insist upon what may appear to the American churches as a fair share of self-support. But our appeals and exhortations, instead of stimulating the people, only serve in many cases to deepen and harden the stupor of hopelessness which holds them. Schools are very few in number this year in this district."

At Khasdour the outlook is more cheering, the preacher having a Bible class every evening attended by several prominent men, Gregorians and Catholics. The attention to the preaching and at the communion service was most respectful and earnest. Some striking incidents are given in the latter portion of Mr. Chambers's report. He says: —

"From Khasdour we went to Toprakali, Yonjaloo, and Karabazar, where, though we have no distinctively Protestant work, yet we found many most cheering evidences of the spread of evangelicalism among all classes of the people. We were invited to preach in the churches, and were received not as strangers, but as brethren. The state of this whole plain is peculiar. Our books are read everywhere and our principles accepted. Priests who defend all the rites of the Old Church are laughed at and called dotards. The churches are empty. Nobody believes in the existing state of things in the church, but nobody is ready to make a stand for reform. True, we met one man who, in my opinion, but narrowly escaped being a prophet of reform among his people. Years ago he was an infidel, having read works translated from the French; but he made a thorough study of the Bible, and, to use his own words: 'My feet are on the rock. I am a sealed servant of the Lord Christ.' He is a man of commanding appearance and tone, and I listened in wonder for two or three hours to his conversation in the midst of a knot of friends. He has evidently had much influence. He made a marriage feast for his brother, and among others invited our Khasdour preacher to go with him to a neighboring village to bring the bride. A night was spent in that village. No wine or strong drink was permitted, and the evening was spent in Scripture reading and discussion and prayer.

"In one village we entered a guest-room unexpectedly, and found a dozen men engaged in Bible study. Two, who were the leaders, had Bibles open before them. Other villagers followed us in, and all listened with attention while we preached.

"In one village, where we remained two days, the priest and some of the leading people would not be separated from our company. They came early in the morning and stayed with us till late at night. The priest took his turn in reading and explaining the Scriptures, which, however, he never does in the church service. He got into discussion with the priest of a neighboring town, an old man. The old man defended pilgrimages, picture-worship, intercession of saints, etc., and was scandalized to hear the Protestant view from the young priest's lips. The old man returned to his town in great grief and related the affair sadly to the teachers of the Gregorian school. These laughed at him and told him the young priest was right. But none of these people have any idea of becoming Protestant. The national spirit is too strong and the spiritual life too sluggish for that.

"God grant that the blessing which we look and long for may soon make its presence felt."

Madura Mission.

THE annual report of this mission has been received, presenting facts of great interest. Eight ordained missionaries are seeking to care for an area of 6,424 square miles, with a population of 1,775,000 people. They have an efficient corps of native helpers, of whom 20 are ordained, 150 catechists, 228 teachers, and 28 Bible-women. The 36 churches have 3,053 members. We select from this interesting report what is said about

THE CONGREGATIONS.

"Our congregations are composed of communicants and adherents. While we have only 36 churches, we have 235 congregations, and while we have only 3,053 communicants, we have 11,412 in our Christian community. We receive none to the church except those who give credible evidences of being born again, but we receive into our congregations all who are willing to abandon heathen practices and put themselves under our instruction. Every person who ceases to rub the sacred ashes upon his forehead and attends our services regularly is called a Christian by the people. And too many, even of our Christians, think that nothing more is needed in order to salvation. This comes in part from the fact that the sacrifices to be made in coming systematically to our chapels are so great that he will not take the step unless he has undergone some sort of inward change. Nevertheless, the temptations to sinister motives are many. They think that a missionary's influence is great with civil authorities. Hence, if a lawsuit is pending, all on one side of a case may attend our services during weeks together. Sometimes they will come for years solely for the sake of our influence. Others will reckon themselves with us with the hope of securing employment, or material help in some way. If they fall away in time, as some do, 'we are perplexed, but not in despair.' If they are truly converted at last, as some undoubtedly are, we 'therein do rejoice, yea, and will rejoice,' however base may have been their original motive in joining us.

"Two congregations that had a merely nominal existence have been dropped from our list. Three new ones have been organized in the Dindigul, one in the Tirumangalam, and one in the Periakulam station districts. Dr. Chester writes that 'there have been bitter persecution and annoyance in two congregations, also a few cases in other congregations where heathen relatives have persecuted some who had newly accepted Christianity. The congregation at Sachiapuram has grown in numbers, more of the women attend Sabbath services, and they have built a new church twice the size of the old one, because the latter was too small for the congregation. The edifice cost 102 rupees, not a rupee of which was given by the mission or missionary. Not only do the members of that congregation strictly abstain from work on the Sabbath, but they make it a condition that every person, Christian, Roman Catholic, or heathen, who builds or resides in the village, must not work on the Sabbath.' This illustrates the conscientiousness and Christian principle that actuate many of our people when they are their own masters. But there is a large part of our Christian community that finds employment under heathen masters. Those masters say: 'Unless you will work for us seven days in the week, we will employ other persons.' Consequently the very poor, of whom we have many, think that it is a question of Sunday work or starvation. Certainly the problem is a very serious one when ten or twelve hungry children are clamoring for a mouthful of rice.

"And then another problem presents itself. How are our poor village Christians, who cannot read, to spend the Sabbath? The proportion who can read is very small indeed. Are all the others to be idle all day after the morning service? Are they to lounge about the village and indulge in idle gossip? Mr. Washburn says: 'I do not think we have begun yet to deal with the matter of Sabbath observance with the intelligence and practical wisdom which the case demands. We look at it from a New England standpoint. That is not the position of our people, nor is it the position in which we can be of most service to them in the plans we make for the observance of the day, or for their religious life.' Mr. Jones, after stating the difficulty very forcibly, adds: 'In order to help them keep the day holy, I have tried to establish a number of short meetings of various kinds in each congregation every Sunday, with the hope that it might keep the congregation busy and happy most of the day. I believe that

in one congregation at least this plan is being tried and is doing good.' With a lazy catechist the above, and in fact every, plan will be a failure. But if he is intelligent, active, and deeply pious, the difficulty can be solved.

"We do not allow our church members to intermarry with the Hindus. Over our adherents, however, we do not have such full control, and sometimes they take a Hindu wife or husband. These worldly alliances frequently result in much trouble, but sometimes the Hindu becomes converted. We discourage such marriages, and are happy to state that they are becoming less and less common. Mr. Jones gives an illustration of the firmness of Christian principle in his people that is worthy of record. The people of a heathen village asked for two Christian girls of another village for marriage. The Christians replied: 'We will give neither our sons nor daughters to you unless you become Christians and learn to read.' The result is that the entire caste of that village is coming over to Christianity and asks for a catechist. Nearly every missionary mentions one or more villages where he could place a catechist, with reasonable hope of success, if he had the means and the right men. Dr. Chester has three such places. Thus the field is open before us, and many places are calling loudly for men."

North China Mission.

MANY interesting letters have been received from this mission, among which is one from Mr. Roberts, of Kalgan, describing a long journey into Mongolia. He was unable to find the Mongol, Boyinto, the story of whose conversion and baptism was reported in the *Herald* for May, 1885. He did, however, find another man of the same name, who cordially welcomed the missionary and manifested in his prayers a genuine Christian spirit. Mr. Roberts was impressed by what he saw of the importance of more vigorous efforts among the Mongols, for whom little is now attempted. Dr. Merritt, of Pao-ting-fu, reports that through the advice of the Viceroy, a "Colonel of Post" belonging to the second rank of nobility had applied for medical treatment. Other cases of interest are reported, showing that the attention of the official class has been arrested by the medical work. The approval of these officials will tend powerfully to disarm the prejudices of the common people. Mr. Chapin, who has for some time been engaged upon the matter, is rejoicing over the success of his efforts to secure

MISSION PREMISES AT LIN CHING.

Writing from Pang Chuang, March 19, Mr. Chapin says: —

"At last the American Board may be said to have an undisputed title to land and buildings in Lin Ching. We are now in possession of both the compound and title deeds. These latter bear the signatures of some of the most prominent men in the city. The transaction has been conducted openly, after the ordinary slow methods of dealing in such cases. The seller was urgently advised by his friends not to engage in it, but turning a deaf ear (he is fortunately deaf in both ears) to all these croakers, he carried it through to its present conclusion.

"This purchase is, in some aspects, the most remarkable ever made in the North China Mission, or perhaps in any mission. Whenever foreigners have bought land (except in the open ports), it has usually been after years of labor in that vicinity; missionaries have sometimes found that the land of some convert met their wants, or the necessities of some poor man, overcoming his fears of the magistrate and of persecution by the people, induced him to part with his patrimony. Opposition too has almost always been begun or fanned by the gentry. Public sentiment is largely influenced by them. They are in reality the leaders of the people, and often stand between them and an oppressive magistrate, to obtain relief from excessive taxation or other public burdens."

After referring to several cases in which men of this class had successfully resisted all efforts on the part of missionaries to

purchase property, and other cases where, even after premises had been secured, so many obstacles to their occupation had been interposed that the bargains were thrown up, Mr. Chapin adds: —

"So when one of this class came forward and carried the business through for us at Lin Ching, buying the property of a friend in order to sell to us, we cannot but regard it as something remarkable. The name by which this man is commonly known in the city is Lin Yeh — the 'sixth gentleman.' He has a large personal and family influence, besides being a man of wealth."

NEW YEAR'S CALLS.

Mr. Aiken wrote from Peking shortly after the Chinese New Year: —

"This paying and receiving of New Year's calls is almost the universal custom, and everybody in Peking, great officers and small, high and low, rich and poor, seemed to be upon the streets on this same errand. You would meet an endless succession of carts, many with mounted attendants riding before and behind, with occupants who would evidently, for the most part, be reckoned among the gentlemen of Peking. Nearly every one would be carrying the large case which contained the red cards, of large size, upon which were the characters of his name or title; and nearly all handsomely dressed, many in coats lined with fur and shining with all the colors of silks and satins, yet these almost always chosen with good taste.

"We do not yet see very many of these men, I am sorry to say, calling upon us in our homes or coming to the chapels; but I was glad to be able to see the homes of so many in humbler circumstances, who are one with us in faith. An especially pleasant experience was a call at a shop where there are four barbers, two of whom are members of our church. They received me with much politeness and cordiality, offering the usual cup of tea, also a bowl of the food which they were preparing for their evening meal. As I did not find the food very palatable, they insisted on having one of the men go out and purchase some sweetmeats for me, which were very nice. After this they wanted to have a meeting right there in the shop, especially for the benefit of the other two men, I suppose, who were not believers, and also for such customers as might happen to come in. So they produced a New Testament and hymnbook, and we sung 'From Greenland's icy mountains,' with more or less of harmony, and then all three of us offered prayer. I read a few verses from John, and we each spoke upon these and upon Christian truth generally, the leading one of the two barbers explaining the truth in ways which were well adapted, I should judge, to the comprehension and ideas of the several persons who were present. After singing again I took leave of them, my friends escorting me to my cart outside, where we found quite a number of persons collected, who had apparently been attracted by the sounds of our 'meeting,' but had all been perfectly quiet, making no disturbance whatever."

Mr. Aiken reports the reception to the church at Peking of several persons of promise, one of them a native doctor.

ABOUT ECLIPSES AND RELIGION.

Dr. Porter, of Pang Chuang, wrote, March 19: —

"A few weeks ago an incident occurred full of hope for our work. On Saturday a company of ten or more Taoists came to make me a visit. Some of them had long planned the visit, others came *to see*. The immediate occasion of their coming was the recent eclipse, which is always a mystery to the uninstructed. Our New Year calendar, printed with wood cuts and in colors explain the eclipses. One of the men had been asking various scholars and well-read men about the eclipses. Of course they could tell nothing.

"So these men came to me. Among them was an old man of seventy-three years, famous as the teacher of many a priest, and as the expounder of Buddhist and Taoist texts. He was the curator of a small library in his temple which has a dictionary called 'The Sea of Words.' It contains more characters than the more

famous imperial dictionary with its fifty thousand words, since it has all the foreign words — Sanskrit and others — in the sacred books of Buddhism. My callers came in a body, and listened to a full description of the eclipses, with blackboard drawings in colored crayons. Having been thus enlightened, they withdrew to the hospital chapel-room, where I talked for a couple of hours with them.

"The next day, Sunday, they formed part of the audience and listened attentively to the theme, 'How shall men worship God?' On leaving they bought a number of little books and colored pictures. They departed with many expressions of thanks for all they had seen and heard. I learn that three of the younger ones have renounced their ritual singing and affirmed they will have nothing to do with such folly. Some of the order said: 'We 're worse off now than before we went; for then we practised idolatry with a good conscience, but now we shall never be at peace.' Another said: 'We shall be greater sinners than ever, since we know something now of the truth.' A few have begun to read our books. The old man said: 'It is all true, but I am too old to change now.' Thus it is that bread is cast upon the waters. Shall we find the harvest after many days?"

Shanse Mission.

SUICIDE AND OPIUM.

MR. THOMPSON, of Taiku, sends the following sad account: —

"Cases of opium-poisoning are very numerous in this neighborhood. It is exceedingly sad to learn for what slight reasons the people take, or attempt to take, their own lives. A young man, a dry-goods clerk, asks permission to go home; on being refused he goes to his room and poisons himself with opium. An elderly woman quarrels with her little daughter and then poisons herself. A lad sixteen years old seeks to destroy himself because he has been denied some favor; another lad poisons himself because he has a pain in the side; and so on. This is the record day after day, year in and year out. Experience among them is teaching us that the Chinese are utterly unable to bear up under any trouble. To many of them, life with its cares becomes a burden heavier than they can sustain. It is to them what it is apt to become to all who are without hope and without God.

"Even while despising us as 'foreign devils,' the Chinese have unlimited faith in our power to help them. Partly, I suppose, from reading of the miracles of Christ, and partly from the success that has attended the use of the stomach-pump in opium cure, it is believed by many that we can even raise the dead. Quite recently Mr. Clapp and I were called to a village four miles distant. We were told that a man had taken opium and that he was still living, but on reaching the place we found that death had taken place before the cart was sent for us. There were about five hundred people in the house and court and around the gate, all of whom had collected together in full expectation of seeing us raise the young man from the dead. Mr. Clapp took the opportunity to speak a few earnest gospel words to the crowd, to which they listened attentively; but they were evidently disappointed on finding that we could not restore life.

"It is becoming more and more evident that in opium this nation has at last found its 'destroying angel.' What centuries of other forms of vice have failed to accomplish is now being brought about by this one agency alone. Competent local Chinese authorities say that it is fast destroying the population of Shanse. Blighted lives, pauperized families, depopulated villages and towns, are everywhere seen in its direful trail. Oh, its terrible ravages are enough to make one weep tears of blood! I wish that all Christian people everywhere could be led to unite in earnest prayer that God in his mercy would bless with speedy success the efforts of those who are seeking to have a stop put to this dread enemy in its career of death."

Japan Mission.

KOBE — AN EX-DAIMIO.

MR. ATKINSON wrote, May 3: —

"On the last Sunday in April (24), the ex-daimio of Sanda — Viscount Kuki — was baptized and received into the Kobe church. He is about fifty years of age. The present Japanese ambassador at Washington is an oldtime retainer of his, who has adopted his master's name. The day after his baptism the daimio's Christian retainers — retainers no longer — were invited to meet at his house for a praise and social meeting. He seems to be really a changed man. He has been hearing the truth at intervals all along during the last fifteen years; but it has been during the last few months only that he has seemed to reach the great change. At his examination as a candidate for baptism he occupied a full hour in telling of his life of wrongdoing and struggle with or against right and truth. A few weeks before his baptism he had occasion to go to some distant place to be absent two or three weeks, and he urged and induced the pastor of the Kobe church to go with him. He gave as a reason that he was still weak as toward the right, and feared that if he went alone he might fall into sin. The Sunday the daimio was baptized, six others were also baptized in the Kobe church and sixteen in the Tamon church.

"The Kobe Sabbath-school on the same day numbered 499. A division has been necessary, and several now meet in another building. An enlargement of the church building is an immediate necessity. I presume it will be done before the year is out.

"I have visited Kochi recently, where since last writing about ninety-six have been baptized, thirty families being represented. The work is in good condition and prospering."

Micronesian Mission.

ACCORDING to promise in our last issue we present in this number additional letters from Micronesia, brought by the *Morning Star*.

THE PROGRESS AT RUK.

Mr. Logan reports many interesting facts: —

"We have built a native house, close by our own house, in which we have six girls in charge of Carolina, a Ponape woman. The girls attend the common school and the morning and evening meetings at the church. We feed and clothe them, and they are taught sewing and something of housework. It is but a feeble beginning. The training school has done well. The seven couples from Mortlocks have been reinforced by four men from Uman and Fefan on Ruk. We are now supporting thirty-six people, and Mr. Worth supports four.

"We have opened out four new outstations on Ruk the past year. Neor (Nahor) and wife, from Uman, are at work on the south side of Toloas. They are under Moses' care, and he frequently visits them; also Moses' wife has, from time to time, stayed a week or more with them. They have a small school and regular religious services. The interest is growing, and they are preparing to build a church.

"David and Sarah, formerly teachers on Lukunor at the Mortlock, came from Ponape last February and are located on the north side of Toloas, at Kutua. Their work is very promising. They have built a comfortable dwelling-house and a good church; have a school of over fifty scholars, a few of whom are already reading in the Testament, and Sabbath congregations of one hundred and fifty and upwards. There are twenty candidates for baptism.

"Work was begun last year at Metitu, on this island, Uola, by Eisaiam, and continued after his fall by Mr. Worth. One of the training scholars, Joni, from Etal, has taken it up, and the outlook is hopeful. They are building a church. Joni will go and live with them for a time now, until we are able to begin school again after the departure of the *Morning Star*.

"Pineas, of Uman, one of our training scholars, is at Fala, a little island north of Uola. There are only about two hundred

people there, but they have nearly completed a neat church and were very anxious to have a teacher. A church was organized here at Anapano last April with eighteen members. At our last communion eleven more were received, making twenty-nine in all.

"The church at Kuku is growing healthily, and at Uman the work goes on satisfactorily. They are building a stone church. At Zunuk (on the north side of Uola), where Titus is located, the progress has been least satisfactory, but there has been real growth. Titus and his wife Junia have also been opening up a work at Palia, a place some miles to the east of them. For a little time they have been kept from going there by the threats of some young 'bloods,' who talked of attacking them. Probably they will soon be able to go there again.

"I have made the first draft of a translation of Genesis. We have prepared a small arithmetic, a geography, and a first reading-book. The reading-book we have will soon be exhausted, hence the need of a new one. I have bought land for taro, swamp land, at some little distance from the mission premises, for which I pay thirty dollars. With the training school, the Girls' School and the missionary families there will be a great amount of food required, and it is cheaper to raise our own than to buy; and we cannot always buy when we need. It is much, very much, cheaper to feed the schools on native food than on foreign. This land will furnish a good deal of food. It is deeded to the Board. Mrs. Logan and I have made an estimate of the amount which will be necessary to support a pupil in the Girls' School, and conclude that fifteen dollars a year will be abundantly sufficient. I presume that if you would appropriate enough for twenty girls, it would be sufficient for the first year."

GILBERT ISLAND REPORT.

Mr. Walkup has charge of the Gilbert Island Training School on Kusaie, and he reports: —

"This has been a long school year, from August, 1885, to October, 1886. We were on the ninth term of six weeks each. There has been more improvement than any previous year. The first part of the year we had an extra number to feed — thirty-five in all — and the breadfruit was a failure on account of the westerly winds, but by giving the scholars for a few weeks the afternoons to gather wild taro and yams, we came through nicely. The last part of the year we had an enormous crop of breadfruit, and put down a quantity of it for *poi*."

When the *Star* arrived, Mr. Walkup took the Gilbert Island teacher, three couples, and five boys for a tour through the groups to visit the churches and secure pupils for the Training School. We give here, in an abbreviated form, the report respecting the several islands.

"*Butaritari*. — This island is the most wealthy and prosperous in the group. The king is a Christian, and laws are apparently well enforced. The yearly income from cobra (dried cocoanut) is from $16,000 to $20,000. The people have clothes and a new council house of foreign material costing $1,500. But there has been no school. I proposed to the king to hire two of my scholars and levy a tax so as to pay them each $3 a month. The proposal was accepted, and a *pro rata* cocoanut tax levied. I shall look for results on the next tour. No admissions or suspensions in the church of 250 members, and this, with the cool reception we received, shows a lukewarm state.

"*Makin*. — As there is no anchorage, we made them a visit by night. The church was filled with a well-dressed audience. The work was very encouraging. Mr. Maka had made them a visit, receiving thirty-seven, and restoring twenty-seven, to the church.

"*Apaiang*. — The teachers are inefficient and the school elementary and unsatisfactory. Several of the church members had been enticed into card-playing and gambling, and were suspended, while about the same number were received."

Tapiteuea. — On this island there seems

to have been little progress. Mr. Walkup was called to settle several disputes and difficulties. Being advised to throw away their guns, the natives assented, and the small boat of the *Star* was sent out with forty-five guns to drop them into the sea. Mr. Walkup says: "Twenty-three are reported as received the past year, but no suspensions. It is strange that, out of over eight hundred church members none have sinned! I fear some of the Hawaiian missionaries do not read the third chapter of Ezekiel.

"*Nonouti.* — This is the island where I sold 220 New Testaments last year, and now the other books are sold and a contribution presented of $55. Of the 178 I received into the church last year, seven have sinned and, as I called the roll, were suspended by vote; seventeen were received.

"*Apamama.* — Here I found the work better than I expected from the news received during the year. But Satan had been at work, and one deacon and about forty church members had fallen, yet that they had been promptly suspended shows life in the church. I baptized 139 and they were admitted to the church. One couple and two boys wished to go with me to Kusaie to school, but the king asked them to wait until some other time for his permission.

"*Maiana.* — Rev. W. N. Lono has purchased a new station and put up his house. He has a hard field, and most of the people are not clothed and are busy with their own native sports. He has received fifteen into the church, and reports only thirty-three in regular standing. Where are the forty-six received in 1883? He said they did not report themselves, so he is honest in not counting them as church members. The contribution of $150 is an encouragement.

"*Tarawa.* — Rev. Mr. Haina started for Marakei, thirty miles away, last July, and did not arrive. Doubtless the bread-fruit-tree canoe, loaded with eight persons, swamped in the rough sea of the channel. Neither Mrs. Haina nor the teacher, S. Mankia, were at their places, on account of trouble with the natives about land. Last June a battle was fought and twenty or more persons reported killed, and one man was pulled up after being buried, and eaten. Mrs. Haina takes passage for Honolulu, and I left a trusty scholar to take care of the work and stations.

"*Banaba.* — They had no communication with the world for sixteen months, as no vessel had touched, except one the day after we left there in 1885. They are having a drought and cannot obtain water without a twenty-minute crawl into a subterranean passage by the light of a torch, and there the water is muddy and limited. The best word about this lone island is that the people not only hunger and thirst after food and drink, but some eighty-four, nearly one half, are hungering and thirsting after righteousness, with the Saviour's promise that they shall be filled. The people having no chances of exchange, most of the books have been given to them to pay afterwards in some way."

Notes from the Wide Field.

AFRICA.

From Mr. Mackay at Uganda. — The English Church Missionary Society received on May 9 a mail from Uganda, where Mr. Mackay is holding the fort alone. His latest date is January 2. Mr. Ashe and another clerical associate expect to leave for Uganda in July. There is no thought of leaving the mission because of the hostility of the king Mwanga. Mr. Mackay's letter breathes the same spirit of Christian heroism which marked the extract from a previous letter printed in the last *Herald*. Here is a portion of it:

"As usual in Buganda, nothing lasts long, either good or evil. Just now there is a sort of respite. Teaching goes on. The numbers who come at a time are certainly

limited compared with what they used to be; yet we have much reason to be thankful for the permission we have, unauthorized as it is. How long matters may remain so, who can say? There may be a fresh outburst any day; another is sure to come sooner or later, unless steps be taken to prevent it. Those in prison for the faith are not yet liberated, nor dare those in hiding venture to come to light. This in itself shows that the old enmity still remains. Christmas is once more gone. I had a little gathering of a hundred or more, namely, the most of our pupils who happen meantime to be at the capital. Others had little celebrations in their country homes.

"For the moment I am in perhaps a little favor at headquarters, as I am making a structure to secure the king's gigantic flagstaff, which has been showing signs of giving way. Further, the Arab who took the goods to Emin Bey is on the road back with a good present for both king and Katikiro. Ivory keys can open doors of stone, but of course only for a time. The publication of Saint Matthew is being steadily proceeded with, and I hope by the time you get this the whole Gospel will be in the hands of our people. The eagerness to purchase the sheets already done sufficiently indicates the likelihood of the whole edition being rapidly bought off. Printing we have always carried on. The very worst times of persecution have always enabled us to do most in the way of printing; and we have very great reason to be thankful that when one means of usefulness has frequently been temporarily checked, that other has gone on without interruption."

Rebellion in Liberia. — *The Spirit of Missions* reports the continued hostilities of the heathen Cavallians against the Liberian government. The native Christians have been compelled to abandon Cavalla in order to save their lives. Seventy souls, including women and children, left their home, to escape a massacre which was planned. Many of these people manifested a stedfastness which is a striking evidence of the strength of their Christian principle.

German Colonies. — Robert N. Cust, Esq., reports that a new society has been formed in Berlin, called the East African, under the leadership of Dr. Büttner, with a monthly periodical called the *Nachricht*. The field of operations is to be the German dominions in Southern Equatorial Africa and Somali-land, having in mind both the German settlers and the native populations. A well-known missionary, Mr. Greiner, late of the Saint Chrischona Mission, leads the first party. A German National Woman's Society has also been founded to establish hospitals, schools, and churches, in German dependencies. It is expected that it will work in harmony with Christian missions.

French Missions in Africa. — The *Journal des Missions Evangéliques* for May gives letters from M. Coillard, the last one dated December 10, 1886. These letters announce M. Coillard's arrival at Sefula, his proposed new station on the Upper Zambezi, 678 kilometres northwestward from Sesheke, where he is to leave the Jeanmairets alone for the older work there. The journey was made by wagon and the route was north of the Zambezi, crossing several of its affluents, which were forded with extreme difficulty and great loss of goods. The tribes passed were the Matonga and Matotela, who did not molest the traveler. After great privation and toil, cutting a road through forests, sinking in burning sands, and sticking fast in marshes, M. Coillard reached Sefula and received a welcome from the Mabunela king, Lewanika. After arranging for the new station, he had returned to Sesheke for his wife.

ARABIA.

Death of Hon. Ion Keith-Falconer. — We have referred several times to the mission begun at Aden, Arabia, by the Free Church of Scotland, under the leadership of the son of Lord Kintore, a Scottish nobleman. The sad tidings have just been received of the death of this young missionary just as his mission was opening most

auspiciously. He had remarkable gifts and as remarkable devotion. The following brief account of Mr. Keith-Falconer we clip from *The British Weekly*: —

"He pursued the study of theology, and highly distinguished himself at Cambridge, especially in Arabic. He succeeded his close friend, Dr. Robertson Smith, as Lord Almoner's professor of Arabic in the university, and gave high promise of distinction, both by his excellent edition of 'Pilpay's Fables,' and his lectures on 'The Haj, the Mohammedan Pilgrimage to Mecca.' He was also the champion bicyclist of England, and was the first to make the journey from Land's End to John o' Groats on the bicycle. He was an authority on shorthand, and wrote the article on that subject in the 'Encyclopædia Britannica,' favoring Pitman's system, and thus raising a bitter controversy. Mr. Falconer's heart, like that of his young wife, a daughter of Mr. R. C. L. Bevan, was in mission work, and they visited Aden in 1885, and resolved to found a Christian mission there in connection with the Free Church. The mission was wonderfully successful. It was Mr. Falconer's purpose ultimately to attach himself to one of the largest Bedouin tribes, in order to accompany them on their wanderings through Arabia. He intended, at first, to ask ordination as a Free Church missionary, and this might ultimately have been done. It is supposed that he died of heart disease. Mr. Falconer's bright, sunny, generous disposition made him universally beloved. Few men were better known and better liked at Cambridge. His death, at the age of thirty-one, will be felt as a severe blow by all who knew him. It is a great and serious loss to missions and to scholarship."

SIAM.

The King's Favor. — A letter from Petchaburi in *The New York Evangelist*, dated February 18, indicates a new and remarkable state of affairs in the relation of the government toward Christian missions. Dr. Thompson, of the Presbyterian mission, had rendered good service to several men injured in the explosion of a Japanese gunboat, and the king, through the prime minister, sent his thanks to Dr. Thompson. Later the king visited Petchaburi, with hundreds of princes, nobles, and soldiers, and asked for a report of mission work and called the missionaries to an interview. The princes had a prolonged conversation with Messrs. Thompson and Cooper about Jesus and his mission on earth. When the audience-room of the king was reached, he held a full and free conference with his guests about their work and his own plans as to a system of free schools, which he hoped to establish at an early day. He spoke of his high appreciation of the excellent and generous work accomplished by the Christian missionaries for the good of his people. He promised to always encourage their work, and calling the minister of education into his presence, he directed him to grant freely whatever aid the missionaries should apply for. An evidence that these utterances were sincere was furnished by two letters handed the missionaries as they retired, one from the queen to the ladies of the mission, and the other from the king to the gentlemen of the mission; the former containing a gift amounting to $960, and the latter a gift of $1,440 for the purpose of enlarging the mission hospital building. The king's letter concluded with these words: "His majesty asks that you labor to complete this work, and that it may be finally established and ever prosper." Such favors to missionary efforts shown by royalty in Siam are a surprise and joy.

CHINA.

Mission to the Blind. — In the last *Herald* allusion was made to the work of Mr. W. H. Murray, a colporter of the National Bible Society of Scotland, who had devised a system of raised characters by which the blind were enabled to read the Scriptures. We have recently received from Miss C. F. Gordon Cumming, the well-known traveler, an interesting account of this effort to reach a large and suffering class in China. It is estimated that there are over 500,000 blind persons in China. Miss Cumming reports that Mr. Murray began life as a working sawmiller in the south of Scotland; but,

having by an accident lost one arm, he became a colporter in Glasgow, and subsequently went to Peking. His pity having been aroused for the innumerable blind whom he met everywhere, he has given every spare moment for eight years to the study of a system by which they might be enabled to read. In place of the four thousand characters in ordinary use among the Chinese, he uses embossed dots representing some four hundred and twenty sounds; and his first experiment with a blind beggar from the streets, who was enabled to read fluently within six weeks, showed that the system was practicable. A school was opened at Peking, and blind boys learned to read with great accuracy and rapidity — indeed, very much more speedily than their companions who had eyesight could learn to read the ordinary Chinese characters. Miss Gordon Cumming now appeals for aid for Mr. Murray in the preparation of books in the different local dialects, and for the preparation of a few teachers who have sight, who can give instruction in the new system. These blind readers it is proposed to make use of as Bible readers throughout the empire, and it is believed that the Chinese reverence for pure benevolence and their veneration for the power of reading will lead them to listen with special readiness to the Word of God as read to them by blind men. The appeal is certainly an impressive one. Gifts for the object will be gladly received by Miss C. F. Gordon Cumming, Glen Earn House, Crieff, Scotland.

A Christian College at Canton. — Rev. Dr. Happer has received, in answer to his appeals, the $125,000 necessary for opening the proposed college in Canton. He still seeks an additional $50,000 for the proper furnishing of the institution, and he proposes to return to China in October next to spend the remainder of his life in missionary work. A remarkable fact connected with this movement is the request received from more than four hundred officers, gentry and scholars of Canton and vicinity, asking that the new Christian institution be located among them. Of the signers of this paper ten are members of the Imperial Academy, and more than one hundred and twenty have the degree of A.B. or A.M. One hundred of them hold official positions under the government. In their request for this object these gentlemen say they express the united sentiment of all the gentry in the province of Canton. They also guarantee that there shall be as many students as the college can accommodate. This movement in China is much like the movements which we have recently chronicled from various parts of Japan. Both empires are seeking education, and while their public men are not confessedly Christians, they can see that the Christian education brought by the missionaries is superior to anything they now enjoy. Hence these remarkable requests. Dr. Happer states that Canton has a population equal to that of the city of New York, while the province in which it is located has nearly four times the population of the State of New York.

Miscellany.

BIBLIOGRAPHICAL.

Africa in a Nutshell for the Million; or, Light on the Dark Continent. By George Thompson, formerly a missionary in Africa, and author of various works on Africa. Oberlin. Published by the author.

This 16mo volume of 75 pages is crowded with information concerning Africa, touching upon each section of the continent, showing its physical features and what commerce and missions have attempted in it. To those who wish a bird's-eye glance at Africa this little book is to be heartily commended.

J. Vahl: Missionary Atlas. Part iv. Copenhagen, 1886.[1] Explanation of the 4th Part of Missionary Atlas.[2]

The first number of this elaborate work was issued four years since, and that, as well as the two succeeding numbers, was noticed in the *Herald*. The atlas, consisting of twenty plates, in imperial folio form, is now complete. Accompanying this we also have the last of four octavo volumes of descriptive matter, with ample and accurate indexes. The present one

has 339 pages, and the whole set contains 1,199 pages. This statistical and historical *résumé* exhibits a remarkable fulness of detail. Everything is verified by reference to travels, voyages, histories, biographies, missionary periodicals, and reports in German, French, English, and other languages. A wide range of literature relating to gospel promulgation has evidently been traversed by the author with great patience and industry of research. The Christian world is under obligation to Provost Vahl, and to the Danish Missionary Society, which publishes this latest and very valuable contribution to the ever growing mass of auxiliaries in the great enterprise.

[1] Vahls Missions Atlas, 4 die Hefte, Kjobenhavns. 1886.

[2] Forklaringtil 4 die Hefte of Missions atlas. (Austraien.)

America—Richard Armstrong—Hawaii. Hampton, Virginia, Normal School Steam Press.

We are not sure that this sketch of Rev. Dr. Armstrong, of the Sandwich Islands, is intended as a volume for the public, but we have been greatly interested in it and deem it abundantly worthy of notice here. It is not a biography, but only a sketch of a remarkable man who did a remarkable work, especially for Christian education among a people just emerging from the depths of barbarism. Dr. Armstrong was evidently a man of clear convictions, of firm will, and yet warm-hearted and affectionate. This memorial of only 120 pages is designed especially for his grandchildren, but others will share with them in the pleasure which these recollections of his life and work on Hawaii and the extracts from his letters will give. The chapter of "Reminiscences," by his son, Gen. S. C. Armstrong, of Hampton, is most entertaining, as it sets before us in a graphic way the life of a child in a missionary home among the Sandwich Islanders.

Christianity and Ancient Paganism. By J. Murray Mitchell, M.A., LL.D.

This is one in the series of "Present Day Tracts," which the Religious Tract Society, London, is publishing. Eight volumes are already complete. Two of those contain contributions from Dr. Mitchell: volume v, "The Zend-Avesta and the Religion of the Parsees;" volume vi, "The Hindu Religion." Of the six new numbers which will compose an additional volume, the above is No. 51. Having previously treated of two existing heathen religions, Dr. Mitchell now contrasts Christianity with the more noted forms of ancient paganism which are extinct — the Egyptian, the Babylonian and Assyrian, the Phœnician, the Lydian and Phrygian, the Hittite, the Greek and Roman. To do all this in the compass of sixty pages allows of only very succinct statements; but certain leading features of each system are delineated distinctly, in due proportion, and with as much of detail as the conciseness required will admit. This series of brief, readable, and well-considered manuals is prepared by very competent specialists, Dr. Mitchell ranking favorably among them. The treatises deal convincingly with the foundations of faith and morals, and in form, size, and style are valuable aids to any one who has time for only a bird's-eye view of present currents of thought and investigation, and are exceedingly convenient also for those who desire a lucid outline before entering upon an elaborate study of a subject.

History of Mount Holyoke Seminary, South Hadley, Mass., During its First Half-century, 1837–1887. By Mrs. Sarah D. (Locke) Stow, Class of 1859. Published by subscription. Price, $2.25.

This admirable book, dedicated "To 'the Memory of Thy Great Goodness,'" and making its timely appearance just in advance of the celebration of the jubilee year of the seminary, will deepen the interest already felt in its work. These pages show that no later institutions have taken the place of Mount Holyoke, and that it has fallen behind in none of the appliances for a thorough education. It has been signally honored of God in winning souls to himself, and its ten thousand students have done a great work in the world. Especially does it deserve the favor of those who love the work of missions. The number of home missionaries who have gone out from South Hadley

cannot yet be given, nor even the full list of foreign missionaries, but it is known that at least 197 of its students have labored for Christ in distant lands. Mount Holyoke Seminary, with its deep religious life and its training to an earnest self-devotion, has been a veritable mother of missionaries. The present history includes most interesting accounts of Miss Lyon and her successors, of the benefactors of the school, of its methods of work and its wonderful success. This book is in itself a monument to the praise of God and a guide to all Christian laborers.

Notes for the Month.

SPECIAL TOPIC FOR PRAYER.

For the suppression of the traffic in intoxicating drinks, by which the native tribes in Africa, India, and other parts of the world are being corrupted and destroyed: that America, England and Germany may unite in resisting the inroads of this demoralizing traffic which their citizens have carried on. (See page 256.)

DEPARTURES.

May 19. From Boston, Rev. J. K. Browne and wife, returning to the Eastern Turkey Mission.

May 14. From San Francisco, Miss Mary E. Wainwright, to join the Japan Mission.

June 16. From Boston, Rev. H. O. Dwight and wife, returning to the Western Turkey Mission.

April 27. From San Francisco, Miss Lucy M. Ingersoll, M.D., to join the Micronesian Mission.

ARRIVAL AT STATION.

May 27. At Constantinople, Rev. Edward Riggs and wife.

DEATH.

February 22. At Pang-Chuang, North China, Karl, second son of Rev. I. J. and Mrs. A. W. Atwood, aged three years.

ORDINATION.

June 3. At Norwich, Vermont, Frederick L. Kingsley, M.D., of the European Turkey Mission, received ordination as a minister of the gospel.

For the Monthly Concert.

[Topics based on information given in this number of the *Herald*.]

1. Progress at Ruk, Micronesia. (Page 280.)
2. The Gilbert Islands, Micronesia. (Page 281.)
3. Suicide and opium in China. (Page 279.)
4. Openings in China. (Page 277, 278.)
5. The Congregations in the Madura Mission. (Page 276.)
6. Items from the Eastern Turkey Mission. (Pages 272–275.)
7. A traveler and his driver in European Turkey. (Page 269.)
8. A Chinese helper. (Page 291.)

Donations Received in May.

MAINE.

Aroostook county.		
Houlton, Cong. ch. and so.		10 00
Cumberland county.		
Harpswell, ladies, for Bardezag,	2 00	
Yarmouth, 1st parish ch.	96 50	98 50
Hancock county.		
Castine, Rev. A. E. Ives,		5 00
Kennebec county.		
Richmond, Cong. ch. and so.		10 00
Lincoln and Sagadahoc counties.		
Bath, Central Cong. ch.	26 00	
Lisbon, Cong. ch. and so.	1 00	
Union, Cong. ch. and so.	7 00	34 00
Oxford county.		
So. Paris, Cong. ch. and so.		6 00
Penobscot county.		
Brewer, 1st Cong. ch. and so.		11 00
Piscataquis county.		
Greenville, Cong. ch. and so.		25 17
Union Conf. of Ch's.		
Harrison, Cong. ch. and so.	7 53	
So. Bridgton, Cong. ch. and so.	5 00	12 53
York county.		
Biddeford, 2d Cong. ch. and so.	36 91	
Eliot, 1st Cong. ch. and so.	6 55	
Saco, 1st Cong. ch. and so. with other dona. to const. JOHN F. STEARNS, H. M.	50 00	
York, 2d Cong. ch. and so.	5 15	98 61
		310 81

NEW HAMPSHIRE.

Cheshire co. Conf. of Ch's. W. H. Spalter, Tr.
- Keene, 1st Cong. ch. and so. 20 40
- Rindge, Cong. ch. and so. 5 60
- Troy, Trinity Cong. ch. 5 88——31 88

Grafton county.
- Campton, Cong. ch. and so. 18 00

Hillsboro' co. Conf. of Ch's. George Swain, Tr.
- Amherst, Cong. ch. and so. 34 36
- Goffstown, Samuel Kidder, 25 00
- Mason, Cong. ch. and so. 7 00
- Manchester, J. W. J. 1 00
- New Boston, Levi Hooper, 10 00——86 36

Merrimac county Aux. Society.
- Concord, J. T. Sleeper, 10 00
- Sanbornton, Cong. ch. and so. 11 50
- Webster, 1st Cong. ch. and so. 20 00——41 50

Rockingham county.
- Exeter, Nathaniel Gordon, 50 00

Strafford county.
- Sandwich, L. W. Stanton, 3 00
- Tamworth, Cong. ch. and so. 10 00——13 00

240 74

Legacies. — Derry, Dr. Marshall Meriam, by Marshall Meriam, Ex'r, 200 00

440 74

VERMONT.

Caledonia co. Conf. of Ch's. T. M. Howard, Tr.
- Cabot, Cong. ch. and so. 30 00
- Morrisville, Cong. ch. and so. 27 25——57 25

Chittenden county.
- Burlington, 3d Cong. ch. and so. 77 01
- Milton, Cong. ch. and so. 2 95
- Winooski, Cong. ch. and so. 3 00——82 96

Orange county.
- Tunbridge, Cong. ch. and so. 10 00
- West Newbury, Cong. ch. and so. 14 25——24 25

Orleans county.
- Newport, Cong. ch. and so. 15 40

Rutland county.
- Castleton, Cong. ch. and so. 51 04

Washington county Aux. Soc. G. W. Scott, Tr.
- Northfield, Cong. ch. and so. 10 58

Windham county Aux. Soc. H. H. Thompson, Tr.
- Guilford, Mrs. A. Chandler, 1 00
- Jamaica, Cong. ch. and so. 9 60
- Putney, Cong. ch. and so. 17 00——27 60

Windsor county.
- Norwich, Cong. ch. and so. 10 00

279 08

MASSACHUSETTS.

Barnstable county.
- Yarmouth, 1st Cong. ch. and so. 50 00

Berkshire county.
- Dalton, Cong. ch. and so. 80 04
- Mill River, Melissa R. Wilcox, 10 00——90 04

Bristol county.
- Rehoboth, Cong. ch. and so. 30 50

Brookfield Asso'n. William Hyde, Tr.
- North Brookfield, 1st Cong. ch. and so., 100; Mrs. H. A. Poland, 2, 102 00

Essex county.
- Andover, West ch. F. W. Greene, 10; Mrs. Dorcas Clough, 10; Miss Susanna E. Jackson, 10, [illegible]
- Salem, Crombie-st. ch. and so. [illegible]00——180 00

Essex county, North.
- Groveland, a friend, for Relief Fund, 1 00
- Haverhill, A. P. Nichols, to const. F. H. Chase, H. M. 100 00
- Ipswich, 1st Cong. ch. and so. 40 00
- Newburyport, Ann P. Bassett, 10; Elizabeth T. Titcomb, 5, 15 00——150 00

Essex co. South Conf. of Ch's. C. M. Richardson, Tr.
- Beverly, Dane-st. ch., m. c. 13 77
- Danvers, Maple-st. ch. 114 03
- Salem, Y. La. Mis. Soc. of South ch., for Miss Pierce, Aintab, 15 00——180 40

Franklin co. Aux. Society. Albert M. Gleason, Tr.
- East Hawley, Cong. ch. and so. 8 36
- Montague, 1st Cong. ch. and so. 32 00——40 36

Hampden co. Aux. Society. Charles Marsh, Tr.
- Monson, Mr. and Mrs. C. W. Holmes, for catechists, 80 00
- Southwick, Cong. ch. and so. 2 00
- Springfield, 1st Cong. ch. and so., 85; North Cong. ch. and so., 52.53; Olivet Cong. ch. and so., 39.28, 176 81
- Westfield, 1st Cong. ch. and so. (of wh. 25 for East Turkey), 148 59
- West Springfield, 1st Cong. ch. and so., 30; Park-st. ch. and so., 27.76 57 76——4[illegible]

Hampshire co. Aux. Society.
- Amherst, No. Cong. ch. and so. 70 00
- Enfield, Cong. ch. and so. 75 00
- Northampton, A. L. Williston, 420 00——56[illegible]

Middlesex county.
- Cambridge, a member of Shepard ch., for Relief Fund, 25; for fitting out new missionaries, 25, 50 00
- Lexington, Hancock ch. and so. 10 00
- Reading, Cong. ch. and so. 10 00
- Stoneham, Cong. ch. and so. 24 00
- Waltham, Trin. Cong. ch. 20 72——123 72

Middlesex Union.
- Dunstable, Cong. ch. and so. 33 00
- Fitchburg, Rev. and Mrs. J. M. R. Eaton, 15 00
- Leominster, Cong. ch. and so. 25 00
- Westford, C. F. Keyes, 9 17——82 17

Norfolk county.
- Brookline, E. P., for Relief Fund, [illegible]
- Franklin, 1st Cong. ch. and so. 1[illegible]
- Holbrook, Winthrop ch. and so. 1 7[illegible]
- Hyde Park, 1st Cong. ch. and so. 7[illegible]
- Norwood, Cong. ch. and so. 103 [illegible]
- South Braintree, South Cong. Sab. sch., for Relief Fund, 20 00
- Wellesley, Rev. P. D. Cowan, 25 [illegible]
- ——, B. M., for Relief Fund, 2[illegible]——42[illegible]

Old Colony Auxiliary.
- Acushnet, 1st Cong. ch. and so. [illegible] 75

Plymouth county.
- No. Middleboro', Cong. ch. and so. 38 78
- Plympton, Cong. ch. and so. 4 [illegible]
- Whitman, Cong. ch. and so. 101 [illegible]——14[illegible]

Suffolk county.
- Boston, Village ch. (Dorchester), 139.85; Immanuel ch., 100; Mt. Vernon ch., H. A. Mellen, 50; Eliot ch., m. c., 14.53; thank-offering of a missionary family, on returning to their field, 25; John P. Nichols, 20; a friend, for Relief Fund, 10; a friend, for Relief Fund, 5; I. A. R., 5; Harriette Carter, for Relief Fund, 1, 370 38
- Chelsea, Mrs. E. L. Harding, for Relief Fund, [illegible]
- Worcester county, North. [illegible], A friend at conference, 5 00
- Worcester co. Central Asso'n. E. H. Sanford, Tr.
  - Worcester, Piedmont ch. and so., 100; Mrs. A. H. Wilder, 10, 110 00
- Worcester co. South Conf. of Ch's. Amos Armsby, Tr.
  - Northbridge, 1st Cong. ch., for Relief Fund, 15; Rockdale Cong. ch., for Relief Fund, 12, 27 00
  - Uxbridge, Cong. ch. and so. 64 00——91 00

3,285 42

Legacies. — Boston, Rev. George Punchard, by Ezra L. Woodbury, Trustee, 763 50
- Monson, Marcus Chapin, by E. P. Keep, Ex'r, 100 00
- Groton, George Farnsworth in part, by Ezra Farnsworth, Ex'r, 3,000 00——3,863 50

7,148 92

CONNECTICUT.

Fairfield county.
- Greenwich, 2d Cong. ch. and so., 37.31; A, 50, 87 31
- Stamford, 1st Cong. ch. and so. 3 33——90 64

Hartford county. E. W. Parsons, Tr.
Hartford, Park Cong. ch. 86 92
New Britain, 1st Ch. of Christ, 160 00
Rocky Hill, Cong. ch. and so. 14 59—261 51
Litchfield co. G. M. Woodruff, Tr.
Terryville, Cong. ch. and so. 82 00
Warren, Cong. ch. and so. 12 50—94 50
Middlesex co. E. C. Hungerford, Tr.
Clintonville, thank-offering for Relief Fund, 20 00
New Haven co. F. T. Jarman, Agent.
New Haven, United ch., m. c., 6.53; Centre ch., m. c., 3.47; a friend, of wh. 10 for Relief Fund, 12.50, 22 50
New London co. L. A. Hyde and H. C. Learned, Tr's.
New London, 1st Ch. of Christ, 17.62; a friend in 1st ch., to const. WILLIAM BELCHER H. M., 100, 117 62
Tolland co. E. C. Chapman, Tr.
Vernon, Cong. ch. add'l, 2 00
Windham county.
Hampton, a friend, for Relief Fund, 5 00
———, "Eastern Connecticut," 500 00
1,113 77

Legacies. — Thompson, John Fortune, by H. J. Clarke, Adm'r, 475 00
New Britain, Mrs. Emma C. Judd, by L. S. Wells, Ex'r, 200 00
West Winsted, Mrs. Caroline Lawrence, by E. R. Beardsley, Ex'r, 1,000 00—1,675 00
2,788 77

NEW YORK.

Brooklyn, Roch.-ave. Cong. ch., "Useful Workers," 20; G. C., for Relief Fund, 1, 21 00
Honeoye, Cong. ch. and so. 37 35
Madrid, Cong. ch. and so. 6 00
New Haven, Cong. ch. and so. 41 00
New York, Pilgrim Cong. ch., 81; A lady in Madison Sq. Presb. ch. 10; S. T. Gordon, for evangelists, 100; H. E. Parkhurst, for evangelists, 100; CHARLES DANA, to const. himself, H. M., 100; Charles E. Pierson, 25; Caroline Murray, 10; R. Marsh, 1, 427 00
North Bergen, Rev. S. Carver, 1 00
Norwich, Cong. ch. and so. 58 82
Oxford, Cong. ch. and so. 18 00
Perry Centre, Cong. ch. and so. 75 00
Phelps, Mrs. W. H. Jackson, 2 00
Poughkeepsie, 1st Cong. ch. and so. 34 74
Upper Jay, Harriet P. Wells, 3 00
———, A friend, 100 00—824 91

Legacies. — Romulus, Susan Watson, by A. V. Brokaw, Ex'r, 682 35
Saratoga, Mary L. Bailey, by Eleanor Bailey, Adm'x, 25 00—707 35
1,532 26

PENNSYLVANIA.

Ackley Station, Gould Town ch. 2 00
Braddock, T. Addenbrook, 5 00
Kane, J. M. Gillette, 5 00
No. Warren, R. H. Lewis, 1 00
13 00

NEW JERSEY.

Chester, J. H. Cramer, 40 00
Orange Valley, Cong. ch., m. c. 7 00
Vineland, Carrie Hill, for Relief Fund, 5 00—52 00

DISTRICT OF COLUMBIA.

Mount Pleasant, Cong. ch. 70 64
Washington, Howard University, m. c. 15 18—85 82

VIRGINIA.

Hampton, Miss E. F. Marsh, for Relief Fund, 2 00

FLORIDA.

Philips, Rev. S. Rose, 1 50
Winter Park, Woman's Miss'y Society, for Relief Fund, 9 40—10 90

TENNESSEE.

Knoxville, A. Buffet, 26 25

TEXAS.

Fort Worth, N. H. Suren, 5 00

OHIO.

Bellevue, S. W. Boise, 20 00
Cincinnati, Central Cong. ch., 212.01; Walnut Hills Cong. ch. and Sab. sch., 201.61; Columbia Cong. ch., 19.82; Storrs Cong. ch., 5, 438 44
Garrettsville, Cong. ch. 17 60
Geneva, 1st Cong. ch. 3 92
Lodi, Cong. ch. 14 25
Toledo, Washington-st. ch. 13 85
Wayne, Cong. ch. 8 00
Wellington, Edward West, 20 00—536 06

INDIANA.

Michigan City, 1st Cong. ch. 53 84

ILLINOIS.

Amboy, Cong. ch. 70 00
Aurora, S. B. Dyckman, 5 00
Buda, Cong. ch. 43 00
Chicago, U. P. Cong. ch., m. c., 27.53; Warren-ave. Cong. ch., 23.41; E. B. Bradshaw, 3, 53 94
Earlsville, J. A. D. 50 00
Fremont, Cong. ch. 38 00
Galesburg, 1st Cong. Sab. sch., for Miss Garretson, 25 00
Lawn Ridge, Adam Crawford, 30; Mrs. Elisabeth Dendsore, 5, 35 00
Millburn, Cong. ch. 10 00
Oak Park, 1st Cong. ch., to const. HIRAM BARROWS, H. M. 340 90
Paxton, Cong. ch. 43 00
Seward, Cong. ch. 1 00
Wyoming, Cong. ch. 10 00—724 84

MICHIGAN.

Almira, 1st Cong. ch. 5 00
Romeo, Cong. ch. 32 61
Sheridan, Cong. ch. 4 05
Somerset, 1st Cong. ch. 7 50
South Haven, 1st Cong. ch. 15 35
White Cloud, Hiram Lull, 3 00—67 51

Legacies. — Washtenaw co., Abram E. Richards, by Daniel Richards, Ex'r, 50, less ex. 5, 45 00
112 51

WISCONSIN.

Beloit, 1st, Cong. ch., 187.65; L. Meacham, 6, 193 65
Fulton, Cong. ch. 9 50
La Crosse, 1st Cong. ch. 59 15
No. Greenfield, Mrs. L. C. Foster, 50 75
Racine, Presb. ch. 69 92—382 53

IOWA.

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Cedar Rapids, 1st Cong. ch. 50 00
Cherokee, 1st Cong. ch. 10 00
Clay, Cong. ch. 17 40
Council Bluffs, Cong. ch. 75 70
Des Moines, Mrs. N. L. Buell (50. for Relief Fund), 75 00
Grinnell, Cong. ch. 160 00
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Magnolia, Cong. ch. 55 50
Red Oak, 1st Cong. ch. 59 35—530 09

MINNESOTA.

Ada, Cong. ch. 5 61
Duluth, Pilgrim Cong. ch. 74 64
Lake City, Cong. ch. 20 00
Minneapolis, Plymouth Cong. ch., 38; Mayflower Cong. ch., 6.42, 44 42
Rushford, Cong. ch. 5 00
St. Paul, Ply. Y. P. Soc., to const. J. F. JACKSON, H. M. 100 00—249 93

KANSAS.

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Council Grove, Cong. ch., m. c.	3 00	
Great Bend, 1st Cong. ch.	11 60	
McPherson, Cong. ch.	7 20	
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Topeka, Students of Washburn College	2 50	
Wabaunsee, 1st Ch. of Christ, m. c.	2 50	38 78

NEBRASKA.

Beatrice, 1st Cong. ch.	9 35	
David City, Cong. ch.	13 26	
Friend, Cong. ch.	4 00	
Ogalalla, Cong. ch.	4 90	31 51

CALIFORNIA.

Lugonia, Mary G. Hale, 10; Edson D. Hale, 10.	20 00	
Oakland, 1st Cong. ch., 107.05; Plymouth-ave. ch., 25.70,	132 75	
Pasadena, 1st Cong. ch.	21 18	
Sonoma, Cong. ch.	13 75	
Stockton, Rev. J. C. Holbrook, for Relief Fund,	10 00	197 68

OREGON.

Corvallis, Cong. ch.	20 00	
The Dalles, 1st Cong. ch.	5 00	25 [illegible]

WASHINGTON TERRITORY.

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Starbuck, A friend,	1 00	9 [illegible]

DAKOTA TERRITORY.

Columbia, Cong. ch.	3 [illegible]

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CONNECTICUT. — Kent, Cong. Sab. sch., 12.20; Meriden, 1st Cong. Sab. sch., for pupil in Turkey, 50; Stonington, 1st Cong. Sab. sch., 21,	83 20
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	208 27

Donations received in May,	$25,314 17
Legacies received in May,	6,490 85
	$31,805 02

Total from September 1, 1886, to May 31, 1887: Donations, $259,540.36; Legacies, $62,008.58 = $321,548.94.

For Young People.

HELPER HO.

BY REV. C. A. STANLEY, OF TIENTSIN, CHINA.

The recent mail brought the sad intelligence of the death of Ho Shêng Ching, of Pang Chia village, Shantung. His loss to the station is as the falling of a strong pillar, and I hardly know how to express my own sense of bereavement. I well remember my first meeting with Mr. Ho, in March, 1872. I was spending a few days with the Christians at the village of Ti Chi, about one hundred and seventy miles south of Tientsin, when an invitation came through a native helper, who had met Mr. Ho a few times, to visit his village, distant about eight miles. I spent part of two days and a night with him. He was known as a "seeker after doctrine." He was attentive, respectful, quiet in demeanor, yet manifestly in earnest. Attention to myself and the neighbors who came in to "hear the doctrine," that is, to see the foreigner, occupied the time till dinner was served. The afternoon was given to reading and expounding from the New Testament, answering questions, and free conversation. The room was full of comers and goers most of the time, all full of questions concerning foreign lands and customs, in which Mr. Ho took little interest.

Supper over, a "three-room building" — practically one room about 30 x 12 feet — was filled with his family, relatives, and friends, to hear the more formal expounding of the "new sect." At one end of the room were a square table on which were a few books and a cottonseed-oil lamp that made darkness visible, two or three chairs for the "guest men," and some rude benches for the villagers, while in the dim distance were the women of the household on the brick-platform bed, looking like spectres in the darkness. (These latter retired about eleven o'clock.) Questions and conversation followed the preaching till after midnight. Then the large room became my bedroom, but not until the guest was "between the blankets" and the question, "Does the pastor wish anything?" *re*-negatived from this retreat, did mine hosts of the Ho family retire. They were on hand betimes in the morning, "according to the rules of propriety," to render all required assistance. The whole scene is so characteristic of Chinese hospitality and of our first visit to new places that somewhat full reference is made to it. The next day was occupied much as the night had been, few outsiders being present. The curious had seen — and gone their way.

Mr. Ho's decision was made at that time and he at once desired baptism. This was characteristic of the man. To me it seemed best that he should learn more of the truth and get a clearer conception of the step he proposed to take. In the afternoon I went to Ti Chi for the Sabbath. Mr. Ho came to worship with us on Sunday and again pressed for baptism. Imperfect knowledge, connection

with the principal family of the village, and difficulty of rendering assistance or encouragement in case of opposition influenced me still to discourage this step. During the week I returned to Tientsin. He knew that sickness in my family rendered probable my speedy return to the United States, and hence it was not long before he made the journey to Tientsin, 170 miles, to see me before I

A STREET IN PEKING.

left and again prefer his desire. The points he urged were that "he knew no other 'pastor;'" "others might not have time to visit his distant place;" "I would not return for a long time, possibly not at all." Confident of his *sincerity* from the first, duty now seemed plain, and he returned home rejoicing in having received the seal of a follower of the divine Master.

A few incidents will more fully illustrate the character of the man. He received about a year's preparation for preaching during one winter in the train-

ing school at Tung-cho, and two or three winters in the station-class at Tientsin. The two or three months of instruction at Tientsin, crowded between fall and spring tours and given by one engaged in daily chapel preaching, seemed inadequate for such a case, but his progress in the six months at Tung-cho was so unsatisfactory that he was not permitted to return. He was not understood nor appreciated. Over forty years of age, eager to understand the Bible and tell others of the Saviour, he had no heart to "waste time" on other matters. Incidentally, whatever illustrated and enforced Bible truth had its value, but to his mind, at his age and with his desire, not as a *study*. "This one thing I do."

On one of my tours it was reported that the little mud-image in a niche in the wall under the covered entrance to Mr. Ho's yard had not been removed and that this image must have been left as an evidence to his friends that he was not a Christian; that is, that he was only following us for gain. I looked and, sure enough, found the "door guardian" on duty, but evidently much neglected. I alluded to it incidentally in conversation. Brother Ho expressed surprise, for he had told some one to remove it. Absorbed with the greater things of his new life he had forgotten this little matter and so it served as a handle for doubt and an accusation.

When the famine of 1878–79 came and the way opened for relief on a small scale, brother Ho placed his house and anything I needed at my disposal.

There I organized the relief work, with the efficient aid of himself and other helpers, and his home became the centre of operations which extended over about six months of time, and gradually covered a radius of over six miles of territory. Over eighteen thousand persons whose names were entered received aid, and twice or thrice that number were directly benefited in the families assisted. Mr. Ho entered with great earnestness and good judgment into the evangelistic efforts that followed the famine relief, to gather in the spiritual harvest. His was the moving and guiding spirit, and he was the burden-bearer in the effort which resulted last year in a neat brick sanctuary for the church that had hitherto worshiped in the mud-rooms of his own family's providing, which had overflowed and been enlarged, more than once, by knocking holes in partitions. It was no narrow benevolence that accomplished so much. And in the results that followed the famine work, in the more than three hundred members detached from Tientsin when the new station was formed in 1881, in the growth since then of the little village churches, and in the extension of the work, brother Ho's life, labors, and influence must be counted as a constant and important factor. He was one of the Christians of whose sincerity and genuine conversion I never had occasion to doubt. To the unbelieving question, "Do you think that any Chinaman has been converted?" I would let Ho Shêng Ching be the answer and reprover as well — and hundreds more of like character.

Dr. Porter writes from Shantung of the sickness and death of Mr. Ho. "Jesus is in my heart," he said, and he was ready to go. A Christian burial followed, attended by a large company of sincere mourners. On the next Sabbath a memorial service was held in the crowded chapel, and the text of the discourse was chosen as fitly describing the character of the man: "Whether we live we live

unto the Lord, and whether we die we die unto the Lord." Dr. Porter adds: "I did not suppose I could esteem and love one of an alien race so much. But he was not an alien. He was and is of 'the family of God.' He had a supreme love for that America of which he had learned so much. It shames one to think that his

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exalted conception must suffer loss before the reality. That there should be bad men in America seemed to him beyond belief. I speak of this to point the contrast between the thought of a Christian Chinaman and the thought of the civilized heathen in America."

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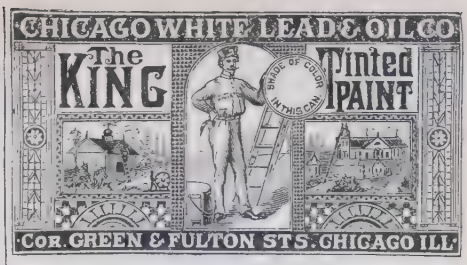

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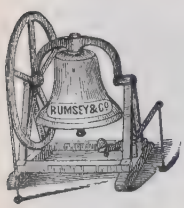

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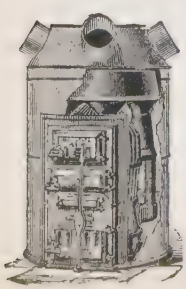

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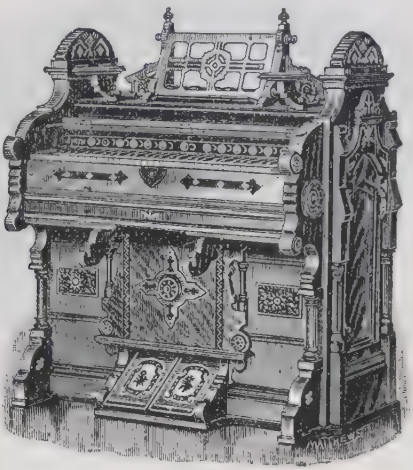

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THE MISSIONARY HERALD

AUGUST, 1887.

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MISSIONARY HERALD.

VOL. LXXXIII. — AUGUST, 1887. — No. VIII.

THE receipts for the past month are about $1,000 less in donations, and $3,600 less in legacies, than those of the corresponding month last year, thus increasing by about $4,600 the deficiency of the ten months of the financial year. Two months only remain, calling for specially generous gifts from churches which have not yet sent their annual contribution, and from individual donors. During these two hot months of July and August we ought to receive not less than $150,000, besides an extra thank-offering of $50,000 for Japan. Who will "devise liberal things" in the endeavor to provide for this $200,000? "Pray ye the Lord of the harvest" that he will raise up large-hearted givers who shall discern their privilege in coöperating with Him in sending forth "laborers into His harvest."

WE have before referred to the visit in Japan of Mrs. Leavitt as representative of the World's Woman's Christian Temperance Union. Rev. Dr. Davis, of Kyoto, reports that many of the leading men of Japan have, through her influence, become not only interested in the cause of temperance, but of purity and of the elevation of woman in general. A leading native gentleman said to Dr. Davis: "Mrs. Leavitt is a second Commodore Perry to the women of Japan."

TIDINGS from Austria show that the authorities are looking with no favor upon the success of missionary movements. Mr. Clark reports that on the nineteenth of June he was called before the criminal court in Prague on a charge of disturbing the public peace. A long document was presented against him, and he was required to make answer in behalf of himself and his helpers. What the immediate issue will be it is impossible to say; the ultimate result will doubtless be the furtherance of the gospel. Already, as Mr. Clark reports, God is bringing good out of evil, and the meetings are well attended by interested hearers.

ON the occasion of a farewell meeting at New Haven, in connection with the departure of Rev. R. A. Hume for India, aside from the Congregational ministers present, there were several clergymen from other denominations, two Episcopalians, one Baptist, one Presbyterian, and one Methodist, and perhaps others, cordially uniting in commending the outgoing missionary to God in prayer. Denominational differences become very thin or altogether vanish in the presence of the great thought that it is the business of all who bear Christ's name to carry his gospel to the ends of the earth.

The annual meeting of the Western Turkey Mission was an occasion of special interest, the brethren regarding it as one of the most satisfactory meetings which has been held for many years. The reports from the different stations were unusually cheering, and the missionaries appear to have had new heart and hope. Rev. Edward A. Lawrence, recently of Syracuse, New York, fresh from a visit to mission fields in Japan, China, Corea, and India, was present with words of counsel and cheer, making helpful addresses, not merely at the annual meeting, but also, through an interpreter, before the Young Men's Christian Association of Constantinople.

Dr. Greene, of Constantinople, reports that there are in that city four Mormon missionaries from America. They seem to have taken up their residence there, and have held one public meeting. Circulating tracts in English, French, and German, they propose to issue them soon in the languages of Turkey. In these tracts they claim that they are "Christians" and "Latter Day Saints," with new illumination. They say nothing, however, about their polygamy, and when asked about it declare: "Oh, that is not to be mentioned; that is a personal matter, like the harem of Mohammedans." Nothing is said of their securing any recruits for their colony in Utah.

Accounts still continue to arrive concerning the famine in Cilicia, in view of which we presented an appeal last month. We are happy to say that responses have already been made to this appeal to the amount of over $3,300, and the money has already been forwarded to the Committee having in charge the matter of relief. It is greatly to be hoped that the area of this famine will not be extended more widely. As will be seen by a letter from Dr. Farnsworth, on another page, grave fears are entertained at Istanose and Angora, in the Western Turkey field, of a failure of crops. The need at Adana and vicinity will by no means be met by the supplies already in hand, and any who are disposed to furnish aid to the sufferers in Turkey will please forward their contributions to Mr. L. S. Ward, Treasurer of the Board, who will transmit them at once to the Committee at Constantinople.

Since the double mail from West Africa was received and in type, as reported on another page, further letters have arrived, both from Bailundu and Bihé. The accounts are still favorable. We can only refer in this issue to the chief item of news, which is that the king of Bihé, who at the previous accounts was giving our brethren a deal of trouble, had suddenly died. He and one of his headmen had threatened to drive the mission from Bihé, and serious consequences were anticipated; but suddenly one morning the message came from the *ombala* that Jamba Yamina had gone to his final account. A caravan had arrived from the coast the previous night bringing rum, and the king drank heavily — so heavily that during the night he died. One of the missionaries writes: "I do not know that it is right to praise the Lord for the death of a wicked man, but you can hardly imagine what a relief it is to us. As to the future, we know nothing, and have not a guess as to who the new ruler will be." But this much is believed, that all the headmen, with a single exception, are favorable to the missionaries, and no disturbance whatever is now anticipated.

We learn little beyond what is found in the daily papers concerning the political situation at the Sandwich Islands. The king and his ministers have conducted themselves so that they have lost the support of the best men of all classes in the kingdom. There seems to be no escape from the conclusion that the charge of bribery against the king in the matter of licensing the selling of opium is sustained. The late prime minister, who had acquired great influence over the king, and who is responsible for much of the corruption which has prevailed, was a mere adventurer, totally unfit for his position. It is probably for the best that, in the reorganization which the telegraph now announces as having been accomplished, the king has not been deposed, but has been made to accept the will of the people in the choice of his ministers. The men named as composing the new cabinet are believed to be men of probity and ability, who will administer the government according to the Constitution. The prime minister, though an Englishman by birth, has been a resident of the Islands for about forty years, and a man well reported of. A change of some sort was inevitable, and it is a matter for thanksgiving that it seems to have been accomplished without bloodshed, with promise of permanence and peace.

We congratulate the Boards of the Home and Foreign Missions of the Presbyterian Church that they are to have a building in New York worthy of the work which they represent. Through the gift of the late James Lennox, the property of great value at the corner of Fifth Avenue and Twelfth Street will become the centre for the missionary operations of the Presbyterian Church. We rejoice with our brethren in this new aid in their work.

A general Conference on Foreign Missions, similiar to the one held at Mildmay Hall, London, in 1878, has been called to meet in London some time during 1888. A large committee, representing the chief missionary societies of Great Britain, has been chosen to make preparations for the meeting, and American and Continental societies are asked to coöperate. R. S. Moncrieff, of the British and Foreign Bible Society, 140 Queen Victoria St., London, is the General Secretary of the Committee, to whom all communications should be addressed. These conferences are of great interest and value, and it is believed that the gathering of 1888 may be made much more useful than any of its predecessors.

The telegraph brings tidings of election by the Bulgarian Parliament of Prince Ferdinand of Saxe-Coburg-Gotha as Prince of Bulgaria. It is quite possible that before this paragraph reaches the eyes of our readers it may prove that the election has been vetoed by the Sultan or the Czar, or by some other of the Great European Powers. Little is known of the Prince, save that he is a Roman Catholic. He is not in the line of succession in the dukedom of Saxe-Coburg, the heir-presumptive to that duchy being Alfred, Duke of Edinburgh, the son of Queen Victoria. The Bulgarians have conducted themselves wisely since the retirement of Prince Alexander, and their claim that, since the Great Powers have not selected a ruler for them, they have a right to choose one for themselves, is but reasonable. May God protect them from the evil devices of those who would destroy their nationality!

How can we gain anything like an adequate conception of the multitude of people who dwell upon the face of the earth, and especially of that immense portion which has not as yet received the gospel? Consider that if you were to count one hundred persons each minute and were to so spend your days and nights, without sleeping or eating, in counting at this rate for twenty-seven years, you would not have quite finished your enumeration of the population of the globe.

The fourth annual meeting of the International Missionary Union will be held at Thousand Island Park, New York, August 10–17. This Union is specially designed for missionaries of all societies who may be in the country, but the sessions are also open to the public, and all persons are cordially invited to be present. These Meetings have been helpful in time past, and greatly enjoyed by those who have attended them, and the forthcoming meeting promises to be as helpful as its predecessors.

Reports come from Japan that when certain subordinate officials in the province of Osaka were found by the governor of the province to be engaged in the study of English, he immediately subscribed to the fund to defray the expenses of their studies; so much is the use of English desired by the government and the people. And not only is a foreign language approved, but foreign customs are being adopted by all classes in Japan. Even the chief priest of the Honganji, according to *The Japan Mail*, when he went to Kobe to receive the Emperor, wore foreign clothing. This is said to be the first instance of the kind which has occurred.

At the late meeting of the American Baptist Missionary Union at Minneapolis, a request was received from the American Baptist Publication Society that the Union take charge of missionary work in Turkey, already begun by the Publication Society. The whole matter was referred by the Union to a committee of seven for investigation, and the Union authorized its Board of Managers to assume this work only on condition that this committee of seven report in favor of so doing. We are confident that a thorough investigation of the case will show this committee that every principle of missionary comity requires that the missionary work in Turkey should be left to those who have begun it and are now prosecuting it with vigor and with success.

In response to the request for books in the June number of the *Herald* from Mr. Barton, of Turkey, and Mr. Atkinson, of Japan, for the use of the native preachers and teachers who can read English, *over one thousand* volumes have been generously given. The supply designed for Harpoot, which will be distributed among the graduating class of the Theological Seminary, has been examined by Rev. Dr. Barnum, who has recently arrived from Harpoot, and he expresses himself as much pleased with the character of the books which are now awaiting shipment, and he wishes, in behalf of the young men, to express his thanks. The contribution is timely, and the books will be of great value. The large number of persons who have contributed these volumes may be assured that they will be carefully distributed and will be serviceable not only immediately, but for a long time to come.

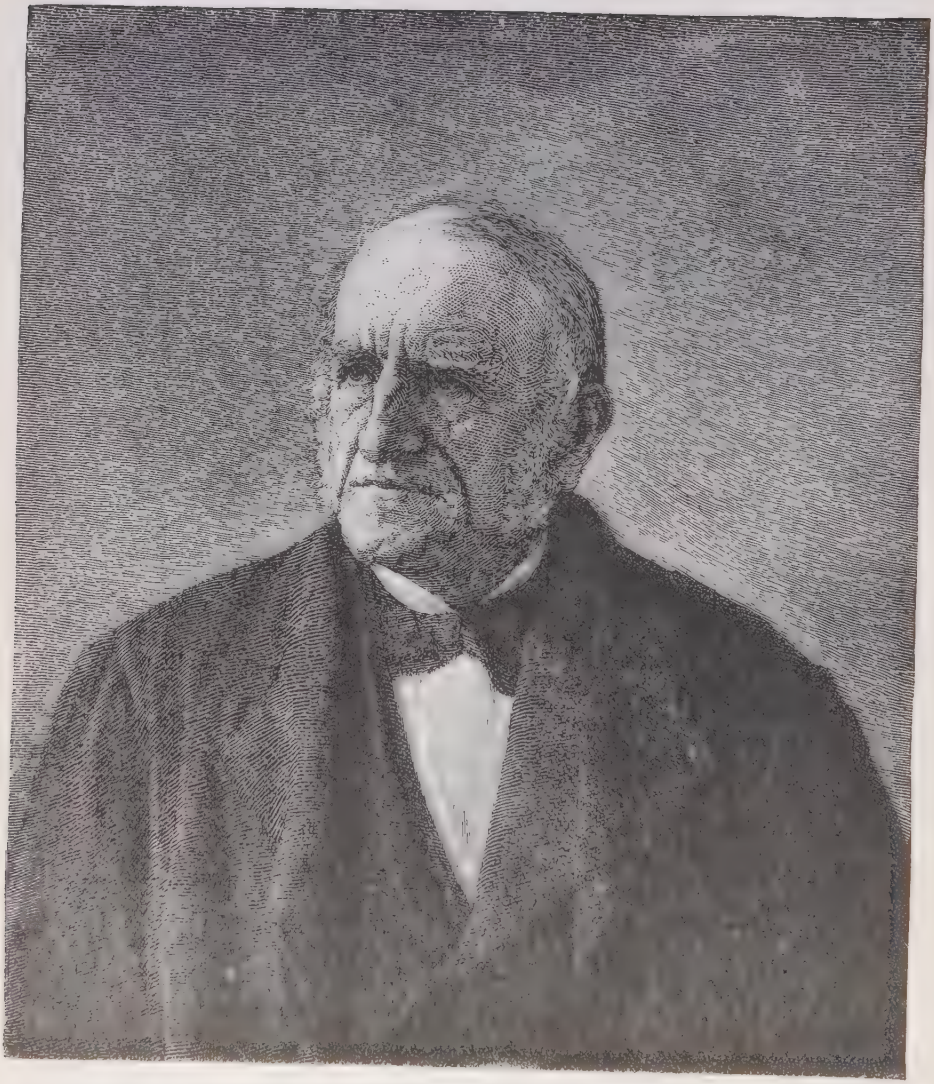
PRESIDENTS OF THE AMERICAN BOARD.

BY REV. A. C. THOMPSON, D.D.

It is an occasion for devout thanksgiving that the American Board has been so eminently favored in its five presiding officers.[1] On the score of talent and character they have all been men of mark. Three of them graced the legal profession, and as members of our national Congress, commanded universal respect for their statesmanship, their unbending integrity, and the consistent exhibition of Christian principle. Two of them were highly respected ministers of the gospel; two were governors of a New England State; two ranked high as presidents of colleges. Two of them died in office. What shall be said of the service, as President of the Board, which one of those last referred to rendered for so long a time, so honorably and so acceptably? In all those thirty years now at an end, did any spectator detect a look, an act, or word, that suggested pride of place or ambition or vanity? Who ever saw his mantle of modesty laid aside, or the benignity of that expressive countenance clouded? How were hundreds of hearts annually drawn forth in loving admiration of the simplicity, the true nobility of character manifested by the man who occupied the chair; who at the stated evening session uttered words so freighted with pertinent thought; and who, at the closing session, year by year, so felicitously expressed thanks for local hospitality.

"Born 1802." In that year the French Legion of Honor was instituted. But that year gave birth to one who, by natural and gracious endowments, belonged to the most honorable fraternity on earth. "Aged eighty-five." No President of our Missionary Board has died under seventy-five. One of them, Governor John Cotton Smith, rounded out fourscore years. Dr. Hopkins saw fourscore and five. Extreme old age did not come to him in feebleness, nor with tokens of senility. Deep and abiding interest and effort in behalf of missions favor longevity. Bishop Daniel Wilson speaks of visiting the well-known Danish missionary, Dr. Rottler, in India, and finding him with sight and hearing unimpaired at eighty-five. John Eliot, the apostle of the Indians, and Experience Mayhew, among the Red Men on Martha's Vineyard, lived to be eighty-five. More than three thousand years ago, Caleb, the son of Jephunneh, said: "Lo, I am this day fourscore and five years old. As yet I am as strong as I was in the day that Moses sent me," — and that was forty years before. Our revered and beloved leader who lately entered the goodly Canaan might have said the same; and the fellowship into which he has been ushered must seem not so much that of aged men as of youthful angels, in the presence of Him who only is the Ancient of Days.

[1] John Treadwell, LL.D., 1810–1823; Joseph Lyman, D.D., 1823–1826; John Cotton Smith, LL.D., 1826–1841; Theodore Frelinghuysen, LL.D., 1841–1857; Mark Hopkins, D.D., LL.D., 1857–1887.



Very Truly Yours
Mark Hopkins

PRESIDENT HOPKINS.[1]

JUST as the last number of our magazine came from the press, the whole land was surprised and saddened by the announcement of the death of the eminent man who used to count it as among the greatest honors conferred upon him that he had been chosen through a long series of years to be the President of the American Board. Within the few weeks which have elapsed since the death of President Hopkins, the religious and secular papers have abounded in notices of his life and work. They have had a noble theme to dwell upon, as they have treated of his great qualities of mind and heart. Whatever choice words of eulogy might be used, there would be none to question their rightful application to one so esteemed and beloved. It is not for us to speak of Dr. Hopkins as a thinker in the department of mental and moral science, or as an educator of young men, a sphere in which he seems, at least to many, to be peerless.

The corner-stone on which his personality was built was Christian faith. He was not merely an eminent scholar and instructor and, in addition thereto, a Christian believer, but his religious convictions were the very warp and woof of his character. He believed in God and in Jesus Christ the Son of God, who was also the perfect man and the Redeemer of men. This faith dominated all his thinking and all his teaching concerning man. Loyal to his Master, whom he would serve as well as adore, he could not fail to take upon his heart the wide interests of his kingdom. The missionary zeal which President Hopkins ever manifested was not accidental or by reason of his personal connection with those who were engaged in this form of work, but it was the logical outgrowth of the fundamental principles on which his character was founded: Christ was the great Master; his rule was most beneficent, his kingdom most worthy of being sought. Hence it was that when he presided at the successive Annual Meetings of the American Board, and especially when he arose on the third evening of each session to make his annual address on some great theme relating to the kingdom of God, not only his wit and wisdom and learning, but his whole unique personality found their complete and proper sphere for exercise. Every hearer of these addresses felt that one of the greatest of men was to speak on the greatest of themes. It is one of the peculiar blessings which God has bestowed upon the American Board that for thirty years he has given it such a President. In our sorrow over the present loss, we should not fail to be grateful that the gracious gift was continued to us so long.

At the funeral services of President Hopkins, held at Williamstown, June 21, among the large number of representatives of various organizations present, the American Board was represented by its two foreign Secretaries and the Chairman of the Prudential Committee.

[1] Mark Hopkins, born in Stockbridge, Massachusetts, February 4, 1802; graduated at Williams College, 1824; graduated at Medical College, as M.D., 1829; chosen professor at Williams College, 1830; licensed to preach, 1832; president of Williams College in 1836; chosen a Corporate Member of the American Board in 1838, and its President in 1857; died at Williamstown, June 17, 1887.

The Prudential Committee has placed on its records the following resolutions:

Resolved, That the Prudential Committee hereby record their deep sense of indebtedness to Him who is Head over all things to the Church, for having called to the Presidency of the American Board a man of such superior endowments and elevation of character; so unostentatious and self-forgetful; so widely revered and beloved. During a period much longer than that of any other presiding officer of the Board — indeed approaching one third of a century — he was present, with a single exception, at all annual gatherings of that body. His benignant countenance, his impartiality, and wisdom were a benediction. While connected as instructor for almost threescore years with a college many of whose alumni have become foreign missionaries, he has, for one half of that time, by his addresses at the Annual Meetings, been an educator of thousands of mature minds assembled from different parts of our land. The numerous and widely scattered constituency of the Board, and a large group of laborers yet more widely dispersed beyond sea, will with us give thanks to God for an official service so acceptable and so prolonged. At the time of his decease, Doctor Hopkins was by seniority of membership also at the head of the Board. In a good old age, and with remarkable freshness of mental powers, he has been removed not by death so much as by translation. He is not, for God has taken him.

Resolved, That, in heartfelt sympathy and remembrance in prayer, the foregoing be communicated to the bereaved widow and family of our venerated friend.

THE FAMINE IN ASIA MINOR.

Since the statement in reference to the famine prevailing on the Cilician plain appeared in the last number of our magazine, further tidings have reached us of the sad disaster which has befallen that usually fertile region. A Committee has been organized at Constantinople to appeal for aid and to superintend the distribution of whatever is contributed. A balance, amounting to some $1,300, remaining from a fund raised some years since for famine relief, during a period of want in the Angora district, has been appropriated for the immediate need of the suffering in and about Adana. The following letter from Rev. Dr. Farnsworth, who has recently returned to this country from his station at Cesarea, Western Turkey, giving the substance of letters received by him since he left Cesarea, indicates that the area over which want will prevail is likely to be much larger than was supposed. What Dr. Farnsworth says as to the effect of famine relief upon the minds and hearts of the people carries a suggestion to all those who would commend the Christian faith to the races of Turkey.

My Dear Brother, — The reports that reach me from Cappadocia and other regions show that the alarming drought of Asia Minor is widespread. One writes from Cesarea, about 150 miles from that suffering district which you reported last month, lying on the north side of the Taurus Mountains: "The lack of rain is causing almost a panic, especially among the poor. Flour is very dear and constantly going up. It is now about twice the price of last year. Everything is drying up." The same writer speaks of the heat as unusually severe.

Another correspondent writing from near Angora in Galatia, nearly two hundred miles west of Cesarea, gives a report that is even more alarming. The price of grain has advanced threefold. The season was then so far advanced that should rains come, still there must be great suffering. A week later, June 8, the same writer reports the continuation of the drought. He says:

"There is no hope for a harvest. Flocks and herds are suffering greatly, as every green thing is dried up."

It will be remembered that in 1875 this same region suffered fearfully from famine, and very many perished. The mortality would have been much greater, had not generous-hearted people in Great Britain and America responded most nobly to the appeals for help. The missionaries of the Board stationed at Cesarea superintended at that time the distribution of aid to the suffering, to the amount of something more than one hundred thousand dollars. In all that land the remembrance of what was then done is like a sweet aroma. Whenever I find myself among strangers who are not disposed to be properly accommodating, the thing that is most sure to awaken a lively interest is to let them know that I had some part in aiding those that were then suffering. It is to be hoped that now, as then, in proportion to the necessities of the case, funds will be put at the disposal of the Committee which looks after the famine fund. That Committee is composed of some of the best business men in Constantinople. Every one who contributes to this fund may be assured that no effort will be spared for the securing the very best use of the funds at its disposal. Only in cases of dire necessity will aid be given, and that will be given with no regard to nationality or to religious belief. Yours truly,

W. A. FARNSWORTH.

TAUNTON, MASS., July 7, 1887.

EXPLORATIONS IN WEST CENTRAL AFRICA.

BY REV. WALTER T. CURRIE, OF BAILUNDU.

[*The Missionary Herald* for May contains an account of explorations made by Mr. Currie to the south of Bailundu, through Chivanda, Ochipeya, and Owambo. Since then he has visited Bihé and other regions south and west of that kingdom, and his condensed account of the various districts through which he passed is here given, together with a small sketch-map made from his drawings.]

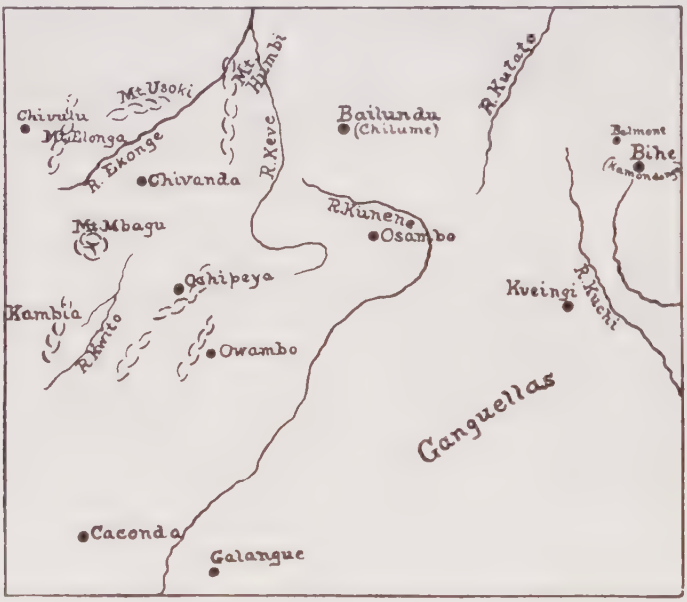
BIHE is the best populated country I have yet seen. There is much of the half-caste element there, and much disease among the people, especially skin diseases. I saw in Bihé several albinos, while in no other part of Africa have I seen any. The chief ruler is a gigantic, self-willed, avaricious, drunken, and voluptuous man.[1] Our station is admirably situated for aggressive missionary work; and there is very great need of such work. The brethren there were in good spirits at the time of my visit and received me with the utmost kindness.

Kveingi is a kingdom five days southward from Bihé, in the Ganguella country. The capital covers nearly as much ground as the *ombala* of Bihé, but the huts are more scattered. The king is quite an ordinary young man, who has lived at Benguella for a time, and has contracted some of the white man's bad habits, and learned from him a few good things, such as the use of soap and water and the benefit of decent apparel. At the time of my visit he was under the influence of strong drink. He first led me a dance about his court, and then became so affectionate that he must needs dine in my tent. I thought he was anxious to get an inventory of my possessions. However this was, he saw little of what I had with me, and though he asked for many things, he had to be satisfied with

[1] Jamba Yamina has died since Mr. Currie's visit.

two pieces of cloth. There are a good number of people in the country, but they differ from the Bailundus in features, dress, and language, and are perhaps more of a mechanical than an agricultural people. For a couple of needles my boys bought earthenware pots, made by the women, in which they cooked their food for the rest of the journey. The smiths of the country make arrowheads, spears, and bows out of iron that are known far and wide. Slaves are one of the chief articles of commerce; for a few yards of cloth or a small quantity of rum one could readily buy a bright boy or a promising girl; and, indeed, the king offered to give me a boy as a present.

Galangue is a larger country than either Bihé or Bailundu. The capital is about as large as that of Bihé and much larger than the ombala of Bailundu. The king is a shrewd, well-balanced young man. My carriers said, on first sight



of him: "Why, he is a mere youth!" Afterwards they were so well impressed by his general bearing that they declared: "He is just like King Kwikwi;" which is the highest compliment they know how to give a man. The people resemble the Bailundus very much and speak the same dialect, but they are not numerous. Indeed, the great bulk of the population of the country is apparently to be found in the capital. The villages are small and greatly scattered, large tracts of country lying between each group of three or four, and all in a single group would not make a large-sized village. The timber in the country is plentiful and of good quality. A plentiful and varied supply of vegetable food could readily be raised in the country. I purchased from the natives corn, beans, potatoes, tomatoes, onions, and oranges. It is also a fairly good grazing country; the cattle do well and give fine milk.

Leaving Galangue I crossed the Kunene into Caconda — a fine, healthy stretch of country which ought to be the home of a prosperous and contented

people; but, unfortunately, it has for many years been a sewer for Portuguese criminals, who have broken the spirit of the natives and effectually checked all healthy progress. I was informed, however, that old things are to pass away and better take their place in the near future. A conditional promise has been obtained that the convict colony will be removed and a better class of men encouraged to settle in the country. A German resident expects this year to be awarded a contract to build a wagon-road from the capital to Benguella. Some Portuguese explorers (Ivens and Capello) are working hard to have a railroad run from the coast through Caconda to Bihé. I am also informed, as a good omen, that the governor-general and the governor of Benguella are to visit the country about the first of next May.

Three days' journey from the capital of Caconda brought me to the ombala of Ocingola. The king received me very kindly. He is a man in about the prime of life and of very ordinary appearance. His village is not large, neither is his country.

From Ocingola I started for Kulunda, expecting to go on to the ombala of Osambo; but after traveling one day it was hardly possible to get the men to go further in the direction of Osambo, for they said they were tired and the rivers were very much swollen; so I resolved to go through Owambo to Bailundu.

In my opinion Owambo is a fine place, if not *the* best place south of Bailundu for the establishment of a mission station among Umbundu-speaking people. The country is of the same general character as Bailundu, and seems to be quite as fertile; at least this much is true, that nowhere have I seen, in Africa, potatoes as fine as those we bought in Owambo, and the corn looked quite as thrifty as in other places; while sheep and goats were also in good condition. The people much resemble the Bailundu people and, like them and the Biheans, travel somewhat toward the interior for purposes of trade. In one section I came upon a group of a dozen good-sized villages. The presiding *sekulu* is a younger son of the king, a man of fine presence, and one who impressed me quite favorably. So far as I have been able to see or can learn from others, the surrounding country is the best populated south of Bailundu, from Ganguella on the east to Benguella on the west.

SIR MONIER-WILLIAMS ON CHRISTIAN AND NON-CHRISTIAN RELIGIONS.

[The high rank of Sir Monier-Williams, Professor of Sanskrit in the University of Oxford, as an authority in all matters pertaining to Oriental literature, is recognized the world over. His previous utterances in reference to the so-called Sacred Books of the East have attracted wide attention and have been highly commended. Extracts from the address made by him last year before the British and Foreign Bible Society will be found in the *Missionary Herald* for October, 1886. At the recent anniversary of the English Church Missionary Society at London, Professor Williams made an address of remarkable character, which was in the line of previous utterances. We are sure that our readers will be glad to see this vigorous address of a great scholar and an earnest Christian gentleman.]

An old friend of mine lately gone to his rest, the Rev. James Long, a valued missionary of this society, and founder of the James Long Lectures on the Non-Christian Religions, said to me a very few days before his death: "I hear you are going to speak at the anniversary meeting of the Church Missionary Society; mind you urge upon our missionaries the importance of studying the non-

Christian religious systems." This suggestion was very gratifying to me, because it proved that he trusted me to speak with no uncertain sound on a difficult subject requiring great knowledge and experience. Certainly unusual facilities for the study of these systems are now placed at our disposal; for in this Jubilee year of the Queen, the University of Oxford, to which I belong, has completed the publication of about thirty stately volumes of the so-called Sacred Books of the East, comprising the Veda, the Zend-Avesta of the Zoroastrians, the Confucian Texts, the Buddhist Tripitaka, and the Muhammadan Kuran — all of them translated by well-known translators. But it seems to me that our missionaries are already sufficiently convinced of the necessity of studying these works, and of making themselves conversant with the false creeds they have to fight against. How could an army of invaders have any chance of success in an enemy's country without a knowledge of the position and strength of its fortresses, and without knowing how to turn the batteries they may capture against the camp of the foe? Surely I may take all this for granted. At any rate, I think I may do more good on the present occasion if, instead of dwelling on so manifest a duty, I venture to utter a few words of warning as to the subtle danger that lurks beneath the duty.

Perhaps I may best explain the nature of this danger by describing the process my own mind has gone through whilst engaged in studying the so-called Sacred Books of the East, as I have now done for at least forty years. In my youth I had been accustomed to hear all non-Christian religions described as "inventions of the devil." And when I began investigating Hinduism and Buddhism, some well-meaning Christian friends expressed their surprise that I should waste my time by grubbing in the dirty gutters of heathendom. Well, after a little examination, I found many beautiful gems glittering there; nay, I met with bright coruscations of true light flashing here and there amid the surrounding darkness. Now, fairness in fighting one's opponents is ingrained in every Englishman's nature, and, as I prosecuted my researches into these non-Christian systems, I began to foster a fancy that they had been unjustly treated. I began to observe and trace out curious coincidences and comparisons with our own Sacred Book of the East. I began, in short, to be a believer in what is called the evolution and growth of religious thought. "These imperfect systems," I said to myself, "are clearly steps in the development of man's religious instincts and aspirations. They are interesting efforts of the human mind struggling upwards towards Christianity. Nay, it is probable that they were all intended to lead up to the one true religion, and that Christianity is, after all, merely the climax, the complement, the fulfilment of them all."

Now there is unquestionably a delightful fascination about such a theory, and, what is more, there are really elements of truth in it. But I am glad of this opportunity of stating publicly that I am persuaded I was misled by its attractiveness, and that its main idea is quite erroneous. The charm and danger of it, I think, lie in its apparent liberality, breadth of view, and toleration. In the *Times* of last October 14, you will find recorded a remarkable conversation between a Lama priest and a Christian traveler, in the course of which the Lama says that "Christians describe their religion as the best of all religions; whereas, among

the nine rules of conduct for the Buddhist, there is one that directs him never either to think or to say that his own religion is the best, considering that sincere men of other religions are deeply attached to them." Now to express sympathy with this kind of liberality is sure to win applause among a certain class of thinkers in these days of universal toleration and religious free trade. We must not forget, too, that our Bible tells us that God has not left himself without witness, and that in every nation he that feareth God and worketh righteousness is accepted with him. Yet I contend, notwithstanding, that a limp, flabby, jelly-fish kind of tolerance is utterly incompatible with the nerve, fibre, and backbone that ought to characterize a manly Christian. I maintain that a Christian's character ought to be exactly what the Christian's Bible intends it to be. Take that Sacred Book of ours; handle reverently the whole volume; search it through and through, from the first chapter to the last, and mark well the spirit that pervades the whole. You will find no limpness, no flabbiness about its utterances. Even skeptics who dispute its divinity are ready to admit that it is a thoroughly manly book. Vigor and manhood breathe in every page. It is downward and straightforward, bold and fearless, rigid and uncompromising. It tells you and me to be either hot or cold. If God be God, serve him. If Baal be God, serve him. We cannot serve both. We cannot love both. Only one Name is given among men whereby we may be saved. No other name, no other Saviour, more suited to India, to Persia, to China, to Arabia, is ever mentioned — is ever hinted at.

What! says the enthusiastic student of the science of religion, do you seriously mean to sweep away as so much worthless wastepaper all these thirty stately volumes of Sacred Books of the East just published by the University of Oxford?

No — not at all — nothing of the kind. On the contrary, we welcome these books. We ask every missionary to study their contents and thankfully lay hold of whatsoever things are true and of good report in them. But we warn him that there can be no greater mistake than to force these non-Christian bibles into conformity with some scientific theory of development, and then point to the Christian's Holy Bible as the crowning product of religious evolution. So far from this, these non-Christian bibles are all developments in the wrong direction. They all begin with some flashes of true light and end in utter darkness. Pile them, if you will, on the left side of your study table, but place your own Holy Bible on the right side — all by itself — all alone — and with a wide gap between.

And now, with all deference to the able men I see around me, I crave permission to tell you why, or at least to give you two good reasons for venturing to contravene, in so plainspoken a manner, the favorite philosophy of the day. Listen to me, ye youthful students of the so-called Sacred Books of the East, search them through and through, and tell me, do they affirm of Vyasa, of Zoroaster, of Confucius, of Buddha, of Mohammed, what our Bible affirms of the Founder of Christianity — that *He, a sinless Man, was made Sin?* Not merely that he is the eradicator of sin, but that he, the sinless Son of man, was himself made sin. Vyasa and the other founders of Hinduism enjoined severe penances, endless lustral washings, incessant purifications, infinite repetitions of prayers, painful pilgrimages, arduous ritual, and sacrificial observances, all with the one idea of getting rid of sin. All their books say so. But do they say that the very men who exhausted every

invention for the eradication of sin were themselves *sinless men made sin?* Zoroaster, too, and Confucius, and Buddha, and Mohammed, one and all, bade men strain every nerve to get rid of sin, or at least of the misery of sin, but do their sacred books say that they themselves were *sinless men made sin?* Understand me, I do not presume, as a layman, to interpret the apparently contradictory proposition put forth in our Bible that *a sinless Man was made Sin.* All I now contend for is that it stands alone; that it is wholly unparalleled; that it is not to be matched by the shade of a shadow of a similar declaration in any other book claiming to be the exponent of the doctrine of any other religion in the world.

Once again, ye youthful students of the so-called Sacred Books of the East, search them through and through, and tell me, do they affirm of Vyasa, of Zoroaster, of Confucius, of Buddha, of Mohammed, what our Bible affirms of the Founder of Christianity — that *He, a dead and buried Man, was made Life?* not merely that he is the Giver of life, but that he, the dead and buried Man, *is* Life. "I *am* the Life." "When Christ, who *is* our Life, shall appear." "He that hath the Son, hath Life." Let me remind you, too, that the blood is the Life, and that our Sacred Book adds this matchless, this unparalleled, this astounding assertion: "Except ye eat the flesh of the Son of man and drink his blood, ye have no life in you." Again, I say, I am not now presuming to interpret so marvelous, so stupendous a statement. All I contend for is that it is absolutely unique; and I defy you to produce the shade of the shadow of a similar declaration in any other sacred book of the world. And bear in mind that these two matchless, these two unparalleled declarations are closely, are intimately, are indissolubly connected with the great central facts and doctrines of our religion: the incarnation, the crucifixion, the resurrection, the ascension of Christ. Vyasa, Zoroaster, Confucius, Buddha, Mohammed, are all dead and buried; and mark this — their flesh is dissolved; their bones have crumbled into dust; their bodies are extinct. Even their followers admit this. Christianity alone commemorates the passing into the heavens of its divine Founder, not merely in the spirit, but in the body, and "with flesh, bones, and all things appertaining to the perfection of man's nature," to be the eternal source of life and holiness to his people.

Bear with me a moment longer. It requires some courage to appear intolerant in these days of flabby compromise and milk-and-water concession, but I contend that the two unparalleled declarations quoted by me from our Holy Bible make a gulf between it and the so-called Sacred Books of the East which sever the one from the other utterly, hopelessly, and forever — not a mere rift which may be easily closed up, not a mere rift across which the Christian and the non-Christian may shake hands and interchange similar ideas in regard to essential truths, but a veritable gulf which cannot be bridged over by any science of religious thought; yes, a bridgeless chasm which no theory of evolution can ever span. Go forth, then, ye missionaries, in your Master's name; go forth into all the world, and, after studying all its false religions and philosophies, go forth and fearlessly proclaim to suffering humanity the plain, the unchangeable, the eternal facts of the gospel — nay, I might almost say the stubborn, the unyielding, the inexorable facts of the gospel. Dare to be downright with all the uncompromising courage of your own Bible, while with it your watchwords are love, joy, peace,

reconciliation. Be fair, be charitable, be Christ-like, but let there be no mistake. Let it be made absolutely clear that Christianity can not, must not, be watered down to suit the palate of either Hindu, Parsee, Confucianist, Buddhist, or Mohammedan, and that whosoever wishes to pass from the false religion to the true can never hope to do so by the rickety planks of compromise, or by help of faltering hands held out by half-hearted Christians. He must leap the gulf in faith, and the living Christ will spread his everlasting arms beneath and land him safely on the Eternal Rock.

Letters from the Missions.

East Central African Mission.

RUMORS OF WAR.

MR. OUSLEY wrote from Kambini, May 4: —

"Since my previous letter we have had several rumors of war. Though there has been no fighting, it is said that a few hundred of the enemy's men entered what is claimed as Portuguese territory, pillaged a few villages, and retired homeward. The Portuguese authorities have been giving considerable time to the drill of native militiamen. Though we are blessed with comparative quiet, yet there seems to be an undercurrent of uneasiness pervading the minds of nearly all the natives in this community. The least rumor of war completely upsets the average native. Many excuse themselves, when invited to come to our Sabbath services, by saying they are afraid of the 'Mangunu,' Umganu's army. They pretend that they dare not leave home lest, in their absence, a message should be sent, warning them of the enemy's approach.

"We consider the present term of school the most successful we have ever taught in Africa. True, the number enrolled is not as large as formerly. We announced in February that on March 1 we would begin a term of three months' study, and that we would give work to all who attended school regularly, to earn a garment or a wrap. Only the names of those willing to make the effort to come every day, unless specially prevented, were enrolled. There were thirty-four pupils enrolled for April, of which number twenty-four came from the kraals near by. The average daily attendance was nearly twenty-eight. We have the kraal children directly under our instruction and influence for about four hours per day. I venture to say that but few children in country schools in the States show more interest than do some of these little heathen boys."

DEGRADATION OF WOMEN.

"I am sorry to state that the girls refused to come to school on the condition we offered. Formerly their attendance has been very irregular, because they care less for what we teach, and also because they have to work more than boys. The girls, again, care nothing for civilized clothing; while the boys are anxious to earn a garment. It is sad, but nevertheless true, that woman seems more degraded here, and harder to reach, than man. Yet this can be said in her favor, that she is less hypocritical than man. I have no doubt that when a woman turns to Christ here, it will mean much more than the average conversion of a boy or man.

"We often commiserate the degraded condition of these poor women; yet they do not appreciate our pity, or even desire to live different lives. They are satisfied with their present lot. They have become so accustomed to being bought and sold and doing all the drudgery of their (so-called) husbands, that they actually make sport of a man who does his own cooking or goes to the forest to cut and bring home his wood. Such a man — being obliged to do the usual drudgery done by women — is called a 'woman,' not only by the

men themselves, but also by the women. Nothing but Christ's gospel can open the blinded eyes or touch the hardened hearts of this deluded people.

"Our Sabbath audiences are not large, but the attendance by the same persons is quite regular. I verily believe a large number about us know enough to begin the Christian life, but two things prevent them from taking such a step: they do not yet believe they have any need of a Saviour; they know that Christianity destroys many of their heathen customs, which they are not ready to forsake. May they soon receive spiritual light!"

TRANSLATION WORK.

Mr. Richards, of Mongwe, reports much activity at their station, the school having been full, with thirty-five pupils. The total expense for this school, including all items, has been about $50 for five months. On May 7 Mr. Richards wrote: —

"We have just finished the revision of the Gospel of Matthew and translated all but the last chapter of Mark. The work is done on this wise: Dalita, the Zulu assistant, and a Tonga do the first translation; then Dalita, Tizora (the printer), and I go over it again, or lately I have gone over it alone, to discover errors; then it is reread until all agree that it is faultless. Afterwards a proof is made, when it is revised again, once directly from the English, and then scanned for printer's errors. The translation is usually from the English Revision. The difficulties encountered are not so much in the way of grammatical construction, for in this the printed Zulu text is an accurate guide; but wherever there are purely spiritual ideas to be expressed, there is a blank in the Tonga language. The Zulu translators had the same difficulty to contend with, and their experience is greatly to our benefit. But quite frequently we meet with terms that have an equivalent in the Zulu, but none in the Tonga; while often we have the exact expression for lack of which the Zulu suffers. We follow the idiom of the original so far as possible, and the identical thought always.

"We are now about ready to get out the first edition of Matthew, and the plan is this: to print 300 or 500 copies, perhaps more, and as soon as the other Gospels are done, to bind them all in one volume, which will be, as we now plan it, a completed work before the year is out.

"I am quite persuaded that two, if not more, of our boys are ripe for admission to the church. So, too, the old man Chambuti, and his wife Charlano, who attend regularly every service, are, I think, willing to give themselves to Christ, though it is hard to tell, save by long watching for the fruits of the Spirit, whether they are really ready or not. Everybody here is anxious to serve God with lip service."

West Central African Mission.

FROM BIHE.

In our last number we reported the arrival of mails from West Africa just as we were going to press. Two of the monthly mails arrived together. It seems that the delay was caused by a collision of steamers just south of the island of Madeira. Mr. Walter, at Benguella, says that the mails sent from this country were likewise delayed by reason of this accident. We have now reports from both stations in the interior. The account of explorations made by Mr. Currie will be found in another part of this number. The first letters from Bihé were dated February 12, when Mr. Sanders reported a promising outlook among the young people.

"We have prayers each evening with our two boys, Kamungondo and Charlie, and Mr. Fay's two lads, Kasoma and Kakenge. A lad from the village, Cinyuna, naturally one of the most promising lads, attends almost always, and sometimes another, on condition that Mr. Fay or I see them back to the village. Their cemetery is not far away and they are afraid a stray *ocilulu* may pounce upon them. Kamungondo, were he in Bailundu, would be among those who take part by prayer in their services. He seems to be truly trying to fol-

low the Lord, according to his light. I make no move yet with a view to his taking part by prayer, as I prefer him to speak of it first. Being in the tent, and they in the huts close by, we can hear both Kamungondo and Charlie sometimes praying at bedtime. However, the others have but recently begun to hear the word, and so I do not feel like trying to prematurely force matters."

At a later date, April 4, Mr. Sanders reports certain difficulties with the king and headmen, which are of a somewhat threatening character.

"The king and headmen are giving us much trouble about presents. On March 31 a letter came from Jamba Yamina, accusing us of failing to present our passports, but especially of not giving such presents as we ought. We showed him next day a copy of a letter he wrote some twenty-eight months ago, saying that Mr. Fay and I need bring no *guias*, as he knew us, but any other companion must do so or he would not be received. Mr. Swan had taken up his present a few days before, and the *osoma* had snatched it away in tipsy playfulness and would not restore. As to tribute, we said we would give when they and we could settle on a fixed reasonable tribute for a year. This they would not hear to, and finally we were ordered off home and told to come back in two days.

"On the way home we recollected that that would be Sunday. So the next day we sent a note saying we would go up on Monday. This morning we went up. The osoma would not see us. We were sent to a headman's place and there discussed long and loud. They charge that I defy the osoma because we refuse to give until they settle with us on a fixed tribute. I deny the accusation of defiance and say that they refuse to have a fixed tribute because they wish to order us up there every month or two with a present. The fact is, I am heartily sick of this constant parleying with them. If the matter cannot be fixed otherwise, I shall earnestly request the mission to ask the governor-general of Loanda to name a fixed sum and settle it.

"The whole talk this morning was a constant demanding on their part that we bring up two bales of cloth. Mr. Fay and I one, and Mr. Swan one; and that they will then tell for how long a time that will answer. On our part there was a constant refusal to give till the amount to be given for a fixed term (as a year or six months) be decided upon. This was interspersed with savage demands from the headmen that we be expelled from the country. One headman told me that he would shoot or spear me, and I suggested that he had better do so, which threw him into such a frenzy that he had to be put out of the enclosure. This man has been the mover of the whole matter and has been the one who has kept up the wrath of the others. It seemed as if silence, while he raged, had ceased to be a virtue.

"The work here gives good promise. The people are very favorable. Several boys from the villages, not our servants, irregularly attend evening prayers and Sunday morning service. Our boys, of course, are regular attendants. The school has eight or nine regular scholars and several irregulars. It is greatly hindered because it has to be held in the open shed before our tents."

Letters from Mr. Fay, dated April 5, speak of the work upon the houses as having gone on satisfactorily, and the general outlook as favorable, and although this difficulty with the king might give them trouble, it was hoped it would be but temporary.

FROM BAILUNDU.

Mr. Stover reports that their relations with king Kwikwi were now of a very pleasant character. Writing February 17, he says: —

"We have just returned from the king's, whither we went to carry a dress which Mrs. Stover has been making for him. The Portuguese captain who is here brought him a very fine piece of furniture rep, and the king sent me word that he would like to have me bring Mrs. Stover up there. On Monday we went, and he asked if she would not make him a dress

of this cloth. She consented, and to-day we carried it home. He was extremely pleased with it, and gave Mrs. Stover a chicken. He said: 'You have done as if you were my wife.' I told him our mail was lost, and that the men said they were plundered in Chivula. He said: 'I am going down there with my guns to open the way for my whites.'

"Mr. Sanders has expressed himself as in favor, with myself, of baptizing at the coming annual meeting such of the boys as shall by that time have given evidence of a real change of heart. The majority, indeed all of those who first made public profession, are giving daily as good evidence, it seems to me, as could be asked of any one in their circumstances. They endure not a little reproach and self-denial for the truth's sake, quite as much, to say the least, as the majority of Christians at home, and they manifest quite as much of Christ's spirit, and seem equally to understand the doctrines of salvation, at least the essentials. By the majority of Christians, I mean, of course, the majority of church members taken at random the country over, and not those to be found in favored places."

HOPEFUL YOUNG PEOPLE.

Previous letters from Bailundu have spoken of many promising young people who were giving good evidence that they had become followers of Christ. Mrs. Stover, writing February 23, gives further accounts of some of these young people, which are most cheering: —

"The work is still progressing. Others still keep coming out on the Lord's side, while the opposition on the part of the old men and of some younger ones increases. However, so many of them have been away from Chilume for some weeks past, that more of the girls have been attending the services again. The girls' prayer-meeting Sabbath afternoons grows in interest, a dozen or more coming regularly, and, no matter how the rain pours, or how dark it is, or how great the opposition at the village, nothing but sickness ever keeps Nesoko and one other girl away.

"A number of wild animals have been seen about this place and the villages recently, and one night, when two of the boys were late in getting their food, they came as far as the brook and there saw a large animal. They ran as fast as possible back to the village and remained all night: we were not a little anxious for them. The boys and girls who live at Kapila bring torches to light their way home. Every Sabbath they go out, and Cato takes the Bible and reads from it. Their Bible is the portion which Mr. Stover writes out each day for their morning devotions. The others talk to the people and read portions of Scripture. There are those, both men and women, who listen gladly, but at Chilume they only meet with scoffs.

"I want to tell you about Mosu, or Mondombe, as he used to be called. He was Mr. Miller's boy, and while we were away he got into bad company and was given over as a lost boy. After we had been here some months, he wrote a note asking if he might come to school again. Mr. Stover, of course, welcomed him, and we did all we could to help him regain his self-respect. Before many months had elapsed, the 'hang-dog' look left his face and he began to seem more like the Mosu of old. As the months have gone by we have watched with great carefulness the change in him. In the meetings of the *ombala*, he was the most active in calling out the people, was always in his place in school, making marked progress, and as attentive as any one could be at all the meetings. One night, after prayer-meeting, my husband spoke to Cato about him. He replied: 'Mosu accepts the truth you teach.' 'And still lives in sin?' Mr. Stover asked. 'Oh, no; he has made Lote his wife,' was the reply, which we find to be true. They come and go to the meetings together. We went to see them one evening: their hut was a picture of neatness. Mosu has enclosed his yard with a high fence, separating it from the rest of the village, and is preparing to build a large hut. When not in school, he spends much of his time at work for Mr. Stover. I praised him for his industry, and made

some remark about Satan finding mischief for idle hands. He replied: 'Yes, when we sit with idleness, Satan soon fills our hearts.' He told me that night that he had not touched tobacco for months, not since one day when I took a pipe and some of the weed from him. Others of the boys have since told me that 't was true: he had never been known to use it since that day. Though always in his place, learning the Scripture and catechism, etc., he has made no open profession. We have sometimes heard the boys urge him to confess Christ, but Mr. Stover has never urged him, preferring to let the Spirit do his work. I was much encouraged last Monday morning. He came in, bringing all his slips of paper containing passages which they have learned from time to time, and asked me if I would write them all out on sheets of paper for him, as I had for some of the other boys, so that he could have them in proper shape to take with him when he goes from home. I feel sure the Spirit is at work in his heart.

"I am more and more convinced that there are in these people elements with which they have never been credited. They have made marked progress in their Christian lives, giving evidence in their prayers of their conflicts with sin and temptation, and, in the cases of some, the outward change has been very great."

European Turkey Mission.

FROM MONASTIR AND OUT-STATIONS.

Mr. Bond wrote from Monastir, May 27: —

"Our regular Sabbath services are well attended, and at our last communion service two persons were received on confession. The new service in the gypsy quarter is not well attended. Our reading-room is a success.

"Sunday before last Mrs. Bond and I were at Prilep with the baby-organ, and had a delightful visit. The people seemed glad to see us. Over twenty-five men came to the *khan* to the preaching, and we were led to several houses, where Mrs. Bond could meet the women. It would be out of all character for the women to come to a khan. We were also invited to the church to witness a marriage ceremony, and Mrs. Bond was given the elevated seat usually assigned to people of high rank. A choir of boys responded very sweetly to the disagreeable chanting of the priests. The service was long and, for the most part, unimpressive. Before leaving Prilep we visited the Bulgarian schools and were much pleased with the thoroughness of the teaching. Two of the teachers were for a time in our school. I propose to visit Prilep frequently, if possible, and it may be well to hire a house so that the poor women may attend and hear the gospel tidings.

"The work in the region of Strumnitsa seems to be opening up well. In my annual report I mentioned the village of Velusa. At last accounts there were eight decided followers there, all of them taking hold and learning to read. The bishop's party secured the arrest of one old man on the charge of giving bread to brigands, but really because he permitted meetings to be held at his house. He was in prison but one day. The meetings are still held at his house. The people of this village appear to be made of good stuff."

Western Turkey Mission.

THE ANNUAL MEETING.

The forty-sixth annual meeting of this mission was held in Constantinople, beginning May 17 and closing May 28. It was regarded as an unusually pleasant and profitable session. Mr. Seelye writes: —

"In addition to the regular order of business, the afternoon of one day was devoted to a discussion of the topic: 'Spontaneous work a duty and privilege.' An able and profitable paper by Dr. Eddy, of Beirût, was also read, on 'Methods of work among Moslems;' and Rev. E. A. Lawrence, of Syracuse, N. Y., who has spent some months studying mission work in India, China, and Japan, addressed the meeting, giving a statement of the condition of those fields and the signs of encouragement found in them, together with

reference to certain methods pursued there with greatest success. In the course of his remarks he made the striking statement that in evangelistic work the progress made is in direct proportion to the amount of faith exercised and in inverse proportion to the amount of foreign money employed.

"At the invitation of the newly appointed American minister, Mr. Strauss, a delegation of sixteen members called at the Legation and were most cordially received. The minister expresses the warmest sympathy and interest in the work of the American Board in Turkey, and promises that, so far as his instructions from Washington will permit, he will do all in his power to secure the rights of the missionaries as American citizens.

"The annual meeting of the Bithynia Union has coincided with that of the mission, and delegates have been exchanged with that body.

"In the reports from the several stations, especially from those having a work among the Greeks, there are encouraging signs. There is no doubt as to the genuineness of the awakening taking place among this people, or as to the growing interest in evangelical truth. Evidences of this appear all along the seacoast from Trebizond to Smyrna."

AMONG THE GREEKS.

Mr. Crawford, of Broosa, sends an interesting report of a tour among Greek villages near Broosa: —

"The Greek Easter came on April 17 this year, for the Greeks and Armenians still reckon time by what we call Old Style. Last week, then, was their 'great week.' Keria Joannie, a young Greek who is with us preparing for Marsovan Theological Seminary, and myself, spent the week in a tour on foot among a number of Greek villages. Packing our beds and two valises of Bibles and tracts on a donkey, we started out. Our first place to visit was Palladarion. It is some twelve miles away across the plain directly north of us. We can see it from our house in Broosa. It stands high on a spur of the mountain, overlooking on one side our beautiful plain and on the other the Gulf of Gemlik, an arm of the Marmora. Near by are the ruins of an ancient city, Pallas, which gives the name to the modern village of three hundred houses. Our first visit was to the Greek Church, where we heard the Scriptures for the day, — the barren fig-tree and Christ teaching in the temple, — though it was chanted so indistinctly that it was difficult to tell what it was. We, with the others, were blessed by the old priest who, in his ecclesiastical robe, walked around the church swinging a censer of burning incense.

"After the service we went to call on the priest. He and his son received us cordially and treated us to sweets and dried grapes. He had been, he told us, a priest in this his native village for twenty-eight years. He mourned over the spiritual condition of his people, and when I asked him why they were thus, he spoke of their ignorance, then of their unrest, the unsettled, unstable condition of national affairs. He then complained of the bad example of those who ought to be ensamples to the people. 'We have need,' he said, 'of preachers to explain and to preach to the people.' Up to this time he had no idea who we were. I asked him why he did n't preach, and he said he would like to, but he was ignorant. We reminded him that the greatest of all teachers was the Holy Ghost, and as we told him the story of D. L. Moody and what God had wrought through him, the old man and his son sat and listened, seeming to drink in every word, and they agreed with us that what these dead churches needed was a baptism from on high. I was the more interested in the case because it seemed very similar to that of Papa Daniel, an old priest whom I met on the island of Mitylene several years ago.

"After selling some Scriptures in the market we came to the *café*. This was much fuller than the church had been. There is not as much drunkenness in Turkey as in America, but drinking is much more common, and the only reason

that there is not much more drunkenness is that the liquors are not so strong. There is just as much 'hanging around' the bar-rooms, and card-playing, and time wasted. Liquor is doing as much in keeping the people down and preventing reformation as it is in America. Next morning we visited the schools and were much pleased with them. The master of the Boys' School is from Thessalonica. He was educated in Athens. His wife, who is an Athenian, has charge of the Girls' School. How easily these thirteen and fourteen year old girls rattled off the rules for Greek accents and gave the Greek roots, which have been the downfall of many an American youth!

"Our next visit was to Eligmos. Descending the steep mountain pathway winding through the olive-groves and vineyards to a most picturesque place on a bluff above the sea, we found ourselves in a village of some two hundred Greek, and fifty Turkish, houses. In the Girls' School it was the afternoon for fancy-work, and the teacher showed us with pride the slippers and tablecloths which the girls had embroidered. Of the two teachers in the Boys' School, one is from Crete, the other from Epirus. It is said that most of the Greek teachers are atheists, but greatly to our surprise, when we told them what we had with us, the younger teacher said: 'I bought a Testament a year ago;' while the elder teacher not only bought a Testament, but read aloud to the school a tract we gave him, 'There is a God.' All through these villages they spoke well of our bookseller, Keria Petri. and when a certain grocer heard us speak of him, he said: 'Oh, yes, there's a boy in the café yonder: he bought a Bible of Keria Petri last year, and he has been reading it ever since.' We spent the evening in conversation with this young man and several others. They agreed that it was a very good idea that in the Protestant Church the members were not allowed to lie or steal."

GREEK RITES.

"We went into the Greek Church here also. Saw a large number go forward and prostrate themselves on the ground, the priest waved his hand of forgiveness, they kissed his little finger, and passed out. They had already been to the confessional, and they were now soon to partake of the sacrament. We were invited by the priest to visit him in his house. We had a pleasant call, but when he found we had Bibles and tracts with us, it seemed to throw a damper over his spirits. His remedy for the low spiritual condition of the people would be: (1) greater authority on the part of the priest; (2) more union among the people. Here, as elsewhere, the people were in the last week of their forty days' fast. As we sat eating the daintiest thing we could find, a dozen little sardines in a plate of vinegar and oil, dipping our bread into the oil, we asked a Greek to join us. 'Thank you,' he replied, 'but I am keeping fast and cannot eat such things.' Easter Sunday is more like our Fourth of July — firing of pistols, donning their new clothes, and breaking the long fast with a feast. We sold more Scriptures in this village than in any other, though we sold some in all, and distributed a good supply of tracts.

"It was a beautiful walk the next day for six miles along the seashore to Neakhorion (new village), near where the ancient Apameia used to stand. Our chief adventure here was with an old man, who came rushing in upon us and, throwing down our tracts, began to upbraid us as destroyers of the faith. 'You are as bad as the Protestants; you are as bad as the missionaries.' We let the old man talk on, and then we gave him perhaps the greatest surprise of his life when we told him that we loved Christ. His great objection to the missionaries was that they did not worship the pictures, and that they were not devout men. Avoiding the points of difference, we spent an hour in most delightful conversation with the old man, who showed that he knew a great deal of the Bible. As he arose to go, we said: 'You are old enough to be our father; we are young. Will you pray for us?' He took my hand and said: 'I am the chief of sinners. I can but pray for myself.' We offered to sell a Testament to a

young man. He said: 'I am not a priest or a teacher; it would be a crime for me to read.' We opened to Revelation and read to him: 'Blessed is he that readeth.' At Moudania our books and tracts were seized by Turkish officials, led on by Greeks; but we shall have them returned to us by the government in Broosa."

THE GREEKS OF TREBIZOND.

Dr. Parmelee, of Trebizond, refers also to work among the Greeks: —

"A young man, brother of our oldest Greek Protestant, has lately come out a Protestant. He joined the Protesants four years ago, but at that time he was not sufficiently rooted to endure the persecution, and went back. Lately he has been carefully studying the Scriptures, and has begun attending our services again. Persecution has opened on him, his wife having been taken from him by her friends. But this time he remains firm, and refused to obey the summons of the bishop when called to answer the charge of heresy. This incident has produced a new stir in town, not the blind rage of four years ago, but a spirit of discussion. Nearly every day a group of young men gather in our bookstore and have a discussion with the bookseller. He is a Greek, but has only a common-school education, and is unable to hold his ground oftentimes with these young men, some of whom are so well educated that they can raise very knotty questions and then go away to boast how they discomfited the Protestant. Some of these young men have been and are my scholars in the study of English. One young man has continued with me so long that he can discuss very well in English; and almost daily, when he comes for his lesson, we have pleasant talks on some religious topic. He is very zealous for his church, and earnestly protests that he will never leave the bosom of the 'orthodox' communion. I do not ask him to do that, but try in as many ways as possible to lead him to independent and prayerful study of the Bible."

A QUARREL ENDED.

Dr. Farnsworth, of Cæsarea, reports a striking case of reconciliation among Christians at the out-station of Yozgat, a result which has inspired the missionaries with new hope for that important place. The church at that place was suddenly surprised by a serious defection and the establishment of an opposition meeting by some of the members. Dr. Farnsworth writes: —

"Instead of being angry, the church was humbled and fled to the Lord for help. Immediately after their preaching service, at which they had first learned of the defection, they met in the schoolroom for a church prayer-meeting. They wept and prayed, and prayed and wept, for a long time. The preacher said that nobody wished to go home, and but for his urging them to do so, they would have remained all day. The next day (Monday) no progress towards reconciliation was made, but matters grew worse. Tuesday morning came one of the two weekday prayer-meetings. At this the scenes of the Sunday prayer-meeting were repeated. The sisters were to have their regular prayer-meeting on Wednesday, and they determined to keep it as a day of special fasting and prayer. All seemed to be deeply impressed with their great need of help from God alone, and their meeting was very solemn and earnest. Thursday morning came their second regular weekday prayer-meeting. It should be remarked that, as the opposition was especially against the preacher, he did not take charge of either of these weekday meetings.

"At this Thursday morning meeting the opposition party came in, and some of them, including their leader, broke down and wept with the rest. That night the brethren held a meeting to endeavor to secure reconciliation. The meeting continued to a very late hour, but several of the sisters told Mrs. Farnsworth that for the first time since the quarrel began they retired to sweet sleep, feeling assured that the Lord had answered their prayers and that the brethren would be reconciled. And

they were right. The efforts of twelve men who were selected to examine the complaints were successful, and thus ten days before we arrived peace had been secured. Still, our visit was very timely, and I doubt whether we have ever seen this people more grateful for a visit than they were at this time."

Central Turkey Mission.

PREACHING AMONG THE VILLAGES. — A BRIGHT SPOT.

MR. MARDEN, of Marash, after a tour of twelve days early in May in visiting towns among the Amanus Mountains, spent the latter part of the month among the villages west of Marash. Under date of May 27, he writes: —

"We have persuaded the Third Church of Marash to appoint three delegates including the writer, and authorize these delegates to examine and receive to this church candidates for church membership in the villages, and we visited thirteen villages and shepherd encampments, preached half a dozen times and held a dozen other less formal services, administered the communion twice, admitted to the church eight members in Geben and six members in Underoon, baptized four children and one adult, and distributed a good number of Bibles and tracts.

"We sometimes literally proclaimed the gospel 'on the housetops' to an audience seated about us on the flat roof, but more often to the peasant under a tree or by his plow, or at evening to the shepherds in their tents. Several hundred Armenians and Catholics were reached by the gospel message, who received it in every case with interest and gratitude. A field whiter for the harvest we have seldom seen.

"The case of Underoon is of special interest. This village contains thirty Moslem, and twenty Christian, houses hid away in the Taurus, two days by mountain trail to the nearest Protestant church. Five years ago an Armenian merchant, finding a Bible in the hands of a neighbor, began to read it. He soon learned the way of salvation through Christ and became a Protestant. He gathered a Bible-class Sabbath mornings, and in the afternoons read the Bible, preached, and prayed with his little flock, which now, including a Protestant family from another village, numbers twenty souls. They have built a schoolhouse the past year, where this merchant, leaving his store several hours each day, has taught a dozen children to read.

"It is especially worthy of note that this community has received no help from missionaries or natives, except a few brief visits and words of sympathy. Several of these men have for several months pleaded for the Lord's Supper and the baptism of their children. On this visit we admitted six persons to the communion, including the leader, the story of whose conversion and Christian life is a bright illustration of the power of the simple truth. In the moral darkness of these mountains, this bright spot shines like a star of the first magnitude.

"The self-support of this little community, under the leadership of its most efficient member, is the apostolic method, and suggests a solution of the great question of the evangelization of our numerous villages.

"We have now in the Marash district five village congregations, with regular Sabbath services conducted by 'home talent' without expense. We hope erelong to establish at least a Bible-reader in every one of our forty-five villages."

Marathi Mission.

THE GAINS OF THE YEAR.

FROM the annual report of this mission we give the following extract: —

"The number of persons received to the churches on profession of faith during the last year is 114, which is the smallest number received in any one year for a long time. It is, however, about 6 2-3 per cent. of the number of communicants at the beginning of the year, which is a slightly larger percentage than was received in all the Congregational churches in the United States, according to statistics just received. The net gain is 58, making 1,776 communicants

at the close of the year. Four new churches have been organized in localities where the distance of the previously established churches, or some other reason, rendered it inconvenient for the Christians to unite with them. Eighty-five children have been baptized, and 29 of the baptized children have been received to the church. The net gain in this column is 40, making 1,076 on our lists at the end of the year. Twenty-five adults have been baptized but not received to communion. The whole number of such persons, however, is less by three than it was last year, owing to some from this class having been received to full communion, and others having lapsed into heathenism. There is a gain of 95 in the whole number of baptized persons connected with our churches, making a total of 2,905. The contributions of the churches have increased about 150 rupees upon last year, having been 3,763,2-11 rupees. This is specially gratifying because of peculiar difficulties that they have had to contend against.

"Among the native agents we may notice that there is one less pastor, while the number of ordained preachers not pastors and licensed preachers remains the same. The Bible readers have increased by 3, and the Bible-women have diminished in number by 2. There are 18 more schoolmasters, and 2 less schoolmistresses. On the whole there is a gain of 16 in the number of native agents, making a total of 245 at the close of the year. The number of out-stations, also, has increased by 15, there being at present 101. There are 99 day-schools, which is an increase of 10 upon last year, and the whole number of pupils, Christian and non-Christian, is 2,523, which is an increase of 625. The Sunday-schools are 76 in number, an increase of 7, and the whole number of pupils in attendance is 2,339, which is 271 more than last year. Thus it will be seen that although the number of persons received on profession of their faith is much smaller than usual, yet nearly all the important columns show that there has been a substantial and gratifying increase."

SELF-SUPPORT.

On this topic the report presents a good record for the year:—

"The amount of money contributed by our various churches for the support of their pastorate and for benevolent purposes, was 3,763,2-11 rupees, a little over $1,500. This is equal to a little more than two rupees to each communicant in all our churches, which represents about eleven days' labor of an ordinary working-man. The churches have continued to support their pastors without any help from the mission, as they have done for four or five years past. The reports show a falling off of the contributions on the part of some of the churches, while in others there has been a considerable advance. It should be remembered that the amount stated above does not represent all that is given for self-support and for benevolence. A good deal is expended for educational purposes which is not included in this sum. Then there are 'the poor of the churches,' to whom more or less help is given. Peter's injunction, to 'use hospitality one to another without grudging,' is very generally observed among our Christians. And yet it involves duties which sometimes press very heavily, especially upon those living at the central stations. But notwithstanding these things, it is satisfactory to note the advance in direct Christian work in many places. The contributions in Bombay are considerably in excess of those raised in 1885, and of these a good sum has been expended for mission work in connection with the church. The church at Parner has sent out an itinerating preacher, and taxed themselves for his support. The same is reported of the Jambgaw church also. The church at Sholapur has given more to the pastor, and for other Christian work, than heretofore. At Satara, since the church began to support its pastor, it has twice raised his salary, and during a part of the last year it has supported a promising heathen boy from an outside village, in the station school. These are indications that the

principle of giving for the support of the gospel is becoming more and more deeply rooted in our Christian community."

Ceylon Mission.

CHRISTIAN ASSOCIATION AND CHRISTIAN ENDEAVOR.

MR. S. W. HOWLAND, of Tillipally, reports that his time for six months had been taken up in the instruction of the theological class which had just graduated after an examination that was well sustained. At the first communion of the year five persons were received to the church in Chavagacherry, and four at North Elaly. He writes: —

"Our Young Men's Christian Association does good work in evening meetings among the heathen. Each moon this year they have arranged a series, with special subjects and three speakers from themselves for each meeting, and have carried them on with much interest. It is quite touching to see the interest of the little girls of the Young People's Society of Christian Endeavor. They go Sunday afternoons for evangelistic work. Recently they went two miles for the purpose, and when it was objected that it was too far and likely to rain, they said they must go, as they had been praying all the week about it. They had an audience of over fifty rough men and women. The little girls did the singing and left the older ones to speak and pray; then they distributed tracts. Yet these little girls themselves sometimes pray in their meetings with others."

CONVERTS AT OODOOVILLE.

Mr. W. W. Howland, of Oodooville, reports having been absent from his station for a season at the seaside. He writes: —

"During my absence the pastor and catechists worked with encouraging success with the tent pitched in two different villages. There are a few interested persons in those villages who we hope may come out as Christians. The tent is to be pitched soon in another village at the request of a family from which two of the daughters have studied in our boarding school. The parents and neighbors are nominally heathen, though some are favorably disposed. In nearly all the villages of this station there are one or more Christians, or a Christian family, which may be a centre of influence and a help for Christian work. There has been more of personal effort with individuals recently, and with good results.

"The Lord's Supper was celebrated last Sabbath, and five persons were received to the church on profession, one a son of Christian parents, one a pupil of the boarding school, the other three belonging to one family, father, mother, and daughter. The father gave himself to Christ in a prayer-meeting which was being held in the house of my son on the night when the terrible cyclone was raging. The wife and daughter now give evidence of having truly received Christ as their Saviour. The daughter is a pupil in our station Girl's School, is intelligent, and the only one of the family who can read the Bible. The father is learning to read. They are of the tree-climber class, despised by the heathen, but we believe the chosen of the Lord. The man has not the habit of 'toddy drinking' to which his class is so much addicted. There were thirteen candidates from the pupils of the boarding school, but all save one were deferred, some on account of unwillingness of heathen parents, and others for various reasons."

Hong Kong Mission.

AN INTERESTING CONVERT.

MR. HAGER, who was at Hoi In, reports the conversion of a woman some sixty-five years of age, who first heard the gospel about three years ago: —

"When examining her for church membership to-day, I asked her how long she had been worshiping the true God. She replied: 'For some two years, but for a long time I tried to worship both the heathen gods and the God of the Bible.' 'And what do you now say about wor-

shiping the false gods?' I asked. 'I shall never worship them any more. I have put them all away, and from henceforth I shall worship only my Creator.' 'And what about the sins of your past life? How will you obtain redemption for them?' 'I have no sins, for Jesus died for me.' When I heard this answer, I thought that perhaps she did not realize how great a crime against God sin was; but she afterward acknowledged her sinfulness, but believed that Christ was willing, able, and did save her then and there. But said I to her: 'If you now become a Christian and enter the church, your sons and daughters-in-law may persecute you. Are you not afraid to identify yourself with those who love Jesus?' Her clear and decided answer was: 'No, I am not; and though my relatives shall slander me and say all manner of evil against me, I shall still serve Jesus.' 'But if you enter the church, you must understand that, in case you should die, no heathen rites are to be performed at your funeral.' She had already told her eldest son, who is a confirmed opium-smoker, and her two daughters-in-law that this was to be so. They scolded her and tried to undermine her faith, but she remained firm and told them that she hereafter should be a Christian and would have nothing more to do with idol worship. Poor old woman! It means something for an old person in China to become a follower of Christ. It means the giving up of the hope of being reverenced and worshiped after departure from this life; and to those who long to be remembered, this is a very great obstacle to overcome. The youngest son of this woman was yesterday also received into the church, so that mother and son almost at the same time confessed Christ before the world. In childhood her feet were bound, and, even when well, it is difficult for her to walk, with her club-feet. Both of these persons heard the truth first from our colporters, as they lodged at their inn overnight; but since then there has been the 'line upon line' until all the doubts were removed."

North China Mission.

THE ATTITUDE OF THE GOVERNMENT.

MR. AIKEN, writing from Peking, May 3, refers to the recent efforts of the Chinese government to prevent the ill-treatment of foreigners residing in the empire.

"The proclamations recently issued in some of the provinces by the authorities are decidedly encouraging, although I doubt if they mark so positive a change in the attitude of the Chinese government as seems to be supposed in the West. It is not altogether easy to generalize about a government so vast, and in many respects so different from our own, as that of China. What is sometimes said about China in general seems particularly true of the Chinese government — being so good we wonder that it is not better, and being so bad we wonder that it is not worse. There is often more or less difficulty with the magistrates, in respect to the purchase of new premises and the opening of new stations, but in general it does not seem to me that the missionaries have much to complain of. I believe that it has been and is the purpose of the government to protect the missionaries and to tolerate Christianity, in accordance with the treaties.

"As regards the suppression of riots and the payment of indemnities for losses sustained by missionaries, I think we may say, generally speaking, that the action of the government has been all that we could ask. As giving more positive assurances of the policy of the government, however, and in expressing, in courteous language, friendly sentiments towards the missionaries, these proclamations are undoubtedly a decided step in advance.

"I returned about two weeks ago from a week's trip to Cho Chou, a place about forty-five miles southwest of Peking, and reckoned, I believe, as one of our outstations, although we have no preacher there at present. On Sunday, April 17, I had the pleasure of baptizing two men at the small meeting which we held in the inn where we were staying. One was a *hsiu ts'ai*, or literary graduate of the first,

that is, the lowest, degree, I understood, and now about fifty years of age. Both men impressed me as particularly honest and sincere in what they said, neither being a man of many words, but both apparently being in earnest in what they did say. We also sold some books in Cho Chou, and visited some other villages in the neighborhood. I wore Chinese clothes — excepting only the queue — on this trip, and although it was a little inconvenient to manage them at first, I thought that they were, on the whole, a decided advantage, seeming to prevent much of the curious remark and inquiry commonly suggested by the foreign dress, and making one feel also, it seemed to me, nearer to the people and more like one of them."

Mr. Roberts, of Kalgan, reports the reception to the church of six new members on the first Sabbath of April, two of them being the direct fruit of the medical work of Miss Dr. Murdock.

Japan Mission.

TRIUMPHS OF THE GOSPEL.

Dr. Davis, of Kyoto, writes, May 9:

"I have just returned from one of the most interesting trips I ever took into the country. I started at nine o'clock Saturday morning with Mr. Murakami, who has done such faithful work during the last six years in selling Bibles and teaching the truth in the province of Tamba. We reached Kamioka, the old Damiate town, at one o'clock, had a dinner of rice, eggs, and bamboo sprouts, and then pushed on, riding and walking by turns, till at six o'clock in the evening we reached the little mountain hamlet of Sone, thirty-three miles from Kyoto, where we stopped at the thatch-roofed house of a farmer. The son, who is about thirty years old, is the head of the house here, his father having been dead some years. He has a little family, and he has been a great profligate, notorious for his manner of life and for his sins all over the province. His sister, a young married woman about twenty-two years old, was so troubled at her brother's course that about three years ago she determined to try to reform him; but she knew no religion save Buddhism, and she began to practise various austerities to try to get the gods to help her. Among other things, she fasted again and again during two years, sometimes going without food, so they say, for forty or fifty days together. In the meantime her husband died, leaving her two little children, and her own health gave way, and she has become a confirmed invalid. About a year ago her profligate brother heard of Christianity; but, as it conflicted with his life, he would not embrace it.

"Yet about six months ago this man seems to have been thoroughly converted, and he united with the church. The change was so great in him that it astonished all the members of his family and his friends, and it has made a great impression all over the province. It was so great that it led the mother and the suffering sister to examine Christianity, and the result is that the mother was received into the church at the communion before the last, and I baptized his wife and his younger sister and two other members of the family, with his child, yesterday, and Saturday evening I baptized the sick sister, who lies there upon her bed, never expecting to get up, but one of the happiest Christians I ever saw. I preached also to the neighbors who came in the evening.

"Yesterday morning we came back ten miles to Funaida, where is the little church building the Christians have erected. On the way we called to see an old woman who has been confined to her bed for about five years with paralysis, unable to move or to speak plainly; but her face reflects the light and joy of heaven itself. She heard of Christianity and was baptized by Dr. Gordon more than two years ago.

"About fifty Christians came in to the meeting at the church, coming from all directions, most of them as far as eight miles, some eighteen, and two walked twenty-seven miles from Tano, which is seventeen miles over the mountains beyond

the place where we spent Saturday night. Eight were baptized at the church, besides two infants. I preached also, and we had a communion service, then a sociable for an hour, when the happy company scattered, returning to their homes. In the evening we had a preaching service at a farmer's house about four miles from the church, and the house was full, listening till ten o'clock. This morning we were under way at half-past five o'clock, and a swift ride down the river rapids and *jinrikishas* brought me home at eleven o'clock.

"That whole province is ready to listen to the gospel. Towns which have been visited but once or twice by an evangelist are having large regular meetings to study the Bible. We have no one to send, however, and there are hundreds of such calls."

Northern Mexico Mission.

A REMARKABLE STORY.

MR. WRIGHT, of Chihuahua, sends the following account of a visit at Zaragoza, some account of which place was given in the *Herald* for May, page 197: —

"We arrived in Chihuahua July 2 of last year. On Sunday, July 4, ten persons united with the Church of the Holy Trinity in Chihuahua. In this number was included the family of Juan de Dios Loya (John of God Loya), none of whom had heard of the Bible, or had known anything of evangelical Christianity before April 1 of the same year. Their occupation had been that of making artificial flowers with which to adorn the shrines, altars, etc., of the Catholic homes. This means of gaining a livelihood vanished when they professed their belief in Christ Jesus as their Saviour instead of the Virgin Mary, and about August 15 they thought it best to move to Zaragoza, a town distant 120 miles from Chihuahua and 40 miles distant from the railroad. There they immediately began to read the Bible to their neighbors and friends, though it deprived them of many opportunities to gain money. This was the first preaching of the gospel ever heard in Zaragoza.

"Let me pass over eight months and tell you of what I myself have seen on a trip just made to that place. Monday, at two P.M., I started from Parral, with one of the church members of that place, Incarnacion by name, each on horseback, with our blankets, books, food, canteens of water, coffee-pot, etc., all safely strapped behind. Zaragoza is twenty leagues distant, and we rode twelve leagues by half-past six that evening, following a trail over hills and plains, more rough and stony and dry than you, in the land of verdure and richness, can imagine, but over what is here called a good road. We passed only three ranches on the way, and saw water three times. Arriving at the *hacienda* of Sapien, we were hospitably received by the man in charge. While Incarnacion was making the coffee, I talked with the father of the overseer as best I could, and after supper, for which the thirty-five mile ride had given us good appetites, I read in the Testament to a group of about a dozen men, women, and children.

"In the morning we were up in good season, ate breakfast, and were in the saddle at just six o'clock. After a pleasant ride of eight leagues we reached our destination at half-past ten. We were warmly welcomed by the brethren of the Juan de Dios family, and soon others began to come in."

KNOWLEDGE OF THE BIBLE.

"Here is the wonderful part to me. Every one of these men and women had a good, substantial knowledge of the Bible, and not one of them had read it for more than eight months, most of them not more than six, and some of them only two. I noticed that their Bibles were full of little papers to mark especial passages. On examining them I found these passages to be just such as ought to be marked in every Christian's Bible, and such as you would use in the United States in a revival of religion. I noticed that whenever I read a passage that seemed helpful to them, they would hunt up another bit of paper to put in there. I noticed that these passages were scattered through the whole Bible, showing

extended, as well as interested, study. I had other proof of this. I asked all who had questions on any part of the Bible, or on points of religious belief, to present them. The first was from a fine-looking, intelligent man, one of the judges of the place. He asked for the explanation of Rev. 13: 18. This was not a chance question, for he knew the whole book well, and the different prophecies. His next question was in regard to Rev. 22: 11. Look at these verses and see if the fact of their being chosen does not prove something more than a mere superficial study of the Scriptures. Well, we talked and sang about all day. In the evening we went to another house in the centre of the town, in the same block with the priest's residence, and I preached to a very attentive audience of twenty persons inside the room, and as many more crowded around the window, which opened into the street, and eight or ten more at an inside door.

"The next day we had gatherings for Bible study and questions, both morning and afternoon, and preaching in the evening, as before. I made a list of the names of those who were regarded as 'very firm' in their evangelical belief, those who are studying the Bible constantly, have given up the Romish ceremonials, and are trusting solely in Jesus Christ for their salvation. There are seven men, two women, and two girls on the list — eleven in all. There are several others who come to the meetings occasionally, and still others who are reading the Bible at home, but are not 'firm' as yet.

"Note the work. In April a family hear the gospel; in July they are baptized; in August they move to a town where the gospel has never been preached; in March, two missionaries spend one day with them (Mr. Eaton and Mr. Case); in May another spends two days with them, and now this little faithful band is asking for baptism and regular preaching. Where shall we find men to preach to them? Our best preachers are those who preach by their lives and who cannot help preaching."

Notes from the Wide Field.

FRENCH EVANGELICAL MISSIONS.

We are in receipt of the sixty-second annual report of the *Société des Missions Evangéliques* of Paris. The society rejoices in special mercies and opportunities granted during its past year. First it congratulates the French churches upon the completion of the new Mission House built in Paris for the reception and training of those who have devoted themselves to missionary work. "It stands," says the report, "as a magnificent gift of God and a monument of the 'faith that removes mountains.'" The cost has nearly all been met, and without encroaching upon the money contributed for missions. Second, a new mission upon the Congo has been decided upon by the directors, with the general approval of the churches and the religious press. Nearly 20,000 francs have already been contributed for this object, with the distinct understanding that this is not to interfere with the usual offerings for their older missions among the Basutos of South Africa, in Senegal, and in Tahiti.

The directors are now seeking for a suitable person to explore the French Congo region and fix upon a site for the new mission. That this onward movement has been fully justified is joyfully stated, the close of the year finding the society with no new deficit and with a former deficit reduced from 62,813 francs to 9,580 francs.

This result is greatly due to "the generous initiative, by an anonymous pastor," of a subscription for the deficit.

A rapid survey of the individual mission-stations is given. The work among the Basutos is said to show a healthful and vigorous growth. A shadow over it — it is

hoped only a passing shadow — is the poverty which actually desolates South Africa and which has lessened, year after year, the collections in the native churches. These collections reached their maximum in 1880. They then amounted to about 38,000 rancs. In 1886 they fell to 17,546 francs, and this after strenuous efforts to do more. Circumstances are stronger than their will. It is hoped that better days will come, but meanwhile the missionaries anxiously ask how they are to pay the salaries of the native evangelists. Hitherto it has been easy to put in practice the principle, so sound and so fruitful, which leaves to the native Christians the payment of native workers.

A cheering instance of Christian thinking and action in this direction is given, which occurred in October, 1886. Basutoland was threatened with a drought. The chief of a certain district, N. Koébe, the son of Letsie, asked the missionary to fix a day for a great meeting for religious worship. He reproached himself that he had been wanting in gratitude for the mercies of God. The meeting was held, and the chief exhorted the people not to confine the expression of their thankfulness to words, but to dedicate to God gifts in kind — grain, silver, and cattle. The chief himself indicated the destination of the gifts: "They shall be used by the missionaries for the spread of the gospel among the people, for it is still necessary in many places to form classes for teaching the good news." "Yes," repeated he, "they shall be used for the propagation of that gospel which has saved the Basutos from ruin." Upon this, N. Koébe, wishing to set a good example, promised an ox. A subscription list was opened. The magistrate sent 50 francs; others, 25 francs, etc. In all, 260 francs, eight sheep, and one ox were given, while more than four hundred persons brought grain in bags and baskets.

The sum total of gifts received by the Paris society for the year is given as follows: —

	f.	*c.*
For the general work	260,322.75	
For the deficit	46,257.00	
For the Zambesi Mission	27,625.35	
For the Congo Mission	19,250.00	
Cost of the Mission House	116,731.85	
Subscriptions and sale of publications	8,988.80	
Interest of invested funds	4,583.85	
Total . . . . . Francs	483,759.10	

FIFTY YEARS OF THE BRITISH AND FOREIGN BIBLE SOCIETY.

At the late anniversary of the British and Foreign Bible Society, the president, the Earl of Harrowby, in his address from the chair, referred to the progress of the society's work within the reign of Queen Victoria. The story is most cheering: —

"Fifty years ago our receipts were £100,000; now they are nearly £225,000. Fifty years ago that great test of the interest taken in this noble work — the auxiliary societies — amounted at home to 2,370; now they are over 5,300. If there is any proof of the spread of the interest taken in the circulation of the Bible, that is one. Abroad you had 260 auxiliaries and branches fifty years ago. You have now 1,500. Fifty years ago, what was the issue of the Bible and portions of it from this great society? The annual issue was 600,000; now it is about 4,000,000. The cheapest copy of the book half a century back, was issued at about two shillings; now the price is sixpence. The cheapest Testament then was tenpence; the cheapest is now Lord Shaftesbury's, and the price is a penny. And that not done by any grinding of the people who produce these works. In how many tongues and languages were the Scriptures circulated fifty years ago? In 136. That figure is actually doubled, for now they are circulated in 280. Fifty years ago fourteen fresh languages of Europe had been honored by Bible publication. Now the Bible has been published in 12 fresh languages in Central Asia and Siberia, 12 in India, 14 in China and Mongolia, 19 in the Pacific, 30 in Africa, and 30 in America. That surely is a most marvelous record, and, curiously enough, in this

fiftieth year of the Queen's reign there is only one great language which has not a complete translation of the Scriptures, namely: the Japanese. I am told that by midsummer the complete Bible will take its place in the Japanese language.

"What were our agencies fifty years ago? We had a centre of light, an agency with a paid agent, in France, Germany, Greece, Turkey, the West Indies, Canada, and China. I am almost afraid to read the list of places where our agencies exist now. France, Germany, Belgium, Holland, Austria, Italy, Spain, Portugal, Denmark, North Russia, South Russia, Turkey, Egypt, Algeria, Morocco, Persia, Malaysia, North China, Mid-China, South China, Japan, East Australia, West Australia, the River Plate republics, and Brazil, — all have centres, with your paid representatives in charge of them. Surely this is very encouraging."

CHINA.

The Attitude of the Government. — Some time since the Chinese government officials ordered that hereafter every foreign missionary should obtain a passport from his own government. Heretofore the French consuls have undertaken to exercise a protectorate not only over all Roman Catholic missionaries, but also all their converts. On this account Romanism has been connected in the eyes of the Chinese with political affairs, and all converts to Romanism have been subject to the imputation among their fellow-citizens of being allies of the French, whom the Chinese hate cordially. Several months ago the Viceroy of Canton, in some correspondence with the French consul, repudiated utterly the right which had been claimed by the consul to act in behalf of native Christians within the province, and now this principle of non-intervention on the part of foreign officials has been extended so as to cover the whole empire. This makes a total severance of missionary enterprise from its political connection. The correspondent of *The London Times* sets forth this new attitude of the Chinese government, and rightly regards it as strengthening the position of missionaries, while there can be no question that it weakens, in some degree, the prestige of France within the empire.

AFRICA.

Taming Wild Men. — Dr. Elmslie, of the Free Church Mission of Lake Nyasa, reports the interesting results of labors to civilize the Angoni, a tribe of warriors who have hitherto lived by plundering. They have been the terror of all the region of the western shore of the lake. The people huddle within stockades or build their homes on piles beyond wading depth in the sea, in order to be safe from the attacks of these marauders. Some ten thousand people have settled around the Free Church Station at Bandawe, because there they were safe from the attacks of these Angoni. Already a great change is visible among these marauders; they say that the missionaries have made them cowards, for now they dare not go out to plunder as they used to. They think that the missionaries' Book tells all the thoughts in their hearts. "These men," Dr. Elmslie says, "are absolutely without wants such as we can appeal to." They are proud and self-sufficient and without any conception of spiritual needs, and yet they are yielding, little by little, to the influence of the gospel. A night-school is well attended by the young men, and the missionaries have much hope concerning some of them, though as yet converts are few.

The Slave-trade. — Correspondence printed in *The London Times* shows that the slave-trade on the coast of the Red Sea is far from stopped. Two Arab *dhows* were recently captured, one having twenty-six slaves, and the other thirty-three slaves, on board. Other dhows near the shore were overhauled and found to be fitted up for the carrying of slaves, but the owners were too wary to have their living freight on board while the arresting officers were near. A letter from a former British consul at

Suakin, printed in the *Times*, says that "the slave-trade has never been so brisk as now, and there has never been a worse clique here backing it up." This reliable correspondent gives the following sad account: —

"The first great lot of slaves that came into this town was from Tamai, and I consider the whole affair was a scandal and a disgrace. After Tamai was taken by the surrounding friendly tribes, Mahmoud Ali Bey, being the head sheikh recognized by the government, had the handling of the whole loot, of which he took the majority. The boys and girls, prisoners of war, were sold, sent over to Jeddah, sold and given away in the town; and had any spirit been shown, instead of absolutely doing nothing, an example might have been made and the Arabs of the town shown that the new rule did not intend to allow slavery to go on. This was not done, and they immediately made their plans for carrying on with the slave-dealers, and a very good business they have been doing. . . . The slave-trade before Tamai fell was all being done from the north through the Bishareen road by some of the Nile Bishareen — Kourbabs of Roweyah and the Ialeen. The man that used to arrange for the sale was a Bishareen, and he used to bring from Jeddah the cloth and grain which were taken in payment for the slaves. As soon as Tamai fell and the Berber road got safe, the slave-dealers of this town commenced to ship from here and the environs, and a great stimulus to the trade has been given by the road being free and the profits large. More dollars are being sent up country, more people are engaging in the trade, and more slaves are coming down. The Jeddah people have now another and easier source whence they can get their supplies. In the south, slaves are being run from Takar and Aghig, and plenty from Massowah up to the time of the fight between the Abyssinians and the Italians. After the fight I have heard little or no news about the trade. Legal trade not being allowed to go on freely, the Arabs cannot turn their attention to legitimate trade, and I think it a very short-sighted policy not to open up the coast."

The Moslem Propaganda at Cairo. — It has been often said in recent years, and our own pages have repeated the story, that the great Moslem College at Cairo was crowded with its ten thousand students, many of whom came from Central Africa, and a still larger number were preparing for a great missionary movement among the tribes in and south of the Soudan. Mr. Joseph Thomson, in an article in *The Contemporary Review*, from which we quoted, affirmed that in the Soudan the power of the Moslem Propaganda at Cairo was powerfully felt. We have before us, in *The Church Missionary Intelligencer*, the report of General Haig, who was sent out by the committee of the Church Missionary Society to examine, in its interests, Egypt, the Soudan, and Somali-land. From his most interesting account, which, under the title of "On both Sides of the Sea," has been published in successive numbers of the *Intelligencer*, we find an account of this college which contradicts much that has been affirmed of it:

"I had heard, before going to Egypt, that there is an active propaganda for the spread of Islam in Central Africa in connection with the great El Azhar mosque and college. A very intelligent sheikh, or doctor, of that college, a friend of Mr. Klein, assured me that such is not the case. He had never heard of missionaries being sent out from the college to spread the faith anywhere, and did not believe that there was any such organization for Central Africa. The number of students in the college is indeed very large at times — as many as eight thousand, but this only just before a conscription, the object being to avoid enlistment, all students being exempted. At other times the number is much smaller. The course extends over eight years and comprises reading and writing, the Koran, grammar, jurisprudence, logic, but no arithmetic beyond the first three rules, no mathematics, no science of any kind, no geography, no history. The great majority of the students go through no examination. About six degrees are conferred annually, and those who receive them leave the college, as a rule, ignorant, perverted, conceited bigots.

"I believe that the information I received from this sheikh was correct, and it was confirmed by Mr. Klein. Mohammedan missionary zeal is, I suspect, a thing of the past. There may be intense belief and a desperate clinging to the tenets of Islam, but *hope* for its extension in the world has long since died out in the minds of the more intelligent and thoughtful. That disappeared when the sword was struck out of its hand, for with Mohammedanism propagandish zeal and political power have ever gone together. The question rather is how to arrest the inevitable process of decay which takes place wherever it comes in contact with Western civilization. 'Moslems!' said an educated and thoughtful Mohammedan to me at Suez: 'there are no Moslems now: they have long since departed from the teachings of the Koran and are become like the Kaffirs.' Mohammedanism may still be spreading among the simple fetish worshipers of Central Africa by such means as Arab merchants and slave-raiders know how to employ; but even there it must nearly have reached its utmost limits."

Notes for the Month.

SPECIAL TOPIC FOR PRAYER.

For the sufferers by famine in Asia Minor: that their temporal wants may be supplied; that they may find the Christian world ready to minister to their necessities; and that while they are receiving bread for their bodies they may also receive Him who is the Bread of Life.

ARRIVALS IN THE UNITED STATES.

June 18. At New York, Rev. Dr. H. N. Barnum and wife, and Mrs. S. A. Wheeler, of the Eastern Turkey Mission; Rev. Dr. and Mrs. W. A. Farnsworth, and Miss Eliza Fritcher, of the Western Turkey Mission; Rev. and Mrs. W. W. Sleeper, of the European Turkey Mission; also, Rev. Dr. Isaac G. Bliss, Agent of the American Bible Society in Turkey.

June 10. At Boston, Mrs. Alice G. Gulick, of the Mission to Spain.

June 20. At San Francisco, Miss Marcia F. Bliss, of the Japan Mission.

July 9. At New York, DeWitt C. Jencks and wife, of the Japan Mission.

MARRIAGE.

June 22. At Oberlin, Ohio, by Rev. Pres. James H. Fairchild, assisted by Rev. R. G. Hutchins, Rev. Cyrus A. Clark, to Miss Hattie M. Gulick, daughter of Rev. and Mrs. Luther H. Gulick, M.D., of China. Mr. and Mrs. Clark are under appointment to the Japan Mission, and sail in September next.

DEPARTURES.

June 27. From San Francisco, Rev. George E. Albrecht and wife, of Chicago, Miss Mary Poole, of Evanston, Ill., and Miss M. Louise Graves, of Springfield, Mass., to join the Northern Japan Mission; also, Mrs. Elizabeth C. Kendall, of Sparta, Wis., to join the Japan Mission at Sendai. Rev. Dr. Henry M. Scudder and wife proceeded by the same steamer to take up their residence in Niigata, Japan, to be associated with their children in that city.

June 21. From San Francisco, Rev. Daniel J. Treiber and wife, on their way to join the Micronesian Mission at Ruk.

June 30. From Boston, Rev. Robert A. Hume, to rejoin the Marathi Mission.

ARRIVALS AT STATIONS.

May 4. At Taiku, Shanse, Rev. Francis M. Price.

May 11. At Durban, Natal, Miss Annie McMahon.

For the Monthly Concert.

[Topics based on information given in this number of the *Herald*.]

1. The slave-trade and Mohammedanism in Africa. (Page 326.)
2. Converts in Japan. (Page 321.)
3. A Chinese convert. (Page 319.)

4. The East African Mission — Degradation of Women. (Page 309.)
5. West African Mission — Hopeful Young People. (Pages 311, 312.)
6. Among the Greeks of Turkey. (Page 314.)
7. Bright spot in Central Turkey. (Page 317.)
8. Gains in the Marathi Mission. (Page 317.)
9. A remarkable story from Mexico. (Page 322.)

Donations Received in June.

MAINE.

Cumberland county.
Cumberland Centre, A friend, for Relief Fund, 1 00
Freeport, 1st Cong. ch. and so. 13 00
Portland, Ladies of State Reform School, for Relief Fund, 10 00
Scarboro', Cong. ch. and so. 8 21——32 21
Franklin county.
Strong, Friends, 1 00
Kennebec county.
Hallowell, South ch. and so. 25 00
Knox county.
Warren, 2d Cong. ch. and so. 6 92
Lincoln and Sagadahoc counties.
Lisbon, A friend, 50
Somerset county.
Norridgewock, Two members of Cong. ch. 15 00
Waldo county.
Belfast, Friends. 25 00
105 63

NEW HAMPSHIRE.

Grafton county.
Hanover, Y. M. C. A., for native preacher in Mardin, 28 00
Haverhill, Cong. ch. and so. 27 65——55 65
Merrimac county Aux. Society.
Henniker, Cong. ch. and so., to const. Rev. F. L. Allen, H. M. 55 50
Rockingham county.
Exeter, A friend, for Relief Fund, 25 00
Hampstead, Cong. ch. and so. 36 72
Portsmouth, North ch. and so. 130 48——192 20
Sullivan county Aux. Society.
Claremont, Cong. ch. and so. 40 00
343 35

Legacies. — Canterbury, Rev. James Doldt, by A. H. Clifford, Ex'r, 100 00
443 35

VERMONT.

Addison county.
Cornwall, Miss M. A. Mead, 5 00
Bennington county.
Bennington, 2d Cong. ch. and so., 31.96; Anna C. Park, to const. Fanny Harwood, H. M., 100, 131 96
E. Arlington, Cong. ch. and so. 5 40——137 36
Caledonia co. Conf. of Ch's. T. M. Howard, Tr.
Barnet, Rev. Joseph Boardman, 31 92
Chittenden county.
Burlington, 1st Cong. ch., in part, 226 58
Lamoille county.
Johnson, Cong. Sab. sch., for work under Mr. Barton, Harpoot, 37 20
Orange county.
Post Mills, Cong. ch. and so. 4 00
Orleans county.
Kasburgh, Cong. ch. and so. 8 00
No. Craftsbury, Cong. ch. and so. 10 00
Troy, Cong. ch. and so. 1 04——19 04
Washington county Aux. Soc. G. W. Scott, Tr.
Waterbury, Cong. ch. and so. 8 71
Windham county Aux. Soc. H. H. Thompson, Tr.
Brattleboro', Cong. ch., m. c. 23 94
West Brattleboro', Cong. ch. 15 15——39 09
Windsor county.
Norwich, Rev. N. R. Nichols, 2 00
Woodstock, Ladies, for Relief Fund, 7 00——9 00
517 90

MASSACHUSETTS.

Barnstable county.
Falmouth, 1st Cong. ch. and so. 147 12
Wellfleet, 1st Cong. ch. and so. 21 00——168 12
Berkshire county.
Great Barrington, Mrs. C. A. W. Sumner, 10 00
Hinsdale, Cong. ch. and so. 79 05
Pittsfield, South Cong. ch. and so. 37 63
Sheffield, Cong. ch. and so. 10 18
Stockbridge, A lady, 5 00——141 86
Bristol county.
South Easton, James Rankin, 10 00
Brookfield Asso'n. William Hyde, Tr.
Hardwick, Cong. c. . and so. 15 00
Holland, Cong. ch. and so. 12 00
W. Brookfield, Cong. ch. and so. 26 00——53 00
Essex county, North.
Amesbury, Main-st. Cong. ch. 19 20
Newburyport, North Cong ch. and. so. 23 72——42 92
Essex co. South Conf. of Ch's. C. M. Richardson, Tr.
Beverly, Dane-st. ch., m. c. 8 91
Boxford, 1st Cong. ch. and so. 48 26
Lynn, 1st Ch. of Christ, 16 00
Salem, Tabernacle ch. and so. (of which 13.10 m.c.), 441 35
Swampscott, Cong. ch. and so, 39 15——553 67
Franklin co. Aux. Society. Albert M. Gleason, Tr.
Greenfield, 2d Cong. ch. and so. 22 34
Northfield, Sem'y Mis. Soc'y, 50 00——72 34
Hampden co. Aux. Society. Charles Marsh, Tr.
East Longmeadow, Cong. ch. and so. 10 00
Mitteneague, Cong. ch. and so. 14 40
Monson, Cong. ch. and so. 36 35
So. Hadley Falls, Cong. ch, and so. 20 62
Springfield, H. M. 1,000 00
Tolland, Mrs. Daniel Spring, 15 00
W. Springfield, Park-st. ch. and so. 1 50--1,097 87
Hampshire co. Aux. Society.
Amherst, College ch., for work of Rev. Geo. Constantine, add'l, 92 00
Haydenville, Cong. ch. and so. 15 00
Worthington, Cong. ch. and so. 32 08——139 08
Middlesex county.
Allston, Cong. ch., for ch. (Mr. Burnell). 5 00
Cambridgeport, Pilgrim ch. and so. 252 91
Concord, Trin. Cong. ch. and so. 28 00
Malden, 1st Cong. ch. and so. 54 00
Melrose, Cong. ch. and so. 103 47
Newton, Eliot ch. and so. 100 00
Reading, Cong. ch. and so. 10 00
Stoneham, Cong. ch. and so., m. c. 6 30
Tewksbury, Cong. ch. and so., add'l, 12 00——571 68
Norfolk county.
Medway, Village ch. and so. 50 00
West Medway, 3d Cong. ch. and so. 60 00
——, M. B. 20 00——130 00
Plymouth county.
Bridgewater, Cen. sq. Cong. ch. 33 58
Kingston, Mayflower ch. and so. 10 00——43 58
Suffolk county.
Boston, Old South ch., 500; Union ch., 263.35; do. m. c., 11.28; Shaumut ch., 200; Park-st. ch.,

150; Eliot ch., 125; A friend, through Mrs. Williamson, for catechists in Madura, 50; A friend, 35; A friend, for West C. Africa, 8.78; Mrs. A., for Relief Fund, 1, 1,344 41
Chelsea, 1st Cong. ch. and so. 35 00--1,379 41
Worcester county, North.
So. Royalston, Amos Blanchard, 5 00
Winchendon, No. Cong. ch., to const. Rev. H. R. Foster, H. M. 92 11——97 11
Worcester co. Central Asso'n. E. H. Sanford, Tr.
Worcester, Union ch., to const. Rev. Wm. V. W. Davis, H. M., 120.50; Piedmont ch., 40; A friend, 5, 165 50
4,666 14
Legacies. — Worcester, Lucius J. Knowles, by Francis B. Knowles and Henry A. Marsh, Ex'rs, 2,000 00
6,666 14

RHODE ISLAND.

Central Falls, Cong. ch. and so. 41 25
E. Providence, A friend, 200 00
Westerly, Cong. ch. and so. 43 14——284 39
Legacies. — Newport, Mary A. Roberts, by Samuel Engs, Ex'r, 809 19
1,093 58

CONNECTICUT.

Fairfield county.
Bridgeport, Park-st. Cong. ch. 31 92
Fairfield, A friend, to const. Ella Sturges, H. M. 100 00
Ridgefield, Cong. ch. and so. 6 70
Sherman, Cong. ch. and so. 15 67
So. Norwalk, Cong. ch. and so., to const. Edward D. Leland, H. M. 106 57
Trumbull, Cong. ch. and so. 8 00——268 86
Hartford county. E. W. Parsons, Tr.
Canton, Mrs. E. S. Canfield, 3 00
Granby, So. Cong. ch. and so. 7 85
Hartford, Park Cong. ch. and so. 6 00
Kensington, Cong. ch. and so. 15 00
New Britain, Mrs. S. M. Schneider, 20 00
W. Hartland, Cong. ch. and so. 9 60——61 45
Litchfield co. G. M. Woodruff, Tr.
Thomaston, Cong. ch. and so. 52 60
Middlesex co. E. C. Hungerford, Tr.
Higganum, Cong. ch. and so. 17 00
New Haven co. F. T. Jarman, Agent.
East Haven, Cong. ch. and so. 24 21
Guilford, K. M. Dudley, for Relief Fund, 2 00
Meriden, E. I. Merriman, to const. Mary E. Merriman, H. M. 100 00
Middlebury, Cong. ch. and so. 7 77
New Haven, Centre ch., m. c. 5 99
North Haven, E. Dickerman, 2 00
Wallingford, Cong. ch. and so. 60 63
Walcott, Cong. ch. and so. 6 00——208 60
New London co. L. A. Hyde and H. C. Learned, Trs.
Lisbon, Cong. ch. and so. 4 00
New London, 1st Cong. ch., to const. Geo. F. Tinker, H. M. 114 38——118 38
Tolland co. E. C. Chapman, Tr.
Talcottville, Cong. ch. and so. 286 73
Vernon Centre, Mrs. Lucy K. Pearl, 1 00——287 73
Windham county.
Hampton, Cong. ch., A friend, add'l, 5 00
Voluntown and Sterling, Cong. ch. and so. 23 43
Westford, Cong. ch. and so. 7 30
Woodstock, 1st Cong. ch. and so. 31 24——66 97
1,081 59

NEW YORK.

Brooklyn, Clinton-ave. Cong. ch., 2,122.40; Cent. Cong. Sun. sch., for two Bible Readers in Madura, 36; A friend, 100, 2,258 40
Buffalo, Westminster Presb. ch. 10 00
Camden, Cong. ch. and Sun. sch. 52 12
Crown Point, 2d Cong. ch. and so. 4 00
Eaton, Cong. ch. and so. 20 00
Fredonia, C. P. Hubbard, 10 00
Homer, B. W. Payne, 10 00
Hoosick Falls, A friend, 5 00
Marion, M. M. Heslor, 25 00
Mineville, F. L. Reed, 30 00
New Haven, Cong. ch., add'l, 3 00
New York, O. F. S. 4 00
Otto, Cong. ch. and so. 13 62
Owego, A friend, 50 00
Sherburne, 1st Cong. ch., to const. Mrs. H. A. Fuller, H. M. 108 32--2,603 46
Legacies. — Jamaica, Mrs. Keziah Griffin, by John A. King, Ex'r, 50 00
Northville, Amanda Wells, by O. J. Wells, Ex'r, 4,748 27—4,798 27
7,401 73

PENNSYLVANIA.

Philadelphia, Central Cong. ch., 43.28; Chas. Burnham, 200; I. P. Hubbard, 3, 246 28
Potterville, Cong. ch. 10 45——256 73

NEW JERSEY.

East Orange, Trinity Cong. ch. 411 90
Haddenfield, J. D. Lynde, 150 00
Orange, A friend, 2 00
Plainfield, Mrs. Oren Johnson, 10 00——573 90

MARYLAND.

Baltimore, D. I. M. 1 00
——, A friend, 50 00——51 00

FLORIDA.

Daytona, Cong. ch., 8.58; A friend, 20, 28 58

TENNESSEE.

Nashville, Mis. Soc., Fisk University, 21 00

TEXAS.

Palestine, 1st Cong. ch. 27 00

OHIO.

Berea, 1st Cong. ch. 17 16
Brooklyn Village, Cong. ch. 7 50
Chagrin Falls, Cong. ch. 15 25
Chardon, Cong. ch. 11 92
Hudson, Cong. ch. 15 23
Medina, Cong. ch. 101 70
Pomeroy, Welsh Cong. ch. 6 08——174 84

ILLINOIS.

Ashkum, Cong. ch. 1 50
Bartlett, Cong. ch. 16 00
Canton, Y. P. M. Soc. 20 10
Champaign, Y. M. C. A. 2 00
Chicago, 1st Cong. ch., 100; Leavitt-st. Cong. ch., 28.90; West-ave. Cong. ch., 12.91; Plymouth Cong. ch., 11.19 [Albert Dow, 75; C. F. Gates, 75; Mrs. C. F. Gates, 25; C. B. Bouton, 25; S. M. Moore, 25; E. A. Cummings, 25; above for sch. building at Mardin — 250], 403 00
Farmington, J. W. Newell, 50 00
Galesburg, A friend for sch. building in Adana, 2 00
Gridley, Cong. ch. 9 33
Joy Prairie, Cong. ch. 85 79
Malta, Cong. ch. 15 10
Marseilles, Cong. ch. 41 45
Odell, Mrs. H. E. Dana, 20 00
Payson, Cong. ch. 12 65
Plainfield, Cong. ch. 8 00
Polo, Friends, for sch. bld'g at Mardin, 75 00
Roseville, Cong. ch. 30 59
Sandwich, Cong. ch. 25 00
Somonauk, Cheerful Givers, for the Hadjin Home, 13 39
South Chicago, Friends, 2 00
Thomasboro', R. 4 00
Waukegan, Cong. ch., 4; I. S. B., 5, 9 00——845 90

MISSOURI.

Springfield, "A friend, to the class of 1887," for Adana, 50 00

MICHIGAN.

Ann Arbor, 1st Cong. ch. 69 00
Bay City, Rev. J. A. Wight, 50 00
Detroit, Arthur H. Bigg, 10 00
New Haven, Cong. ch. 4 78
Olivet, Cong. ch. 10 00
Reed City, H. G. Packard, 10 00
Stockbridge, Mrs. R. W. Reynolds, 5 00
Union City, A friend, 200 00
Whittaker, Two friends, for Relief Fund, 10 00
——, A friend, for Relief Fund, 5 00—373 78

WISCONSIN.

Brandon, Cong. ch. 30 50
Bristol and Paris, Cong. ch. 32 67
Clinton, Cong. ch. 34 00
Clintonville, Cong. ch. 12 23
Mazomanie, Cong. ch. 10 50
Oshkosh, 2d Cong. ch. 5 00
Royalton, Rev. M. L. Eastman, a thank-offering for divine goodness to a bereaved family, 10 00
Watertown, Cong. ch. 12 17
Windsor, Cong. ch. 16 00—163 07

IOWA.

Baxter, Cong. ch. 7 00
Belknap, Cong. ch. 3 08
Cincinnati, Cong. ch. 2 75
Dubuque, Cong. ch. 67 16
Grinnell, Friends, for a cornet for Rev. E. H. Richards's work, 40 31
Hampton, 1st Cong. ch. 10 24
Marion, Rev. A. Manson, 5 00
Otho, Cong. ch. 5 75
Polk City, Cong. ch. 64
Prairie Hill, Cong. ch. 16
Rockwell, Rev. and Mrs. J. Alderson, 5 00
Sawyer, Francis Sawyer, 25 00—172 09

MINNESOTA.

Leech Lake, A friend, 10 00
Medford, Rev. J. H. Morley, 5 00
Minneapolis, Plymouth ch., 51; 1st Cong. ch., 30.14; Mayflower Cong. ch., add'l, 50c. 81 64
New Ulm, Cong. ch. 8 25
Plainview, Cong. ch. 16 04
St. Cloud, 1st Cong. ch. 5 22
——, Friends, 100 00—226 15

KANSAS.

Brooksville, Cong. ch., 7.61; Thank-offering, 10, 17 61
Louisville, Cheerful Workers, for India, 1 50
Osawatomie, Cong. ch. 10 00—29 11

NEBRASKA.

Camp Creek, Cong ch. 10 00
Hastings, Mrs. W. Walters, 50 00
Omaha, St. Mary's-ave. ch. 50 00
York, 1st Cong. ch. 28 28—138 28

CALIFORNIA.

Lugonia, 1st Cong. ch. 25 00
Oakland, Plymouth-ave. ch., 206.75; 1st Cong. ch., 98.45, 305 20—330 20

OREGON.

E. Portland, 1st Cong. ch. 8 28

COLORADO.

Colorado Springs, E. N. Bartlett, 50

DAKOTA TERRITORY.

Lake Preston, Cong. ch. 7 52

WASHINGTON TERRITORY.

Colfax, Rev. Cushing Eells, to const. Mrs. Sarah J. Perkins, H. M. 100 00
Medical Lake, Cong. ch. 10 00—110 00

INDIAN TERRITORY.

Vinita, Cong. ch. 2 00

DOMINION OF CANADA.

Province of Ontario.
St. Elmo, Cong. ch. 2 45
Province of Quebec.
Montreal, Am. Presb. ch. and Sab. sch., for Mr. Logan at Ruk, 150; "C. A.," 5, 155 00

FROM THE CANADA CONGREGATIONAL FOREIGN MISSIONARY SOCIETY.

H. Hubbard Sherbrooke, *Treasurer.*

For Rev. W. T. Currie's expenses, add'l, 550 00

FOREIGN LANDS AND MISSIONARY STATIONS.

Japan, Kobe, DeWitt C. Jencks, 17 50
Turkey, Harpoot, Garabed, 20—17 70

MISSION WORK FOR WOMEN.

From Woman's Board of Missions.

Miss Emma Carruth, Boston, *Treasurer.*

For several missions in part, 8,583 00
For girls' sch.-building, Adana, Turkey, 1,200 00
For Miss Cole, Monastir, for health trip, 88 00—9,871 00

From Woman's Board of Missions of the Interior.

Mrs. J. B. Leake, Chicago, Illinois, *Treasurer.*

Of which 29.62 for Ponape school; 20 for building at Adana; 7 for Mrs. A. H. Smith's work in China, 2,556 62

FROM WOMAN'S BOARD OF MISSIONS FOR THE PACIFIC.

For Miss Hooper's work in Japan, 82 50
(From Helping Hand Society, 1st Cong. Sab. sch., Portland, Ore. 10 00)
(From Mrs. Warren's class of boys, 1st Cong. Sab. sch., Portland, Ore. 10 00)
(From Ladies' Foreign Missionary Society, Portland, Ore. 62 50)

MISSION SCHOOL ENTERPRISE.

New Hampshire. — East Alstead, Cong. Sab. sch. 10 00
Vermont. — No. Bennington, Green Box Bank Co. 41 57
Massachusetts. — Ballardvale, Union Sab. sch., for boy in Turkey, 50; Cambridge, No.-ave. Sab. sch., 23.33; Granville, Y. P. So. C. E., 3.84, 77 17
Connecticut. — New Britain, Banyan Seeds, 7.17; Vernon, Y. P. S. C. E., 2.62, 9 79
New York. — New York, Mis. box of Willie A. Jamison, deceased, 2.02; Sherburne, Cong. Sab. sch., for Turkey, 20.14, 22 16
New Jersey. — Orange Valley, Montrose Sab. sch., for Turkey, 13; Westfield, Cong. Sab. sch., for Marsovan, 31.71, 44 71
Ohio. — Cincinnati, Central Cong. Sab. sch., 21.15; Cleveland, Curtis Mis. So., for boy in India, 10, 31 15
Illinois. — O'Fallon, Cong. Sab. sch., 4; Quincy, 1st Cong. Sab. sch., for educa. work under Rev. J. K. Greene, 50; Waverley, Cong. Sab. sch., 14.94, 68 94
Michigan. — Detroit, Mis. Band, 1st Presb. ch., for school at Adabazar, 27; Sault-Ste. Marie, Cong. Sab. sch., 1.53, 28 53
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For Young People.

GOOD BEGINNINGS IN MICRONESIA.

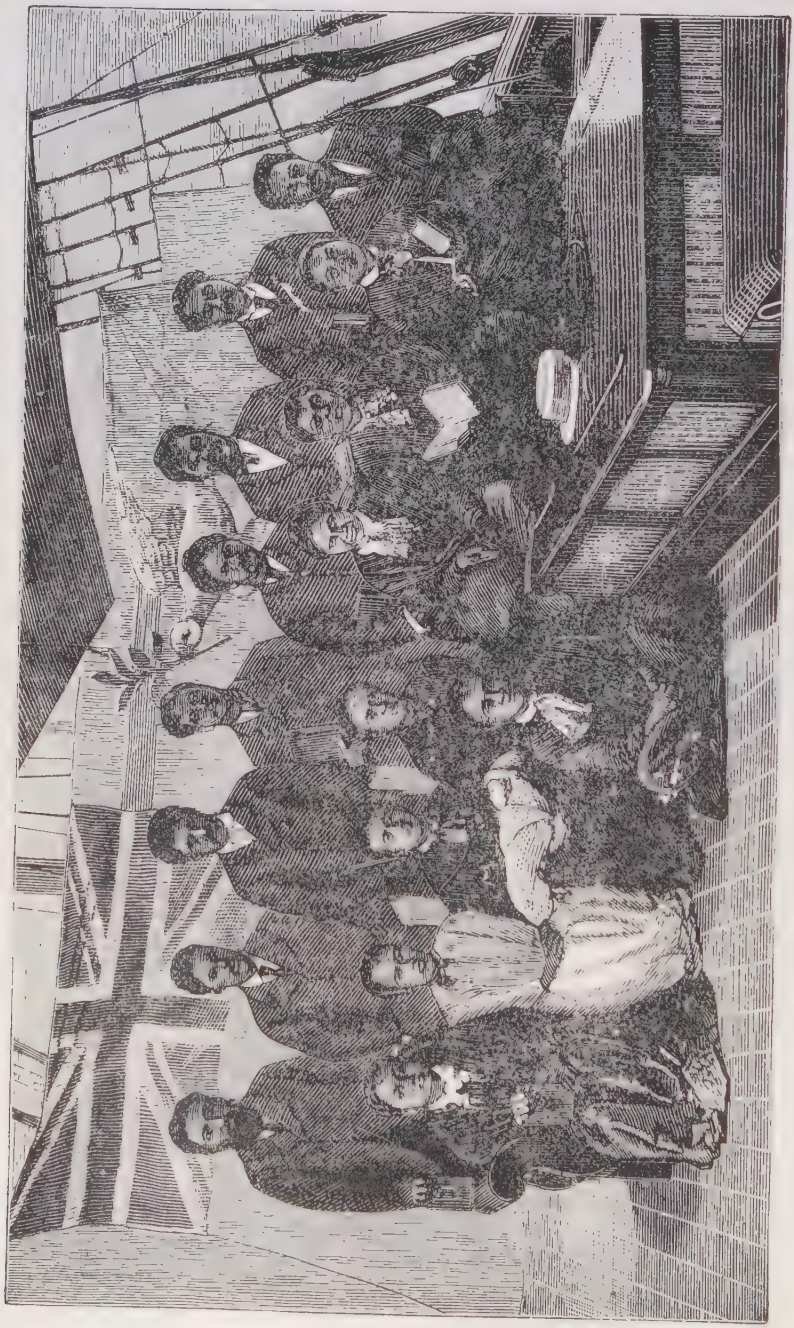
In the mission life at Ruk, Micronesia, it is now springtime, and all things are, as it were, in the bud. The good seed has been sown, the true growth has begun, and the buds are the joyous beginnings of that "righteousness and praise which are to spring forth before all nations." The mail from Micronesia reporting the work of 1886 brought from Mrs. Logan, of Ruk, the story of some of these first things. She says, in regard to

THE GIRLS' HOME:

"A small native house near our own was completed in August, and in it we established six girls, with Karolina as house-mother. Karolina is a Ponape woman who lived in our family a long time. Mr. Logan brought her up from Mortlock last March. She is very faithful, and very glad to be of use in the Lord's work. With us to stand behind her in governing the girls and to have an oversight of them, she does well, and the girls are infinitely better off than they ever were before. Of course it is only a small beginning, but it was the best we could do. We hope two ladies will come to Ruk next year to take up the work for the girls."

THE BOYS' HOME.

There are also native houses for the boys who have come to live and be taught at the Anapano station by Mr. Logan. "Our boys," writes Mrs. Logan, "are doing wonderfully well. Some of them have been with us nearly two years now. One ran away during the year, tired of the restraints which life with us imposes. He was soon after very sick, and his friends came to know if they might bring him here for treatment. Mr. Logan gave them permission and attended to him very faithfully. He hardly thought he could live at first; but he did recover, and we hoped that his sickness would touch his heart. But we see no signs of change for the better, though he feels very kindly towards us. This was some months ago. About that time there seemed to be a spirit of restlessness among the boys, and we feared what the end might be. Our assistant said: 'They 'll all go.' One of the brightest of them, Isaac by name, came one day to tell Mr. Logan that he wanted to return to his home, five miles away. He should not cast off his religion, he said (he is one of those preparing for baptism); he would try to teach his friends, etc. We felt that one so young and untried would



NATIVE PREACHERS OF NEW GUINEA WITH THEIR WIVES ON THE DECK OF THE MISSIONARY VESSEL, THE "JOHN WILLIAMS."

have little strength to stem the tide of heathenism, and Mr. Logan talked to him faithfully, telling him what we feared, and asked him to wait a little and think and pray over it. He did not go, and has seemed entirely contented ever since; and we have had no more trouble with the others. We cannot know how much the prayers of dear friends at home have availed for us and for our people."

INDUSTRIAL WORK.

"Our school is alive with interest. The fourteen who came from Mortlock are all doing well. They seem happy and contented, and are eager to learn. The women are learning to sew nicely. As I write, three of them sit near, each sewing on trowsers for her husband. Six out of the seven have made each a dress for herself, and have now nearly completed shirt and trowsers for their husbands. Of course it has required much looking after and showing how, and some of the work must be taken out; but they are all considerably wiser than when they began. The men, too, are busy in house-building, and they do their part in cultivating the land and in preparing food for our small family of twenty-five or thirty.

"I sometimes think I have a rather busy time in looking after the clothing of so many children. It seems as though somebody's clothes were giving out most of the time.

"Every Saturday two or three boys are detailed to wash the clothes of all of them. Last Saturday three rather inexperienced boys were detailed, and the clothes were not much improved by the washing — I did not see it until they were partly dry. When we called the attention of the washers to the fact that the clothes were not clean, they said: 'Yes; but we were afraid of wearing them out if we washed them very much.' I appreciated their economy, but thought best to have them wash the clothes over again. It was a rainy time, so the clothes did not get dry Saturday night, and several of the boys came Sunday morning to apologize for wearing their old trowsers to church, as their good ones were not dry. There is no word for *clean* in the language; so you can imagine how little idea of cleanliness they have in their natural state. But they do learn. I am delighted to see the progress which those who work in the house make in this respect. I constantly have to teach them things which I find myself thinking they ought to know by instinct, and I have to jerk myself up and remember that they *have* no instinct of cleanliness."

SUNDAY AT RUK.

"There is no early morning meeting, as on other days, and the morning service commences at nine o'clock and lasts an hour. Sunday-school is held immediately after, and lasts an hour and a quarter. We both get quite enthusiastic in our Sunday-school work. The scholars have really made great progress, as the native teachers have also, in learning to teach. I have three meetings each week with the teachers; and most of them have quite an understanding of the lesson and are improving greatly in ability. We have just finished the story of the raising of Lazarus, having spent several weeks upon it, committing most of it to memory.

"After dinner the children learn some easy lessons, or read, while we older ones rest awhile. Before three o'clock the bell rings for the afternoon service. The men gather in one part of the church, the women in another. Mr. Logan questions the men, and I the women, upon the morning sermon. Later we come together and, after singing and prayer, Mr. Logan gives them some additional thoughts upon the teaching of the morning, or else questions from Bible history. At the close I have a little meeting with the Sunday-school teachers, beginning the lesson for next Sunday. Then comes our English service. The audience is

HOUSES ON A POLYNESIAN ISLAND.

not large, only Captain Narrhun, the trader and his wife, Karolina, and our children. We have responsive reading, singing, and prayer, and Mr. Logan has a simple little practical talk for us. We did not at first plan this service, but lately have felt that we could not do without it.

"After our tea Arthur moves the organ out on the veranda and the natives gather about for a little song service until the bell rings for evening worship in the church. The natives greatly enjoy it. Mr. Worth takes the evening church service. So we are all at home together."

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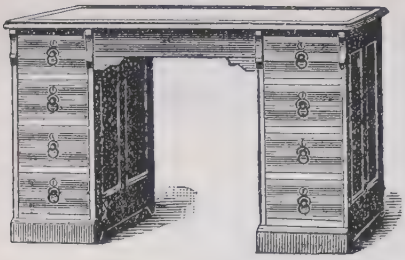

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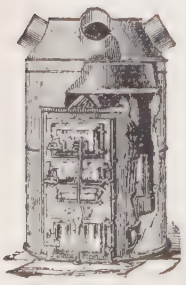

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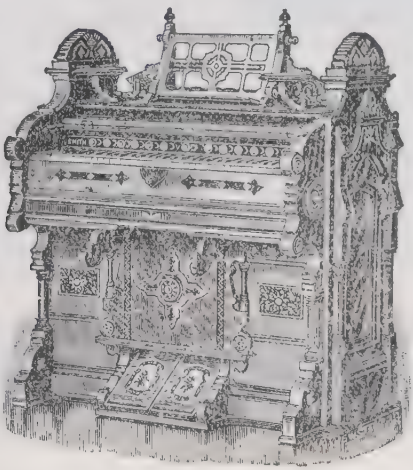

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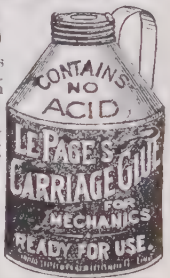

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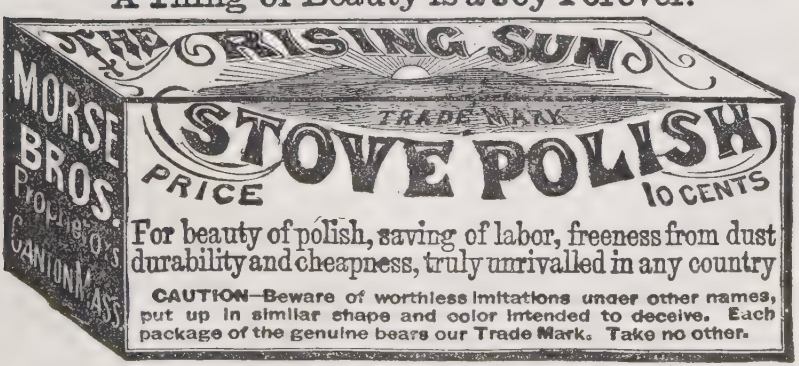
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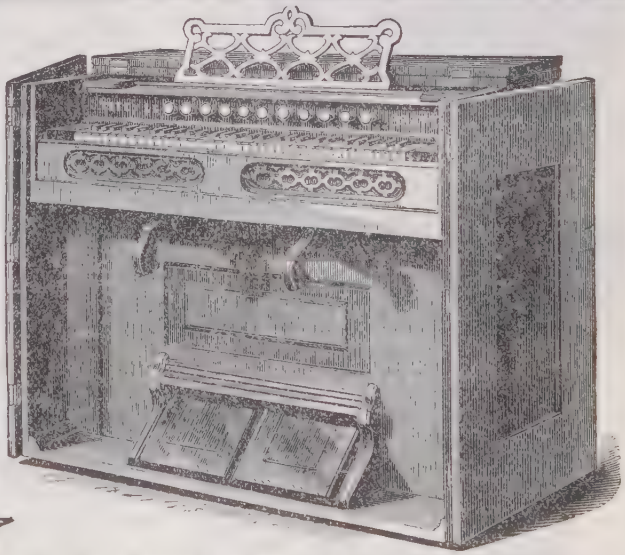

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The Annual Sermon will be preached by Rev. F. A. Noble, D.D., of Chicago, Tuesday evening, at 7.30 o'clock.

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Persons accepting this invitation are particularly requested to send their full names to Mr. Charles Marsh, Pynchon Bank, Springfield, before September 6. As soon as possible after that date cards of introduction will be forwarded to those applying. Each applicant will please state to which of the classes invited he belongs.

Any one receiving a card of assignment, and deciding not to attend the meeting, will be expected to notify the Committee, that his place may be given to some one else.

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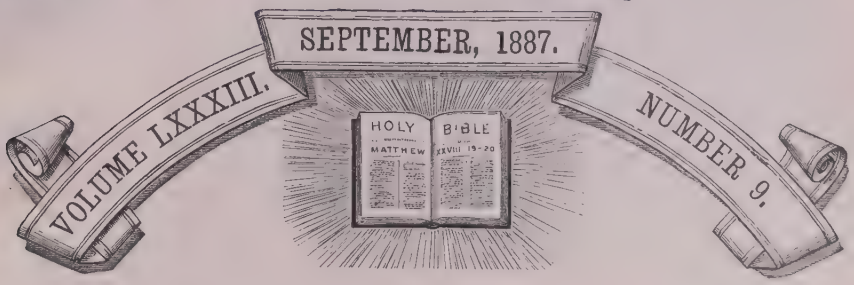
THE MISSIONARY HERALD



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THE

MISSIONARY HERALD.

VOL. LXXXIII. — SEPTEMBER, 1887. — No. IX.

THE LAST WEEK OF THE FINANCIAL YEAR. — When this issue of the *Herald* shall reach its readers, only a few days will remain of the financial year, ending August 31. The books of the Treasurer will be kept open until Monday, September 5, for contributions intended for the present year. This last week of the year is the time when donations which for any reason have been delayed should be forwarded without delay to the Treasurer. It is a good time to send in special supplementary offerings, the overflow of grateful hearts for the blessing of God upon the work of the year. We ought to receive during these last days not less than $125,000.

THE receipts for July were less than those for the same month of last year by about $4,000, the deficit being about equally divided between donations and legacies. For eleven months of the financial year the falling off has been a little over $21,000, more than three quarters of which amount is from legacies. It is not too late to cover this loss, and the unusual number of appointments for missionary service, with the unceasing calls from the various mission fields, give emphasis to the appeal for enlarged giving at this time.

THE famine in Adana and vicinity is still desolating that region, ordinarily so fertile, and the price of breadstuffs in other sections of Turkey is rising rapidly. A telegram from Mr. Peet, at Constantinople, says that five thousand people at Adana are without food, and other towns are calling for help. Generous contributions have been sent to the Treasurer of the Board, Langdon S. Ward, but they will not go far toward supplying the great need. If, as affirmed, there are eighty thousand people who can find no means of subsistence until next spring, it will be seen that aid to the amount of hundreds of thousands of dollars must be supplied, or these poor people must starve. Is not the simple statement of the case a sufficient appeal?

DOES any institution in this Christian land use the Sabbath in a more Christian way than does the Pasumalai College and School, as described by Mr. Washburn on another page? Would not our colleges, not to say our theological seminaries, profit by the establishment of a Bible reader's class, like that of Pasumalai, where the young men spend half an hour each Sunday committing to memory such important texts of Scripture as they may need for ready use when they present the way of salvation to inquiring souls?

On July 29 a telegram was received at the Missionary Rooms from Mr. Atkinson, of Japan, dated that morning, saying, "Doane prisoner, Manila. Help wanted." Ever since the Spanish occupation of the Caroline Islands became an accomplished fact, in July of last year, the fear has been entertained that there would be interference with the work of our missionaries at Ponape and Ruk and throughout the whole group. The officers of the Spanish man-of-war which took possession of Ponape assured Mr. Doane that there should be perfect religious toleration. For six months after the annexation took place the missionary work went on with even more than usual prosperity. Our readers will remember the letters of Mr. Doane in the June *Herald*, giving an account of a remarkable revival during the past winter which had reached all classes on the island. Our last letters from Ponape were dated January 31. As to the cause of the arrest of Mr. Doane we can only make conjectures, but those who know the man will feel sure that, as in the case of Daniel, no occasion could be found against him except it be "concerning the law of his God." That Spanish officials, with whom are allied Roman Catholic priests, would not like him or his work is natural enough; that they should seize him and take him as a prisoner over 2,000 miles to Manila, the chief city of the Philippine Islands, we believe will prove to be a high-handed outrage against an American citizen which our government will not permit to pass unnoticed. The State department at Washington has been informed of the facts, and we doubt not its intervention will be secured. Let this "prisoner of the Lord," and above all let the little flock on Ponape, now without its shepherd, be remembered in the prayers of Christians. P. S.—A telegram from San Francisco, August 9, informs us that further tidings are near at hand. A vessel from Micronesia had just arrived, and letters brought by her have been forwarded to us, but they will not reach Boston until after this number of the *Herald* has gone to press. The only additional item given in this last despatch is that Mr. Doane had been kept on a Spanish ship *for three months*.

The large missionary party for Japan which sailed from San Francisco June 27, consisting of the Rev. Dr. H. M. Scudder, Rev. George E. Albrecht, and several ladies, received a warm welcome and godspeed from the pastors and churches of California. Messrs. Scudder and Albrecht made several addresses which greatly interested their hearers. The vessel which carried them to Japan touched at the Hawaiian Islands, so that the Christian people of Honolulu had the opportunity of hearing sermons and addresses from these outgoing missionaries. It was a good service thus rendered to the cause of missions.

The English Baptist Missionary Society is greatly tried again in the death of three of its missionaries on the Congo. One of them died of blood-poisoning, another on account of exposure, not fully understanding the risk of laboring in the daytime, when the thermometer indicated 104 degrees in the shade. The missionary to Africa needs to be especially prepared for his work, and to beware of transgressing physical laws always, and particularly at the beginning of his life under such new environments. The older missionaries on the Congo are reported as in good health, though greatly distressed by the loss of their brethren. And now comes word that three new missionaries, to fill the gaps caused by

these deaths on the Congo, have been accepted by the Baptist Board and will leave England the present month. We are not compelled to look to past generations to witness Christian heroism. There is on earth to-day as much of the material of which martyrs are made as there ever has been since the days of Stephen.

Dr. McKay, of the Presbyterian mission in Formosa, reports that since the late wave of persecution passed over that island, in which the churches were destroyed by mobs, a reaction has taken place, and a *stone* church is now to be seen in place of every wooden edifice pulled down by the mobs. Over every one of these rebuilt churches, has been placed the image of the "Burning Bush." The natives of Formosa understand the allusion. The men of the world may well turn aside, as did Moses, "and see this great sight, why the bush is not burned."

Dr. Jessup, of Beirût, writes that "the Sultan of Turkey has set the seal of imperial approbation upon thirty-two editions of Arabic Scriptures and portions, thus allowing them to be sold, distributed, and shipped without leave or hindrance." At a later date Dr. Jessup, as reported in *The Church at Home and Abroad*, says that 290 of the books issued by the Beirût press have passed under examination in Damascus by the government officials, and have received authorization. This is light in a region where lately there have been dark and threatening clouds.

L'Afrique for July reports that a new Portuguese line of steamers has been established for the west coast of Africa, and that hereafter communication will be much more rapid than formerly. At present the time between Lisbon and Mossamedes is 28 days, which by the new line will be reduced to 18, while the time between Lisbon and St. Paul de Loanda will be shortened from 23 to 13 days. This will bring us much swifter and better communication with our West Central African Mission. The same magazine reports that the Chamber of Commerce of Cape Town has discussed the question of a submarine cable along the West African coast, while still another cable line is proposed from London by way of Ascension and St. Helena.

The latest reports from the Hawaiian Islands indicate the happy progress of the peaceful revolution by which the king has been constrained to take as his counselors men of wisdom and probity. It is a fortunate thing that the late prime minister has left the islands, we trust never to return. The new constitution has been proclaimed with the sanction of the king, and the way is now open for the reformation of all branches of the public service. The political situation is such as to give added force to the call for aid coming from the islands, reference to which will be found on another page.

By an oversight which we much regret, the notice of copyright by Harper & Brothers was not printed in connection with the portrait of President Hopkins given in our last number. The plate was originally used in *Harper's Magazine*, and was obtained by us from the publishers of that magazine and is copyrighted by them.

A MISSIONARY recently from Africa, who has lived on the east coast for years, found the heat which he experienced in Boston during July extremely severe, and he affirms that he has seen nothing like it in severity while in Africa. The thermometer doubtless has registered greater heat, but the atmosphere has not been so oppressive. Notwithstanding all that has been said about the climate of Africa, it is confidently affirmed that those who know how to care for themselves can live with as little peril to health there as here.

DURING the present year the number of deaths within the Corporate Membership of the Board has been quite unprecedented. Since our last issue three prominent lay members from Massachusetts have been called from earth: David Whitcomb, of Worcester; Charles Merriam, of Springfield, and Alpheus Hardy, of Boston. May God raise up like generous givers and wise counselors to care for his work in the future!

ENGLAND is hearing some very plain talk in these days as to her responsibility in permitting the exportation of intoxicating liquor to her colonies and to Africa. In the July number of *The Contemporary Review* Archdeacon Farrar has a stinging article on "Africa and the Drink Trade," in which he shows British officials that they can no longer plead ignorance as to the gigantic wrong now done to Africa through a trade which is destroying not only every other trade, but the people of the vast continent, and which is far more deleterious than the slave-trade itself. The Archbishop of Canterbury, in a sermon in Westminster Abbey, was most outspoken in denunciation of the traffic. The conscience of England and of the other nations, it would seem, must soon be aroused to action against this gigantic wrong. May God speed the day when this shall be so!

THOSE who are at all familiar with the way in which news from Stanley's expedition in Central Africa could reach the world must have seen at once the utterly unreliable character of the recent report of the death of this explorer. So long as he is on the Congo or its affluents, tidings of the progress of the expedition must come by way of Stanley Pool, and if any disaster should occur, word will be brought by the steamers of the expedition quite in advance of reports carried by the natives. The latest reliable statement received is that on June 6 the relief party was slowly ascending the Aruwimi River, Mr. Stanley having chosen this route rather than that by Stanley Falls, on account of better supplies and a more friendly people. If the plans are carried out, he ought by this time to have reached Wadelai. But there are so many contingencies that it is almost with bated breath we await further tidings. If success crown the effort, Mr. Stanley's story, "How I found Emin Bey," will be read with even more avidity than was his "How I found Livingstone."

IT is still claimed in behalf of the Japanese that they understand the tempering of sword-blades better than any other people. An account is given of a sword which would cut in two a leaf, which while floating on a stream simply drifted against its edge. The Japanese people are sharp, like their swords. No nation can excel them in keenness. No people need, as missionaries, brighter intellects than do these Japanese.

Word comes from Constantinople that the Turkish officials are greatly impressed with the fact that a balance of some £300 Turkish, which was left over from the famine fund for the relief of the people of Angora and vicinity, some five years since, is still intact in the hands of the missionaries of our Board. That such a fund should not have wasted away and altogether vanished from sight during this period is something wonderful to these officials. They were also deeply interested in learning of the way in which funds are sent by telegraph, and one of them repeated to various officials the remarkable story that in thirty-six hours funds contributed in Boston were actually distributed among the famine sufferers at Adana. These works of Christian charity cannot fail to produce a profound impression throughout the Turkish Empire.

We are glad to see that, at the late Convention of the Young People's Societies of Christian Endeavor at Saratoga, a resolution was passed recommending the immediate introduction into all the local societies of a missionary committee, "thus pledging our 140,000 members to an earnest and enthusiastic support of home and foreign missions." One of the most hopeful features connected with these Societies of Christian Endeavor, which have had such a phenomenal growth recently, is their organization for Christian work. It would seem impossible for young people who come into the church through these societies to satisfy themselves with simply confessing Christ, without entering into labors in behalf of his kingdom. Emphasis has heretofore been placed upon the idea of Christian peace or assuredness; it is time to put emphasis also upon Christian *endeavor*.

The following statement comes to us from Rev. H. O. Dwight, respecting an important work now being printed at the Bible House, Constantinople, under the editorial supervision of our mission, with the assistance of several Turkish scholars. It is a lexicon of the Turkish language by Dr. J. W. Redhouse, of London, five parts of which, of about three hundred pages each, are now ready. Mr. Dwight says: "The first part of this work, giving the Turkish definitions of English words, was printed a number of years ago at the expense of Mr. Wheelwright, of Marblehead, and the plates were presented to the mission with the understanding that the proceeds of sales of the book were to be used for the culture of the knowledge of English in Turkey. The money resulting from the sales of the first part of the lexicon, after printing a second edition, was applied to securing from Dr. Redhouse the manuscript of the second part of the lexicon, which gives in English the definitions of Turkish words. The work of printing this book was commenced at Constantinople five years ago and is still progressing. The book will contain, when completed, the definitions of about 75,000 words, including those Persian and Arabic words found in Turkish literature. The importance of this work to the mission is very great, since, aside from Meninski's rare and cumbersome thesaurus and Bianchi's incomplete lexicon in French, there is nothing which has even attempted to cover the ground that Dr. Redhouse's lexicon will fill. There is nothing in the English language that the missionary can look to give him an insight into the more abstruse of the Moslem theological and philosophical works, excepting this new lexicon."

HON. ALPHEUS HARDY.

It is with profound sorrow that we have to record the death of the Hon. Alpheus Hardy, for twenty-nine years a member of the Prudential Committee of the American Board. He died at his residence in Boston on Sunday, August 7. For several weeks prior to this event Mr. Hardy had been confined to his room on account of an accidental wound, which resulted in blood-poisoning. Amid the alternate hopes and fears of his friends he gradually sank away, cheerful and patient and brave to the last, sweetly sustained by a Christian hope, leaving such a record, both as to his private and public life, as might well be coveted by any man. Born in Chatham, Mass., November 1, 1815, and enjoying little more of training in schools than he could gain in his native town before he had entered his teens, he yet, by native force of character and unswerving integrity, won his way to high positions of trust and service. He became a successful merchant; but his wisdom and prudence were so highly appreciated that his aid was sought in the management of great pecuniary trusts. Large estates were committed to his care, with the absolute certainty that they would be faithfully and wisely administered. As a trustee of Amherst College and of Andover Theological Seminary he rendered invaluable services for many years.

But it is to Mr. Hardy's generous and long-continued service of the cause of missions through the American Board that we must specially refer. Chosen a Corporate Member of the Board just thirty years ago (1857), he was at the same time made a member of the Prudential Committee. In 1873, on the death of Charles Stoddard, Esq., Mr. Hardy was made Chairman of the Committee, a position which he held for thirteen years, until his resignation in 1886. His services upon the Committee were of the utmost value. Few can appreciate the amount of time and energy he freely gave to the interest of the Board, not only during the weekly sessions of the Committee, but on any day or hour, especially on the sub-committees on finance and on the building of the several *Morning Stars*. His name gave credit to the Board's treasury, and his purse was always open to supply its needs. As Chairman of the Committee it is difficult to see how he could have better fulfilled his part. Prompt, yet kindly; quick to perceive a point, yet ready to listen patiently to others; clear in his own judgments, yet open to conviction, he ever bore himself with rare dignity and courtesy, as became the Christian gentleman that he was.

While the whole mission field enjoyed his thoughtful care, circumstances called forth in Mr. Hardy a peculiar interest in Japan. In the orderings of Providence there came one day into his counting-room one who might have seemed to some merchants nothing more than a runaway from Japan. Mr. Hardy's discerning eye saw a great opportunity. He did not do what, under the circumstances, would have been so easy to do, give some money to the waif and send him away with

a wish for his prosperity. He took him to his home and there trained him carefully and tenderly as a son. He gave him the best education possible and then sent him back to his native land, where he has now for thirteen years been labor-

ing as a minister of Christ. Was there ever a wiser or better gift for missions than Mr. Hardy made in giving back to Japan, Joseph Hardy Neesima?

The Prudential Committee, at its first meeting held after the death of Mr. Hardy, voted to attend his funeral in a body; and they placed on their records the following minute: —

MINUTE OF THE PRUDENTIAL COMMITTEE.

As it has pleased God, in his inscrutable wisdom, to call to himself our late beloved associate and friend, Hon. Alpheus Hardy, the Prudential Committee desires to place on record its deep sense of the loss thus sustained by the church and the community of which he was such a valued member and distinguished ornament. We recall with gratitude and admiration his long and faithful service in the cause of missions, and particularly as Chairman of this Committee, his unwearied diligence, his inexhaustible patience, his unvarying courtesy, his wise counsels, his calm dignity as a presiding officer, and the gentle suavity of tone and manner which so truly indicated the Christian kindness and sympathy of his heart. In the many important and responsible trusts committed to him he was always found a faithful steward. In accordance with the divine injunction, he made himself friends not merely with the mammon of unrighteousness, but with the true riches of Christian love and service, and we cannot doubt that many such have now received him into everlasting habitations. May it please the great Head of the Church to raise up among us many like faithful and efficient workers, who shall follow in his steps as he followed Christ!

A RENEWED CALL FROM THE HAWAIIAN ISLANDS.

In the year 1863 the American Board practically turned over the care of evangelical work at the Hawaiian Islands to the native churches which had been gathered.

A marvelous work had been accomplished by the missionaries, as within a single generation a people as degraded and savage as any on the face of the earth had been Christianized and civilized, so that, according to the testimony of competent witnesses who visited the islands, Hawaii might with all propriety be called a Christian nation. Its people were clothed and orderly; the Bible and books on science, literature, and religion were in their hands; the children were in schools; between one fourth and one third of the total population, then numbering about 67,000, were communicants in the churches; the Sabbath and other Christian institutions were observed as widely and as strictly as in the United States. It was time to consider by what method the energies of these native churches might be still further developed, and they be saved from the weakness which accompanies a too protracted period of dependence on others for aid and direction. It was believed that a people which in such numbers had received the truth needed to feel their obligation for the maintenance and propagation of the gospel, and that they would not do this so long as they were kept under the supervision of foreigners. The responsibilities of self-government and self-support must be assumed by them before they could be expected to rise to the full exercise of their powers as Christian men.

It was with this thought in view that the American Board, after much deliberation, in the year 1863, turned over to the Hawaiian Evangelical Association the responsibility of managing the internal religious affairs at those islands. Grants-in-aid were still to be made, and the American missionaries on the ground, still

supported by the Board, but divested of any governing power, were to remain as counselors and helpers for the Christian community. It was clearly seen that there were perils in this transference of responsibility, just as there are perils when a young man leaves the parental roof for an independent life. The records of the Board, and the two volumes relating to Hawaii by Dr. Anderson, show with what care the experiment of transference was undertaken, and that its experimental character was fully recognized. There were no precedents to go by. This was the first instance in modern times in which a savage people had been brought under the sway of the gospel, and an altogether new problem in missions must be solved. The Christian world has now for more than a score of years been watching the progress of that experiment made on Hawaii, and the verdict is that it has not been altogether a success. And yet he would be a bold man who should venture to say that no good has resulted from the action then taken, or that Hawaii would be better off to-day had the churches been kept in the swaddling-bands of their infancy.

But it is useless to discuss questions as to the wisdom of past action. The proper question is, What should now be done? In Dr. Anderson's volume on "The Hawaiian Islands," one purpose of which was to show that the Hawaiian churches might properly be left to self-government, and largely to self-support, he expressly says in reference to the possibilities of the future: "Nor should we look quietly on and see the churches that have been planted at so much expense of money and labor, and with so many prayers and tears, fall a prey to invaders. A conquest that cost so much is worth a costly effort to sustain it; and who can doubt that, should there be a call for such an effort, it would be made?" Such a call is now heard, and it should have a quick response. Without throwing any discredit upon the character of the Hawaiian race or upon the work done among them a generation ago, it is sufficient to say that the circumstances under which the native churches have been, and are still, placed are of such an extraordinary character as to account for their need of help. No community in the world has suffered as they have from the incoming of people of alien races and religions.[1] Much is said, and not too much, of the peril to our Christianity in the United States arising from immigration, and our Home Missionary Society sends out ringing calls for aid in withstanding the corrupting influence of imported Romanism and infidelity. These foes appear not merely on our frontier, but in the old centres of population where formerly evangelical forces were so strong. The present demand is to save our cities which were once well supplied with churches. But what should we say of our land if here, instead of fifteen per cent. of the population being of foreign birth, there were fifty per cent, as on Hawaii? The rapid development of the sugar industry at the islands has created a great demand for labor, and the planters have been searching everywhere to find enough men to work their plantations. It is a motley company which has been thus collected, pagans, Roman Catholics, and men of no religion, and the wonder is that the churches on Hawaii have endured this extraordinary inundation as well as they have.

[1] According to the census of 1884 the population of the Hawaiian Islands was 80,578: males, 51,539; females, 29,039. Of these 40,014 were natives, 4,218 half-castes, 17,938 Chinese, 9,377 Portuguese, 767 Polynesians, 2,066 Americans, 1,282 English, 1,600 Germans. Within the three years since this census was taken, Chinese, Portuguese, and Japanese emigrants have come to Hawaii in large numbers; so that it is now said that more than half of the population is of foreign birth.

Nor must we forbear to speak of the sad strain put upon moral and religious life at the islands in recent years by reason of the character and influence of the government. The king and his unprincipled ministers have done something worse than squander the public funds: they have used them in corrupting the people and in reintroducing heathen customs of a vicious nature, such as are peculiarly attractive to the native mind. Such influences on the part of the king and court are peculiarly hard to resist; but matters came to such a pass that the people have at last compelled the king to dismiss his ministers and make promises of amendment. But the evil done by the government in the past few years cannot be undone in a day, or by a political revolution. The evangelical work needs strengthening; the religious forces need leadership. The Hawaiians are naturally a docile people, responsive to good influences as well as to bad. Just now they are about holding their own as to native population, and the islands, from their position on the great highway of the Pacific, are to increase in importance in the coming years. Their call for help must be heeded. The American Board, which began the work there, and under the blessing of God carried it on so hopefully, cannot be deaf to the cry that comes from her child in need. It is proposed to send out a few missionaries to Hawaii as soon as they can be found; not to be pastors of churches; not to take the place of any existing agencies; certainly not to assume any authority over the evangelical forces; but rather to aid pastors, to stimulate the people in various forms of religious and moral and educational work; in short, to do what Paul did in his missionary labors among the churches of Asia. It is believed that in this way the things which remain and seem ready to die may be strengthened, so that there shall be a body of churches in Hawaii self-sustaining and self-propagating.

The Prudential Committee have already resolved upon sending out speedily a few missionary families, and they would call for pecuniary support for this new undertaking. Are there not many persons still living who remember the work done on Hawaii in the early years of the mission, friends of the older missionaries, — Bingham, Gulick, Armstrong, Coan, and others who might well be named, — who would gladly have a part in further efforts for the redemption of these islands of the Pacific? For a few years quite a sum will be needed for this work, and it will be a serious addition to the drafts on the treasury of the Board, already overdrawn. Would it not be eminently proper that special offerings for the completion of the work on Hawaii, now to be undertaken by the Board, should be made by the friends of missions?

KING KWIKWI OF BAILUNDU.

We are glad to be able to give opposite a likeness of this West African king, of whom our readers have heard so much. Mr. Currie was fortunate enough to secure Kwikwi's consent to sit for his photograph. After some difficulty, and several trials, what is said to be a very good likeness was secured. The king is sitting by the hut of one of his wives. It will be seen that he has a charm around his neck and ivory bracelets upon his arm. This is the king under whom, at the instigation of a renegade Portuguese, our missionaries were

expelled from Bailundu, in 1884, but since that time his conduct has been not only fair but kindly. The last letters from Bailundu reported that Kwikwi had recently paid a visit to the mission premises, and Mr. Currie says that he will be very welcome to come again; "for, if not cultured, he has the instincts of a gentleman, and does not make himself a nuisance." Though there are in the picture here given none of the usual signs of royalty, he yet has no inconsiderable power in the region where he reigns, and it is a matter of no little account to win his favor; as our missionaries seem to have succeeded in doing.

When we pray, as bidden, for kings and all who are in authority, let us not forget the dusky monarchs of Africa.

KING KWIKWI.

An extract from a letter of Mrs. Stover will illustrate one way in which the confidence of Kwikwi has been gained and will show somewhat the character of the man.

Mrs. Stover writes, April 27: "A couple of weeks ago a messenger came from the king, requesting Mr. Stover to come to the *ombala*, and bring the *andona*. One Monday morning we went to see what his Lordship wanted, and discovered it to be nothing less than a request for me to make him a dress. A government officer is here from the coast, and had brought him a present of some furniture rep! He had a calico dress, made by some half-caste, which he

wished me to pattern from. I enclose a sample of the cloth for a keepsake. The material was fifty-two inches wide. It was made with an old-fashioned plain waist, low in the neck and buttoned behind. The skirt had three full widths, double boxplaited in at the waist, a flounce at the bottom fourteen inches deep, boxplaited; also, sleeves trimmed in the same way, and a shoulder-cape. It weighed over five pounds, so you may imagine what it was to handle. If it had been made a robe, according to our taste, it would have been very nice, as the cloth though bright was not really gaudy. The old king shows good taste in some things: he has never worn bright colors. When it was finished we took it home. He was just like a child; he could not wait for the formal greetings, but hastily shaking hands with us, he asked: 'Is it finished? Have you sewed?' and began to open the parcel. I took it out and gave it to him. He looked at it an instant, and said: 'Take it!' I held it up, and he crawled into it as only a native can get into a garment. Then he turned about for his wives to admire. After exhibiting it for a season he sat down, and went through the usual greetings, and thanked me most profusely for what I had done. He said: 'You have done as if you were my own wife!' and then ordered a chicken to be caught, which he presented, not as payment but as a compliment. He could not admire enough the fulness of his robe, and was exceedingly pleased with the pocket. We think a good deal of old Kwikwi, in spite of all the past."

MISSIONS AT MR. MOODY'S BIBLE SCHOOL.

BY MR. CALVIN M. CLARK, OF ANDOVER THEOLOGICAL SEMINARY.

To separate the missionary part from the whole series of meetings held at Northfield, beginning June 30, would be as difficult as to separate a flower and its fragrance. Notwithstanding the fact that the school was held primarily for Bible study, and the consideration of Young Men's Christian Association work and methods, a missionary movement was perceptible throughout, and came to the front twice.

Naturally, the meeting being of college men, whatever missionary spirit was shown by them was chiefly the result of the wonderful work during the past year of Messrs. Wilder and Forman, of Princeton, in the various schools of the country. These two men, with their accustomed zeal and enthusiasm, led an evening meeting in the Glen, July 4, at which about one hundred of those pledged to foreign work met, and several of them gave, in short speeches, their reasons for so consecrating themselves. At the evening session following, Dr. Chamberlain, of India, delivered a powerful address, on personal consecration, pleading earnestly for helpers. The arrival of the Rev. Joseph Cook on Wednesday, July 6, gave promise of something more decided on mission topics, for these are topics which give Mr. Cook ample latitude for use of his vast stores of information and the exercise of his well-known love for universals. The promise was well fulfilled. That very evening was the jubilee night for the mission speakers.

Dr. Chamberlain opened with a strongly practical address on the field of missions as the opportunitity of the ages. He illustrated his theme by a relation of personal experiences for twenty-five years in India. In closing, he said they

needed five thousand young men in India alone in five years. He believed God had sent him with a message to the Young Men's Christian Associations, which he asked to send men to organize associations in India. Turning to Mr. Moody, he said: "Dwight L. Moody, do you not hear God's clarion call to spend at least one winter in India, in the interests of missions? In the name of millions of her citizens, men, women, and children, who are now being lost but might be saved, I stand here and call you to come over to India and help us!" Mr. Cook followed with a characteristic address, speaking more particularly of the opening for the Young Men's Christian Association in Asia. He closed by saying, "I advise you, young men, to become Pilgrim Fathers not in America but in Asia." The next morning's session was a continuation of the same subject. Prof. L. T. Townsend's address, on "Primitive Orthodoxy," led to some remarks by others on present difficulties touching missions, not wholly in place before an audience of young men to whom doctrinal questions mean as yet little or nothing. Dr. Pierson followed with the remark that he thought missions ought to be established on the faith of the primitive Church. He briefly sketched modern missions and spoke with intense feeling of his privilege in standing before such an audience of young men, the strangest of his thirty years' ministry. Mr. Cook was then asked some questions, and roused a perfect storm of applause by leading Dr. Chamberlain and Professor Townsend to join hands on the platform, at the same time presenting them as his "team for India." Mr. Moody suggested that Mr. Cook go to drive the team.

But the best occasion of all was the following Sunday afternoon. The veteran Dr. Ashmore presided, and called on several of the young men who were going out as missionaries to speak. H. F. Le Fleur, of Toronto, for India; G. L. Robinson, for Syria; Lee Ping, for China; an Indian, Mr. Moore, for Alaska, Mr. McPhee, of Cambridge, England, responded. Mr. Wilder then called for more volunteers to enter the mission work. Mr. Moody's question, "whether there were not some mothers and fathers present who were willing to consecrate their children," led to response after response, and the deep and tender feeling manifested made the profoundest impression of the whole session. Not least among the results of this wonderful gathering will be a deeper, wider impulse to the already mighty missionary movement that has swept through the young people of our land. *Twenty-five hundred young men and women stand ready. Where are the means to send them?* The question is becoming awful in its imperativeness.

MRS. SUSAN REED HOWLAND, OF CEYLON.

The telegraphic cable brings from Ceylon the sad message of the death, July 23, of this most estimable woman, the wife of Rev. William W. Howland, and the mother of missionaries. As yet no particulars have been received of any sickness, or as to the way in which God took her; but it is known that the sudden deaths of her son, Rev. William S. Howland, and of his wife, of the Madura Mission, which occured in March last, while they were on a visit to this country, had deeply affected her, though she bore the affliction with Christian resignation, and continued her missionary labors as usual.

Mrs. Howland was the daughter of Jonas Reed, of Heath, Mass., and was born October 2, 1819. Led to Christ when she was sixteen years of age, she sought an education at Mt. Holyoke Seminary and was an assistant pupil in that institution during the years 1837–39. The next year she taught a school in Hancock, N. H., where she was faithful and successful, not as a teacher merely, but as a Christian disciple, winning many hearts to the Master she served. There are delightful testimonies coming from several persons who are now men of prominence in the churches of Boston and vicinity, to the remarkable impression produced upon them during that year by this teacher, then but twenty years of age. She made them see God in the works of his hands, and she led them to love her Saviour. In 1840 she returned to Mt. Holyoke as teacher, where she remained until her marriage to Rev. William W. Howland, October 14, 1845. On November 12 of the same year they embarked for Madras, arriving at Jaffna, Ceylon, in May, 1846. Here her children, of whom three sons and one daughter are, or have been, missionaries of the American Board, were born; and here she rendered faithful and unwearied service as a missionary among the heathen.

In writing of this saintly woman Mrs. S. B. Capron, of the Madura Mission, a mission which has ever been closely allied with that in Ceylon, thus characterizes her: —

"Mrs. Howland will be remembered as a shining illustration of Christian joyousness. Over her wan face, from out her eyes, and in her ready smile and low laugh the overflowing joy of her saintly spirit ever found its way. She was a great sufferer from rheumatism for many years, but she never allowed her aching feet to hinder her from going forward to greet her friends or to minister to the little native child. 'All children are well worth our attention,' she would say. She would hold up her cramped and distorted hand to show us the tender compassion of her heavenly Father in leaving her thumb and forefinger flexible so that she could use a pen and pencil to write to her friends and keep her accounts. Her long missionary experience gave her great influence over all her missionary associates in her ripened judgment, while her ready sympathy won the love of all. What she has been to all her native friends in all the varied relations of missionary life no pen can describe. The light of his eyes and the joy of his life indeed to her husband, these aged servants of the Lord have been, in all breadth of meaning, 'Father and Mother Howland' to all in the Madura and Jaffna Missions."

A CHRISTIAN INSTITUTION IN INDIA.

BY REV. GEORGE T. WASHBURN, OF PASUMALAI.

[In the *Missionary Herald* for June, 1884, Mr. Washburn gave some account of the organization of the Pasumalai Institutions. There are now connected with the various departments over 300 students, including ten in the theological school and over fifty in the college. The following account of the marked Christian character of the training given these students will awaken surprise and gratification. Some further items in regard to the institution from the pen of Mr. Washburn will be found among the Letters from the Missions on another page of this issue.]

Taking the students of this Pasumalai Institution all together, — Christian, heathen, Mohammedan, — young men in the theological and normal classes, in the college and high school, I cannot conceive of a more inspiring place, or a

grander or more inviting opportunity. I meet daily, for five days in the week, a Bible class of between thirty and forty Hindu college students as a part of regular school work. In like manner Mrs. Washburn meets a class of about twenty Hindus of the high school; and a theological student teaches as many more. Mr. Herrick teaches the Christian college students; and thus the whole school, under various masters, spends half an hour daily in Bible study.

Most of the Christian students are boarders in the institution; and the aim of all our plans for those living with us is to keep life face to face with Christian duty, Christian habits, and Christian privileges. A volunteer daily prayer-meeting is well kept up in the school, besides two station meetings. One of our objects is to secure a thorough familiarity with all parts of the Bible, to have it read through in private by every student several times during his stay in school, and to have the chief parts studied and read in public, and so bring all the Bible, as far as possible, before the students every year. To this end twenty minutes' private Bible reading is required from all. The regular class study of the Scriptures includes all the historical books of the Bible with selections from the Prophets and the Epistles. The daily readings at morning prayers are so arranged as to include all the books not studied in the classes: and thus one, in the course of his student life here, has all the Bible publicly brought under his attention many times.

Morning prayers at the church at nine o'clock constitute, in their arrangements and observance and the time given them, a prominent religious service of each day. They bring together an assembly of two hundred Christian young men and youth, and present a very impressive appearance to a stranger. Rev. Dr. Abel Stevens, of the Methodist Church, when visiting us, attended morning prayers. After worship was over he went down the aisle of the church repeating to himself loud enough for all to hear, "Praise the Lord! Praise the Lord. This is a sight worth coming to South India to see." And then turning to me he said: "Why, this is a manifest proof of the success of missions, and a pledge of the certain final triumph of your missionary work." For my own part I confess that Dr. Stevens is not the only man who has experienced such feelings while looking into the faces of that assembly.

But for some of us Sunday is perhaps the busiest day of the week. The fact that nearly two hundred young people between the ages of thirteen and twenty-two are living all together, as it were in one building, none of them having private rooms of their own, gives occasion for special care and special provision for the Sabbath day. You would be interested in a Sunday at an Indian mission station, with the warmth of the tropics and the air of a Christian institution of learning about you.

At half-past five the big bell reminds us that another day has begun; and the next thing you would hear would be "Old Hundred," or "Miles Lane," or some native tune bursting out on the morning air. It comes from the throats of eighty boys in the large dormitory. After a very short prayer they come down to the morning household work, and some to a daily bath in the neighboring tank. At 6.45 — and the same is true every morning of the week — the bell strikes for a twenty minutes' private Bible reading, and all assemble in the hall except "The

Up and Ready Class," which spends half an hour with me in mutual questions and answers on the Bible. "The Up and Ready" boys are between twenty and thirty in number, who have read the Bible through at least twice, some four times, and are now fixing in their minds important texts and the places where they are to be found, so as to have the Word ready in preaching and teaching. They read carefully ten chapters a week, and question one another on all they have read from the beginning of the year. An examination and prizes will close the year's work.

After breakfast the students have their little volunteer prayer-meetings. At a little before nine o'clock a few selected young men from the upper departments meet with me for prayer for a blessing on the services of the day and on the school. At a little after nine o'clock the whole school meet and rehearse the music for the church service, and at half-past nine comes our morning worship. At half-past eleven we meet again in the school classrooms to compare notes on the sermon, and to talk about it for half an hour. At half-past one are held the regular class prayer-meetings; and while these are going on, such persons as wish to unite with the church and those who have united recently with it come to the bungalow to talk over their religious experiences, their duties and troubles, and to get a new start.

At three o'clock comes Sunday-school. The church is quite too small to allow of teaching there. We therefore hold our classes in the schoolroom, and go to the church for general exercises. This being ended, a delegation of catechists and students are sent away, with a short prayer, to preach in the villages. The remainder of the students stay to sing for half an hour; and again at seven o'clock all gather in our sitting and dining room for an hour of English singing out of Sankey's Gospel Hymns. At eight o'clock the Young Men's Christian Association meet to hear from the catechist they support, to pray for special objects, and to repeat Scripture texts, the last and best meeting of the day. The reading-room is open for those who wish. A class is reading Pilgrim's Progress, and singing-circles for others fill up the chinks, and so ends the day.

Letters from the Missions.

Madura Mission.

THE COLLEGE AND SCHOOL AT PASUMALAI.

On previous pages will be found some account of the Christian character of the Pasumalai Institutions. Mr. Washburn gives, in a letter dated April 27, some additional items of interest respecting the work of the college and connected schools: —

"The thermometer stands at 100 degrees every day in our schoolrooms during work hours. We are getting through four days of the semi-annual written examination, with eight sessions of two and one-half hours each for the college and high-school classes and less for the lower. But for all that, our young men are turning out better work in trigonometry, algebra, and logic, than the average college classes turned out in my college days.

"The Institution, with the practising school for the normal department, numbers considerably over three hundred. The theological classes contain ten students, the normal class, sixteen, the college classes between fifty and sixty (two thirds Hindus), the high school about seventy-

five, the middle school about one hundred, and the primary practising school in the neighborhood of fifty. You will see from this that there has been an advance this year in all departments except the lowest. We have more Christian students in the college and a much larger number in training in the theological and normal schools. The normal school has been recognized by the government, and authorized to send its teachers for the teachers' examinations. These examinations now include all teachers, from a primary schoolmaster to a bachelor of arts. We sent seven for the last teachers' test, of whom six passed it. And generally the examinations conducted by the government and the university, to which our students are subjected every year, showed the Institution to be in an excellent condition.

"It may interest you to know that while five of our theological students have a Christian parentage, for one or two generations, the remaining five began life as heathen; and it is morally certain that four of them would have continued heathen had it not been for the agency of our schools. I am, on the whole, well satisfied with the classes this year. The young men are intelligent and industrious and efficient in their itinerant work outside the school.

"In reporting their work at the last great feast at Sikkandamalai ('Where Satan's seat is'), they mentioned seeing a great heap of cocoanuts lying before a notorious little temple belonging to a few families of the *pallar* caste in the town. These cocoanuts are offered to the god, and are the perquisites of these families. Shortly after they met a Christian, Moses, a man from these families, preaching in the town, and asked him how now about his share of the cocoanuts offered at the temple. 'Oh!' said he, 'the cocoanuts I gave up when I became a Christian.' And so he did; and no better testimony could he give to his sincerity, unless it be his faithful keeping of the Sabbath in spite of the taunts of his neighbors and the refusal of his wife to cook his food on Sunday, and the numberless persecutions of that sort which he patiently endures. One of these same theological students knows from his own home experience just what such persecution is, for he grew up in heathenism and became a Christian amid the bitter opposition of his father and family. He will be able to tell others how he has met it and has overcome. And I may add that there are many such interesting cases in the other departments of the school and college.

"So far as providing preachers and pastors is concerned, everything in the theological and other departments is going on hopefully towards the time when we shall be able to reorganize the theological school with better means of instruction, and shall also have the students to warrant the maintenance of a real theological seminary. The college classes are larger than at any time before. The freshman class has grown too large for classroom No. 1, surnamed 'the sardine-box,' and now, like a hermit-crab, flits about into borrowed rooms wherever it can find a shelter. The upper high-school class is as large as one teacher can manage; the lower class might be larger."

Foochow Mission.

OPEN HOSTILITY.

Dr. Whitney, of Foochow, under date of May 31, says that Mr. and Mrs. Walker had come to that city from Shaowu, having visited several out-stations on their way down the river. Two instances of the persecution of Christians are reported by Dr. Whitney: —

"At Yang Ken, our first out-station in the Shaowu field as we go up, where our chapel was burned last year, there was quite a scare about two weeks after Mr. and Mrs. Walker left there. It was occasioned by the threats of a band of so-called 'wandering braves.' Our two helpers were frightened away at the time. One came down to Foochow and the other went back into the hills, where he owns a tea-farm, and returned again in a few days after the scare was over. The whole region about

Yang Ken has been in a state of insecurity for several weeks and there are still some places where the people anticipate outbreaks.

"At Lwin Chang, five miles above Yang Ken, the Methodist-Episcopal Mission had trouble a week or ten days before the Yang Ken disturbance. It was caused by their trying to *purchase* the premises they had *rented* the past ten years or more. The bargain was made last summer and I took the purchase-money up last autumn on my way to Shaowu. But when the United States Consul sent up the deeds to be stamped, the district magistrate, being unfriendly, sent them round to the gentry to examine (manifestly to stir up a feeling of opposition), instead of discharging his official duty.

"When the native presiding elder went up there a few weeks ago to see about taking over the property, the magistrate set a day to come and 'measure the grounds.' The night previous he dined with several of the gentry and on his way the next day he passed a theatre in full blast, where hundreds were gathered, and stopping his chair he went into the theatre and told them they might stop while he went to 'measure the grounds.' This was a most unheard-of procedure for an official.

"The rabble followed him to the chapel, and after the measuring was done (evidently by prearrangement), two companies, of about twenty each, set upon the elder and the helper and beat them severely and rolled them in the streets and gutters. Another squad went into the house and demolished what they could lay their hands to, except in the women's apartment, such as tables, chairs, cooking utensils, etc., and in the chapel-room they tore down the scrolls and Scripture writings. This shower of abuse was over in a short time, and all things were as quiet as ever. The elder demanded that repairs be made, and the demand was complied with. The other matters have been given into the hands of the Consul to settle.

"These things retard the work somewhat at the time, but in the end they often hasten the advance of the gospel."

North China Mission.

A NEW MOVEMENT IN EDUCATION.

Mr. Chapin writes from Pang Chuang that he is having much trouble in securing the stamping of the deeds of the property purchased at Lin Ching. The people at Lin Ching are not willing that the foreigners should settle among them, and the magistrate has not as yet given official authorization to the title-deeds which have already been passed. Mr. Chapin hopes that by patient insistence the magistrate will confirm the sale. Mr. Atwood, who was temporarily at Tientsin, wrote, June 13:—

"I have tried to visit the chapel in the city every afternoon and take part in the preaching done there by a helper. The attendance at the chapel is small. The crowds go to see the foreign circus that is one of the latest signs of Western civilization in Tientsin. The attendance on the Boys' School is quite regular. There are twenty-seven boys still connected with the school, all bright and active. This seems the one bright spot in the work here that may be the beginning of a much larger and more useful work.

"The cause of education has received an impulse, the effects of which, sooner or later, must be to revolutionize the present institutions of China. I refer to the decision of the government to accept certain branches of foreign science as an equivalent for proficiency in the classics at government examinations in all the provinces. The impetus already given in that direction by this new departure is wonderful for China. I believe it is one of the movements which in God's providence is to make possible the establishment of Christianity on an enduring foundation. If only Christianity shall go hand in hand with, or rather *lead*, the education of China, there is little doubt that China will soon come to the front among the Christian nations of the world. The Viceroy is well disposed towards Protestant missions, and will favor them just as far and as fast as his influence with the people will allow. It seems now as if others, also

in high places, are well disposed towards missions; and when this becomes the recognized attitude of the government, to be a Christian will not mean, as it now does, ostracism. Such a state will not cure the intense materialism, or produce any of the cures that only the Gospel in Christ can produce, but it will make the cure possible, by making Christianity seem worthy the attention of educated and intelligent people."

PEKING. — CLAIMS OF CONFUCIANISM.

Dr. Blodget writes from Peking: —

"This station has members of the church in two cities and fifteen or more hamlets. The work will grow and prosper in these places according to the care and attention, zeal and power, of the missionaries in charge. In the Fan village thirty partook of the Communion on the Lord's Day. At present there is no open persecution of those who become Christians.

"I have recently baptized a literary man of the second degree, a *kü jên*, the first case of the kind during my residence in China. He is a young man of quick parts, but of a broken constitution, and of no especial promise of usefulness. Still, it has required decision and boldness on his part to confess Christ. A friend of his, who visits him from time to time, is a teacher in the palace of one of the princes belonging to the imperial family. This friend has risen for prayer in our weekly meeting. One day he said to me: 'How about the worship of Confucius?' My reply was: 'I knew that this would come. I foresaw what was before you. What worship are you required to pay to Confucius?' His answer was: 'To make prostrations before his tablet every morning and evening and to burn incense to him on the first and fifteenth of every moon.' I said: 'This is truly a difficult case. I am not about to disparage Confucius, or to speak lightly of his services to the Chinese. But even Moses, who was so great among the Israelites, was not worshiped by them. It would have been wrong for them to worship him. Were there now to arise in China a man greater than Confucius who should turn this whole empire to Christ, it would be wrong to worship him, to bow down to him, or to burn incense. Take the matter to God in prayer. Consult with God. Let conscience decide.'

"To become a Christian means to this young man an abandonment of the career of honor, the contempt of literary men, and poverty, even, possibly to the want of the necessities of life for himself and his family."

FALSE AND TRUE CONVERTS.

Mr. Roberts, of Kalgan, reports three long tours made in the region about Yü cho, traveling many hundred miles through storms and floods and frosts. In some places he secured audiences which he calls "immense;" at other places few would listen. Most of the audiences were respectful during preaching, but would revile after the preacher's back was turned. The following incidents we give from Mr. Roberts's letter: —

"At one village we met a man who had read the Gospel of John, and could recite many passages from it. He was a smart old man with a keen eye. He first helped us by preaching for us, stating the gospel truths very clearly, and affirming his belief and urging others to believe them. But when we urged him to repent of his sins and become a Christian, he talked against us as vehemently as he had talked for us. He evidently was a leader of one of the false sects that abound here as well as in other parts of China, deceived, and deceiving others.

"At the town of Kuan Chang there are four brothers, one a Roman Catholic, one a heathen, and two who are members of our church. The wife of one is also a member, and the wife of the other, with the mother, hope soon to join the church. These two brothers encountered severe persecution last autumn because they refused to contribute to the support of the temples. All the village thronged their dooryard, day after day, with threats of violence. That village contains some

notorious thieves and villains who came from Ni Chüanz (Mud Springs), a place noted for its criminality, and whose ill-will it is well for all honest men to avoid if possible.

"These were among the persons that troubled our brethren. They would not let the latter draw water from the well that belongs to the village. These Christians wrote a letter to me, telling me of their troubles, but the letter never reached me. They did not dare leave their homes to come and tell me, as they must be on hand to defend their homes, and would not have their enemies suspect them of running away. They tried by Christian patience to live down the opposition. At last they were compelled to pay a large sum for the privilege of drawing water from the well, on which condition they were released from paying the usual tax on the temple. These brethren have been privately suspected of having joined the church insincerely, in order to get into the employ of us foreigners; but their constancy and patience under persecution have proved their sincere faith and love for the Master, Thus the works of Satan redound to the glory of God."

Shanse Mission.

A HOSPITABLE INN.

MR. PRICE, on returning to the Shanse Mission, reached Tai-ku, May 4. On his journey inland he was obliged to dismiss his Chinese servant, and went on alone. He writes: —

"The day before I arrived in Tai-ku was a very rainy day. I reached the city of Yutzu about four o'clock, and tried to find lodging; but the inns were all full. There was nothing for me to do but to come on in the rain. I hoped to be able to reach Tung Yang, a large village fifteen miles ahead; but the roads were muddy, and my mule was too tired to be hurried — indeed, positively refused to hurry.

"Just at dark I rode into a small village and inquired for an inn. They told me there were no good inns in the place and that the small inns were full. I asked if I could reach Tung Yang that night. They said it was not possible.

"By this time there was quite a crowd of villagers around me. I said: 'What shall I do? I cannot go on, and there is no place for me to stop overnight.' Just then a young man with a fine face stepped out from the crowd and told me he could find a place for me.

"He led me to a large place for feeding animals. I waited outside while he went in and urged them to give me a place for the night. After a long talk, the proprietor came out and opened the large yard gate, and I rode in. I gave my mule to a boy and followed the man to my room. He showed me a room which they used for stowing away fodder. There was no bed; the ground was damp. An old mat was on the floor in one corner of the room. I said: 'I cannot sleep here, for my clothes and my bedding are wet, and there is no bed.' 'Well,' said the proprietor, 'if you will sleep with us in the room off the kitchen, you can have a dry bed.' I thanked him and went into their living-room. They said there would be two other men on the same bed, but they were respectable men.

"My friend remained with me during the evening, and others came in. I had an attentive and kind audience during the evening. Not only were they willing to hear about Jesus, but they were ready to inquire about him. One man said it is true that we men are constantly doing and saying bad things, and we need help. I have seldom spent a pleasanter evening. I was given the best place, and as my bedding was wet, they kindly furnished me a bed and bedding. I arose before daylight the next morning, and was touched to notice that the proprietor had given up his own bedding to me and had slept on the bare *kang*, with only his large coat over him. Such experiences will do more to give an idea of the ways of reaching the people than years of living apart from them, and will more quickly open the hearts of the people than scores of sermons. I shall not forget the young man

who so kindly helped me, and I hope and pray that I may be permitted to tell him more about the salvation of his soul. I was a stranger, and they took me in."

Japan Mission.

THE TRAINING SCHOOL AT KYOTO.

Dr. Davis writes from Kyoto, June 27: —

"The churches in the city seem to be in a flourishing state, with additions at every communion. The First and Third Churches have united, and Mr. Matsuyama, one of our ablest men, is to come as the pastor of the united church. We need the example and influence of such pastors here in Kyoto very much. At the last Friday-evening prayer-meeting in the college church, twenty-three young men of the school told, each in a three-minute speech, the way they were led to Christ and their purpose in entering the church; and the last Sabbath but one, after the baccalaureate sermon, they united with the church. The present religious status of the school is as follows: In the fifth year, just graduated, all of the ten members of the class are Christians, and all expect to come back next fall and study theology; the fourth year, numbering fifteen, all Christians; the third year, numbering thirty-one, all but four Christians; the second year, numbering thirty-eight, all but five Christians; the first year, numbering one hundred and one, includes fifty-one Christians. About thirty of the students go out to preach this summer, and our college pastor has raised about three hundred dollars among the Christians in this region toward their support; nearly one hundred dollars of it from the pupils in our three Girls' Schools. The graduating exercises passed off pleasantly in both schools. The governor was present at each school and expressed himself as greatly impressed with the exercises.

"Mr. Neesima has secured a donation of one thousand *yen* from a rich man in Yokohama toward the needed buildings for our preparatory department, which we hope will enable us to put up a dormitory for that department by next fall. We ought to have had arrangements made for another to be built for the college department this summer; but we did not move soon enough, and we shall be crowded next fall. It is very hard work to plan fast enough for the progress of this work in Japan.

"I was the fifth speaker last night at a large theatre meeting in the city, where over one thousand were present."

THE OSAKA CHURCHES.

Mr. Allchin, after speaking of the remarkable educational work done by the Christians of Osaka, says: —

'You will be pleased to learn what the enterprising Christians of Osaka are doing in addition to their school work. The Osaka church are about closing a bargain for a piece of land on which to build a new church. The land will cost about 1,700 yen and the church about 1,000. I have about completed plans for them. The Naniwa church purchased a site two weeks ago costing 2,100 yen, and as there are on it some buildings better suited for church purposes than their present small quarters, they will remove next week. Within a year they propose to build also, to the amount of 1,000 yen. The Shima-no Uchi church are already building a new church on the site of their old one, and twice the size, at a cost of about 700 yen. The Temma church is the only one free from such expenses. They have completed their new building a little over a year ago.

"These sums represent a total of nearly 10,000 yen which the Christians propose to raise somehow and somewhere within one year! And not one dollar of this do we ask from you."

KUMAMOTO. — GOOD PROSPECTS.

From the new station just occupied by Mr. Orramel Gulick and wife, we have this brief word: —

"Our services here are crowded every Sabbath. The room seats about 150 on the mats, and forty or fifty more persons stand on the street, and listen at the door,

through the services. A boarding school for young men, which now numbers fifty scholars, has been started under the auspices of the evangelist, Mr. Oku, and three leading men of the church. These scholars attend our services in a body; and while I remain here I teach the English language one hour a day in the school. There are from 1,000 to 1,200 young men in the several high schools of the city, and the field of influence for a young missionary among these ambitious youths will be wide indeed."

Zulu Mission.

CHURCH DISCIPLINE.

MR. HOLBROOK, of Mapumulo, reports a stay of a few days at Noodsberg, an out-station where he found much to distress him in the state of society, and even in the conduct of several members of the church. After preaching and conversing much with the people, a special service was held on the Sabbath, followed by a "church meeting," of which Mr. Holbrook writes: —

"The friends of righteousness were expecting a scene; however, the preacher in charge opened the meeting with prayer for the presence of the Holy Spirit to guide us all, that all our doings might be in love. I showed the church that they had been so lax in their duty that not only the young people were living in awful vice, but that even in the church there were those who had deliberately chosen the wages of Satan. Also, that they must resolutely take up the work of casting out from the church all those who were evidently fully set in the ways of Satan and had turned their backs on Christ.

"There were twenty-three church members present, and the first vote (which expelled a man for polygamy) was 21 to 0. Then came a man guilty of adultery for many years. He was expelled by a vote of 18 to 0. The guilty woman was suspended merely, as she seemed repentant. Another woman was suspended for beer-drinking, after having solemnly promised to leave it forever. A man was suspended for selling his daughter in marriage. As his wife participated in the offence, she also was suspended. Among all the above, only one seemed at all repentant. The last three cases show no repentance and will probably call for expulsion before many months.

"All the above action was taken by the church, though in each case I first pointed out what treatment seemed to me to be required. Our prayer was answered, for, all through the meeting, the unanimity was remarkable, and, under the circumstances, truly wonderful. Some other matters were attended to, and the meeting was dismissed. At its close, two girls, or young women, came and asked to join the church. Their cases are very hopeful, as they clearly understand what it means, and yet they promise to renounce heathenism for Christ. They have been under instruction for some months, the preacher so teaching them that we hope they may hold fast to the faith."

POLYGAMOUS CONVERTS.

As an illustration of the difficulties under which our missionaries in Africa labor, arising from the social customs of the people, the following account is given by Mr. Tyler, of Umsunduzi: —

"Let me tell you about three persons at this station, who are desirous of making a public profession of their faith in Christ. About ten years ago, a man, Uncapai by name, came to me bringing his two wives, each having four children, and said: 'Teacher, I want to live on the mission station. I will thank you to allot me a place to build near the house of God, so that all my family can attend service on the Sabbath, and near the school, that the children may be taught. I am anxious to become acquainted with the Christian religion, for my conscience tells me that it is true, and that the worship of ancestral spirits is all in vain.' His apparent sincerity, good sense, and manliness made him at once an object of interest. I complied with his request, and although the place I assigned him was inferior to the one he left, in respect to fertility of soil,

pasturage, etc., he demurred not in the least.

"No more eager listener to the Word ever came within sound of my voice, and the repeated and earnest conversations my wife and myself had with him on religious subjects revealed very clearly that he was determined to know the truth. He also decided to learn to read, and in about a year's time he could read intelligently in the Zulu New Testament. In respect to the domestic entanglement into which he had entered before he came to the station and previous to his desire to become a Christian, I instructed and advised him to the best of my ability. He professed to see, and I believe did see, that polygamy is an evil, and not in accordance with the teachings of the gospel, but how to get out of it was the question. I told him to look upward and pray earnestly for the guidance of the Holy Spirit, assuring him that, if he did so, he would receive divine direction. He promised to do this.

"Soon after this he rehearsed to me the difficulties under which he labored. He said to his second married wife: 'Will you leave me? You see the fix I am in. God's word does not sanction polygamy. As I am now, I cannot connect myself with the people of God.' She replied: 'You are my husband: I love you, and cannot love another man. Besides, what is to become of my children? Who is to act as their father, if you abandon me? Do you not see that they will be apt to grow up in heathenism? I myself want to become a child of God. I cannot leave you. Where thou goest I will go,' etc. A similar response came from the wife first married. It is not a wonder that the two chose to stick to him, for he is, to all appearance, a most amiable husband.

"Baffled in this attempt to extricate himself from his polygamous union, Uncapai concluded to let the matter alone for the present, but to do his duty as a Christian. All his children have been under instruction, and some of them shone brilliantly, one having spent nine years at Lovedale College in Kaffraria at a good deal of expense, and now is Mr. Goodenough's assistant at Adams. Uncapai has grown in the knowledge of God's Word and stability of moral character. He apparently lacks but one thing: emancipation from polygamy. The wives have also kept pace with their husband in Christian consistency, always attending our religious services, and often asking Mrs. Tyler: 'Why are *we* not allowed to sit at the table of our Lord like others, who profess to love him?' I must confess our hearts prompt us to receive these people into the Christian fold, but the expediency of such a step is questionable. One missionary in this colony, born and brought up here, has lately received into the church on his station a man like the one I have described, but his act was not countenanced by the Natal Missionary Conference at one of their late sessions. It is predicted that if we open the door of the church to polygamous converts we shall have trouble."

West Central African Mission.

DEATH OF KING JAMBA YAMINA OF BIHE.

THE fact of the death of the king of Bihé we were able to announce in our last issue. A letter from Mr. Fay, dated April 22, gives the particulars: —

"The Lord can take the burden off of his children even if it is in a mysterious way. In all our dealings here the king was the man we most dreaded, because, on account of his greater abilities and energy, he could, if he chose, do us the most harm. The last visit Mr. Sanders made to the *ombala*, the king would not see him at all. And word has just reached us that he did intend harm to us. But while part of his headmen assented to his plans, some of them would not consent that we be plundered or be put out bag and baggage. So the matter dropped, and the attention of the king was given to a new lot of wine and other liquors just arrived from the coast. As it had been fifteen days since he had had any liquors, he began at once to drink to excess, and what might have occurred had we come before him in his

frenzied drunkenness none can tell. But in the midst of his excess he was called to his last account. He had been drinking for some time, when in a vomiting fit blood gushed out of his mouth, and he died. I doubt not that his people will be very glad, as they did not like him much. I cannot say that we were glad of his death, for I could not think of him without saying, 'Poor old fool!' But I can say that it has taken a great load off of our shoulders. It virtually stops all the trouble, and before any new questions arise we will have word from the coast that will stop any further attempt to molest us. It will give us an opportunity to pray that the next king may not be so opposed to Christ's work. It is a source of some satisfaction that several times Mr. Sanders has tried as best he could to tell Jamba Yamina of the true way, but each time has been laughed at or stopped by some foolish talk on the part of the king. He evidently did not care to hear of God and his duty to him; in fact, he claimed to be *Suku* — God. And I remember how his eyes started out when Mr. Sanders told him he was not God."

BAILUNDU. — APPLICANTS FOR BAPTISM.

Mr. Stover writes from Bailundu: —

"The failure of our primer has borne hard upon us and has put the work back not a little. Several of the lads are now able to read the Scripture portions which I am translating, but I have no means of making copies except by writing one by one by hand, as I have to do the lessons for school and Sabbath-school, and that is simply out of the question.

"After conferring with the brethren at Bihé, I had a talk with the members of the prayer-meeting about baptism, explaining its import and the various passages commanding it, after which, I said I would take the names of any who wished to fulfil this command of our Lord; and such as should give evidence of earnest endeavor to serve him, we would baptize at the coming annual meeting. Sixteen names were given in at once — thirteen boys and three girls. Let me give you one illustration of how the Spirit is doing his own work. One of the boys, Mundombe, or Mosu, does not sleep here, being married. So he misses both morning and evening worship. I had been thinking of the wisdom of urging him to have prayers at the village, And I had concluded that I would prepare something for him for that purpose as soon as possible, and then urge him to take the step. But the Spirit was quite in advance of me. I find that he has for some time been gathering the children of the village at his house daily for worship, he reading a few verses which he has, and all joining in the Lord's Prayer, after he has led in prayer.

"It makes my heart ache to see these lads so eager for the Word, and we have no printed portions to give them."

THE YOUNG CONVERTS. — CHRISTIAN HOMES FORMING.

Mrs. Stover, of Bailundu, gives further encouraging items respecting the young people whom they call their "boys and girls": —

"Our work is constantly increasing in interest. Two men are regular attendants at the Sabbath morning service, one sometimes coming again in the afternoon. He tells the boys how much he likes the words he hears. Yesterday afternoon at the prayer-meeting two more boys joined the band of praying ones. Four of the boys spent most of the day at a village about seven miles away. They reported that the people, both men and women, welcomed them and asked them to come again. A couple of the other boys went in another direction, where they go quite frequently.

"I wish you could have been present at the girls' prayer-meeting this afternoon. Fifteen were present. I enjoyed the time spent with them, all were so quiet and gave such good attention. I often wonder they do not laugh at my stumbling speech. The subject this afternoon was 'A tree known by its fruit.' I tried to make it plain to the little ones and they seemed to catch the thought wonderfully. Indeed, they seem to understand readily all illustrations or parables, and the application

to themselves. One woman, Mosu's wife, said: 'If we confess with our lips that we accept the truth while our hearts are still hard and do not accept it, how can the Holy Spirit enter our hearts to teach us?'

"I cannot tell you how my heart goes out to all these, and how I long to do more. Nor can I express how much this work needs another lady. The women say I have lost my care for them because I do not go to the villages now. And they ask the boys to come and read to them and tell them the words of life.

"I wrote you of Mosu's gathering the children of his village to his hut each morning for prayers, and I doubt not the tears will come to your eyes as they did to mine when you hear how he stood by my side one day, while I was reading my portion of Scripture, and said with so much sadness in his voice: 'Ondona, I want a Bible too, and Ngana Stover cannot give me one.' Oh! for the day to come when we can have some printing done. He had been begging to buy a Bible some days before. All those who can read are ready to buy their Bibles. Olokoso said he was ready to give 'a piece of cloth for one.' The boys on the place have the Scripture which Mr. Stover prepares for them on his typewriter, and these slips they call their Bibles. And Mosu must have one at some rate. It is like hearing one's children crying for bread and having none to give them.

"I have a piece of pleasant news to tell you. Our dear boy Cato is soon to bring a wife to live with us, and no one else than Nesoko, our first girl convert. This is what we have longed for, but of course never dared mention the desire of our hearts for them. He commissioned one of the boys to break the news to Mr. Stover last week, fearing we might not like it. We are very glad indeed for them, for ourselves, and for the work's sake. Mr. Sanders's boy, Komongondo, is also soon to marry Nesoko's bosom friend, Nanjundu, a dear Christian girl. Yesterday was a day of great encouragement, many more men and women attending the service in the morning, and three of the men coming again in the afternoon. The children are so different from what they were even a year ago; we seem to live in a different atmosphere."

Western Turkey Mission.

PEACE AT SMYRNA.

SINCE the riot at Smyrna, reported in recent numbers of the *Herald*, quiet has been restored, as will be seen by a letter from Dr. Constantine, dated June 28: —

"Since I last wrote you, all has been peaceful in Smyrna, though the moral opposition has been greater than ever. The Orthodox Greeks who ridiculed us on account of preaching in the Hall and the 'Rest' have themselves opened a reading-room, not far from ours, have decorated the walls with texts from Traditions, and have preaching services three times a week on the dogmas of the Greek Church, using the Catechism as the textbook. But after two services the governor closed their reading-room and stopped their preaching. They have been requested not to play the organ for a few days. There is much agitation among the Greeks against the *vali*.

"While the opposition in Smyrna is moral, that in Manisa has been physical also, and that too of the meanest kind. The boys and the women are the chief actors. They use abusive language and throw stones and dirty water against our women on Sunday. Complaints have been made against them, both by the people and by the American Consul and matters have been a little improved.

"The interest is kept up in Smyrna, and next Sunday we expect to receive a young woman, who is greatly opposed by her relatives and is closely connected with ecclesiastics. We may have trouble, but the Lord will protect. Our little church received a great shock on account of the fall of one of the brothers, but his penitence has helped us and we hope he may become a stronger man in the future."

Central Turkey Mission.

GRATITUDE FOR AID.

Our missionaries at Adana have been too busy in attending to the wants of the sufferers by famine, to send any word except thanks for what help has been rendered, with calls for further aid. As soon as the tidings of the serious famine reached Boston, the Prudential Committee made an appropriation of £1,000 Turkish ($4,400) for a much-needed school-building for the Girls' Seminary at Adana. Miss Tucker refers to this gift in a brief letter: —

"I sat down to thank you for your generous gift of £1,000 for the long-needed building. The work it brings gives a new lease of life to more than one poor man who needed work to earn his bread. The *mejliss* came in a body yesterday to express their gratitude, and they will write you by next post. Imagine in Miss Webb's heart and mine, yes, and in Mr. Montgomery's, a gratitude beyond the power of expression.

"We were just ready to start for Aintab for the annual meeting, when your telegram came, through Mr. Peet. We put off going, and Mr. Montgomery has since been bending every energy to the work of getting timbers, lime, etc., and hiring men to get the building under way. We hope to open school in it in September. We plainly see the Providential hand in the delay. Now the money feeds some starving mouths, puts up the much-needed house at cheaper rates, and fills our hearts with deeper gratitude than we could formerly have known."

Eastern Turkey Mission.

PROGRESS AMID POVERTY.

Mr. Robert Chambers writes from Erzroom, June 6: —

"The annual meeting of our Alliance was held in Khanoos, May 21 to May 24 inclusive. It was a very pleasant and profitable meeting indeed.

"The reports on the whole, even in the financial aspect, were more encouraging than had been expected. The Passen and Khanoos churches have quite failed to meet their obligations. The pastor of the former church has opened a shop in his village, and assisted by his two sons proposes to support himself and at the same time perform pastoral work. He asks only for the Board's allowance for 1888. The Khanoos pastor has for years been receiving £9 Turkish from the Board and £27 Turkish ostensibly from the people. The greater part of the latter sum, however, he has himself provided by bee-culture, and giving fields to sow on shares. The difficulty is that when these pastors die or remove, the people will need renewed assistance or remain destitute of religious ordinances. Years of economy and good management, during which the Board has aided them, have placed them in a position to partially support themselves. But a new-comer would be helpless.

"Seven years ago the Khanoos church was paying £36 Turkish annually for support of preachers and teachers. Now with the greatest difficulty do they provide one sixth of that sum. Their representative, with tears and choked utterance, apologized for his and the people's inability to entertain guests or even to invite for a meal. Three or four years ago, even, we were, when visiting there, feasted from house to house, for the Khanoos people were always noted for hospitality. This time only three men could invite us — each to *one* meal. The whole burden of entertainment was on the pastor. The material condition of the people is pitiable in the extreme. Is self-support possible in such circumstances?

"The Khozloo people are awake and at work as usual. Last year they built the preacher a house, the year before they built their chapel, and this year they are building a stable for the preacher's horse, cow, and sheep, and in the stable they will build an *oda*, to serve as a school in the winter. They bring all the stone, make the bricks, and lay up the walls, only asking from us a small sum of money with which to buy the necessary beams and pay

for one skilled workman to superintend the work. We put in an estimate of £6 Turkish. We are much encouraged by the state of the work there."

Northern Mexico Mission.

A NEW CHURCH.

Mr. Eaton and family are spending a few weeks at Guerrero, a town in the province of Chihuahua, a drive of two days from the city of Chihuahua. The place is about eight thousand feet above the level of the sea. From Guerrero, Mr. Eaton wrote, July 13: —

"The little company of believers in San Ysidro, one league from here, had been praying that we might be led to pass the vacation with them. As they needed instruction, I decided to take charge myself, postpone a little the organization of the church, and meanwhile release the helper for an important colporter trip amongst towns in the Sierras. So we go there every Sunday for two services, and on Wednesdays Mrs. Eaton gathers the women and children together for instruction. At her last meeting there were twelve women present, and two men, besides children.

"On July 3, we formed the church, which will consist of thirteen members. Five were unavoidably absent on business, from fifty-five to one hundred and twenty miles away; but they expect to be received before our departure. The band consists of six men with their wives and one young lady — all related, by marriage or otherwise, to one of our choice families in Chihuahua. All can read and are more than ordinarily intelligent for people in the country. Their outside connections and acquaintances are good, and though the population is scattered, we expect much of this unique plant of a church.

"You will remember that they intend to build a little chapel of their own next winter. Now they worship in a private house.

"San Ysidro is but a farming suburb of this country town of fifteen hundred inhabitants, but it affords a leverage upon the latter place. We knew that suitable food was rather scarce here, but with some trouble we get enough to eat plainly, the temperature is refreshingly cool, and the altitude does not affect me unfavorably. We are so happy to have been saved the necessity of being exiled temporarily in the United States. Here we can keep up our Spanish, care for a little church without much draft on strength, make friends with leading families in Guerrero, and lend a hand at other points, through the mail, which is carried to and from Chihuahua semi-weekly, two days distant."

Notes from the Wide Field.

AFRICA.

Bishop Hannington. — The Church Missionary Society has received a narrative given by the young African Christian who was with Bishop Hannington when he was killed. It seems that the bishop was on his knees in prayer when two soldiers stabbed him with their spears.

Bishop Taylor's Work. — The treasurer of Bishop Taylor's trust fund shows that he has received since February, 1886, $44,584.88, which, with the balance before on hand, amounting to over $16,000, has been expended in support of work under Bishop Taylor; $38,000 of this amount has been expended for Africa. In addition to this sum, $19,000 has been contributed for a steamer for the Congo River; $6,000 more are needed for this purpose.

South Africa. — The Moravian missionaries at Kimberly, which is the centre of the great diamond fields, give an interesting account of the condition of affairs at that

station. Within an area of about nine square miles, some twenty thousand men — English, German, French, Italian, Zulus, Basutos, Kaffirs, Hottentots, Hindus, Chinese, etc. — have settled. The place is a Babel, though the men, instead of building a tower, are digging deep into the earth. The shafts of the mines extend some eight hundred feet below the surface, and blasting is going on weekdays and Sundays. The value of the diamonds brought out amounts to about one and one-half million dollars each month. These Moravian missionaries are pleading with these diamond-hunters to seek the Pearl of great price.

Tippu Tib. — *The London Times* reports a statement of Tippu Tib, the Arab chieftain of Africa, whom Mr. Stanley deemed it expedient to buy up rather than to fight, in regard to what he proposes to do when he reaches Stanley Falls. Tippu Tib said that he was not certain about accompanying Mr. Stanley's expedition to Wadelai. His first work would be to reëstablish the station at Stanley Falls, and he anticipated that the surprise of the native chiefs at seeing him approach from the west side rather than from the east would help him in the establishment of his authority over them. When order is reëstablished, he proposes to renew his "commercial expeditions" to Nyangwe and the region of the lakes. It is to be hoped that these "commercial expeditions" will not be of the character of previous journeys of this redoubtable chieftain, which were largely marauding and slave-trading campaigns.

RUSSIA.

Religious Intolerance. — Colonel Paschkoff, in addressing members of the Evangelical Alliance recently, dwelt upon the intolerance of Russia, saying that the penalty for seeking to draw members from the Greek Church is imprisonment for the first offence, and banishment to Siberia for the second offence. By law, those who leave the Greek Church are deprived of their property and their children taken away from them. In some cases, however, these laws were kept in abeyance. Meetings are held and tracts distributed. Lately two men have been imprisoned, one an agent of the British and Foreign Bible Society. They were committed for four years, but the people, who otherwise would not have been reached, came to comfort them and heard many words of truth from their lips. One of these men was a Baptist and the other a Lutheran, and while there had been many divergencies of opinion among their followers, when they came together in prison there was an end of all divisions. It is now reported that a Baptist missionary at Tiflis has been exiled to Orenburg for preaching the gospel.

CHINA.

Marquis Tseng. — This noted Chinese official, who has resided for years at the European capitals, on his return to Peking is taking most important positions in connection with the government. He and his wife are described as working a revolution in society, calling freely upon Europeans and receiving visits from them at their private residences. These social amenities between high officials and their families with foreigners have hitherto been unknown. Such innovations may tend powerfully to the opening of China to foreigners of every nation.

ARABIA.

Explorations in Arabia. — General Haig, of the English Church Missionary Society, presents a report in the July *Intelligencer* of his explorations in Arabia with a view to the establishment of a new mission. Having before this described the country on both sides of the Red Sea, he gives an account of the region from Aden, eastward to the province of Oman, near the mouth of the Persian Gulf. There is here a district more than a thousand miles in extent, inhabited by independent Arab tribes

who are unacquainted with the gospel message. General Haig says that in Oman the tribal condition of society is in its most primitive and fully developed form. Each tribe is independent, few of them being nomadic. They live in tents and villages, where protection is obtainable. The population of this region is estimated at from one million to a million a half. Muscat, the capital, with its suburbs has a population of fifty thousand. The Sultan of Muscat is a brother to the Sultan of Zanzibar, to which island many of the Arabs of Oman go. The people are a fine race physically, and are very hospitable. They received General Haig cordially; nothing approaching insult did he meet in all his journey. The Bible is not unknown in Muscat, and copies were readily bought. There are few of the people, however, who can read. They derive their ideas of Christianity from the Romanists, whom they not unnaturally regard as polytheists. General Haig is convinced that there is no peril to those who should undertake to preach the gospel in Arabia, but that the converts would probably be exposed to violence and death. The first church would very likely be a martyr-church.

PERSIA.

Medical Missions. — A French paper published at Teheran reports that Dr. Torrence, the medical missionary of the American Presbyterian Board, has received authority from the Shah to establish a hospital in that city, where persons without regard to religions or nationality may receive treatment. The services of Dr. Torrence have produced quite an impression on the officials of Persia, and he has been decorated as an officer of one of the distinguished orders. *The Church at Home and Abroad*, in view of the opportunity of having medical missionaries in Mohammedan lands, calls for men and women for the prosecution of this form of missionary work. The same magazine reports that Dr. Harris, of Tripoli, Syria, finds that three fourths of those who come to his clinics are Moslem women. The prejudice against showing their faces to American doctors on the part of Moslem women seems to be passing away.

CENTRAL ASIA.

Kyelang. — We have more than once alluded to the Moravian missionaries at Kyelang in the valley of the Himalayan Mountains. The station is over 10,000 feet above the level of the sea, which is more than 2,000 feet higher than the Alpine Hospice on the Great St. Bernard Pass. During the entire winter months, or from November to March, missionaries are wholly shut off from the rest of the world. The people are kindly disposed, but quite superstitious. An illustration of this latter fact is shown in the account of a village where the smallpox was prevailing, the people seeking to stay the progress of the plague by placing thorns on the bridges and boundaries in order to ward off the evil spirits who caused the disease. Kyelang is a place through which Buddhist pilgrims pass in great numbers, and these pilgrims going and coming always visit the missionaries, hearing from them the story of Jesus Christ, and conversing freely on religious themes.

INDIA.

The Railroads and Caste. — The railroads of India are practically working against the caste system in a way to secure its ultimate overthrow. The people must use the railway, but in so doing they invariably violate their caste rules. We probably have little conception of the trial it is to Hindus, thus to be forced into contact with those whose touch they regard as defiling. A native paper, the *Gujerat Mittra*, thus expresses its complaint: "The question of the Dhed and Bhangee passengers has been urged by the native press on the attention of the government many a time; but unfortunately, this long-standing grievance has not been redressed. The practice of forcing the above-named low-caste people amongst passengers is still in force. It passes one's

comprehension to think what gain the government and the railway authorities get by enraging the religious feelings of the people. Once a Dhed or a Bhangee enters a carriage, the rest of the passengers consider their bodies, clothes, and things polluted: they raise a howl, but have to submit ultimately. The European officers cannot imagine the trouble the passengers have to go through on going home. They can neither eat nor touch anything before their bodies and clothes are washed and purified. To an European mind, this may appear meaningless, but, nevertheless, the people will do it and cannot help doing it."

CENTRAL AMERICA.

Revival on the Mosquito Coast. — Reference has heretofore been made in these Notes to the spiritual awakening among the Moravian Missions in Mosquito-land. This country is a part of Nicaragua, bounded north and east by the Caribbean Sea.

Dr. Thompson, in his volume of Lectures on Moravian Missions, speaks of the Mosquitos as superior to the other Indian tribes of the country, although "they all are squalid savages, ignorant and degraded, among whom polygamy and infanticide are common." The Moravian Mission was begun in 1849, having Blewfields as its first station. During the next thirty years, thirty-three male and female missionaries from Europe labored in the territory, and at the end of that period there were about 1,000 baptized persons. The *Periodical Accounts* for June contains an interesting article on the revival which began to manifest itself in the spring of 1881 and has continued until the present time. The Holy Spirit seemed suddenly to be poured out upon all the inhabitants, the most prominent characteristic of the awakening which followed being the deep conviction of sin resting upon all hearts. Sinners cried out under the burden of their guilt. Companies of Indians, working in the forests far from the stations, were suddenly awakened, and wonderful entreaties for forgiveness of sins were heard from heathen lips which had never before uttered a word of prayer. The missionaries seem to have exercised great care in the reception of converts. When the candidates for baptism came flocking from far and near, some of the most degraded men and women, slaves of drink and many who had practised the arts of sorcery, were found among the hopeful converts. As was natural, there were some extravagances on the part of the people, and Satan showed up his emissaries, but on the whole the awakening people have held out well, and a great body of them have endured the test of time. The New Testament in the Mosquito language was given to the people only the year prior to this awakening, and the missionaries have attended carefully to the instruction of the converts. Since 1881 about 1,500 persons have been added to the churches, and the revival is by no means ended. One of the Indians said: "This awakening ought not to be the end, but the beginning, of God's work." The story of this work of grace is remarkable, and the faithful missionaries present the facts with the utmost gratitude to God.

Miscellany.

A MISSIONARY ERA.

The Victorian has been emphatically the Missionary era. Since the immediately post-apostolic days no half-century of the Church's history has recorded a similar advance, although that advance is relatively small in the light of the unexampled growth of population even in non-Christian lands. The ten missionary organizations of the United Kingdom have become sixty-five; the twenty-seven of all evangelical Christendom have increased to a hundred and eighty-five. The

sum of half a million sterling raised to evangelize the world has grown fivefold — to two millions and a half. The living converts then under 400,000 now form native Christian communities three millions strong. The missionary band, ordained and unordained, was then 760 strong, and not twelve of these were women or natives; now it is a host of nearly 40,000, of whom 2,000 are women besides missionaries' wives; 33,000 are natives, and of these 3,000 are ordained. Besides all that Carey and his imitators had done to translate the Word of God, we see now in other forty-one languages the Old Testament and in other sixty-four languages the New Testament. Our empire has grown till we have become responsible for a fourth of mankind. The English-speaking race were only twenty-two millions strong when Carey made his survey; we have increased at the rate of nearly a million a year till in and outside of Christendom we are 113 millions strong. Our wealth has swollen even more rapidly. Our mother tongue, the Queen's English, has become the Christianizing and civilizing speech of earth, carrying to the thousand millions who are still barbarians in the Hellenic sense, even as Greek influenced the hundred millions of the Roman Empire, that Divine revelation which, to all who believe it, is the power of God and the wisdom of God unto salvation. Save in the very heart of Asia — Mohammedan, Buddhist, and Russian — the Spirit of God has opened every door, as our fathers prayed. — *Report of the Free Church of Scotland.*

THE MARTYR-BISHOP.

Careers and deaths like Bishop Hannington's remind a prosaic and artificial generation that the instinct of Christianity remains what it was at its foundation. There is a simplicity about men of his stamp such as there was in the leaders of the primitive Church. In their faith there is no mixture of doubt. Their ideal of religion is not encumbered with the frivolities of legend and ritual. The one enemy they know is the darkness of heathenism. The one vocation they claim to exercise is war to the death against that. If their own life stand in the way, or be a missile they can wield, they are willing and eager to part with it. The homage of King Mwanga's court or the stocks in Usoga, life or death, they are equally ready to take as one or the other comes. To a man of Bishop Hannington's nature there would be a difficulty in making sufficient account of the prudential pleas in favor of a circuitous passage to Rubaga as against one in itself more expeditious. His eyes were fixed too intently on the object toward which he was bound for him to pause to weigh extraneous considerations. His resolution is to be deplored. The single-heartedness from which it emanated is a grand quality; and it has yielded its possessor a death which he would have been himself the last to deprecate. — *The London Times.*

PRAYING BY NAME.

Praying for our missionaries by name is another means which we would suggest for drawing out our interest toward the foreign field.

Wholesale intercession has always a dangerous tendency. Prayers which are so inclusive that they cease to be incisive which take in so many interests that they take hold of none — who has not been wearied at such comprehensively feeble intercession? Orthodox Christians have as much need to be on their guard against platitudinarianism as against latitudinarianism. Evangelical vagueness of desire and petition is a weariness to God and to men; and we may almost approve the blunt irreverence of an evangelist who impatiently broke in upon the vague and aimless prayer of a Christian man, with the exclamation: "Do ask God for something, brother!"

Now, instead of praying for the Lord's blessing upon our mission fields and upon our missionary brethren in general, let us get a list of their names, and take some one of them before the throne of God each day. Let us make ourselves so far acquainted with their circumstances of trial

or success, that we shall have definite petitions or thanksgivings to make for them. Let the missionaries be reminded to send home specific requests for prayer, and let them be taken up for definite remembrance at our monthly concerts. For ourselves we have found great blessing and profit in going through the missionary list day after day at family worship. The heartfelt solicitude of the apostle to the Gentiles nowhere comes out more manifestly than in the frequent recurrence of that saying "without ceasing I make mention of you always in my prayers." — *Rev. A. J. Gordon, D.D., in The Baptist Missionary Magazine.*

Notes for the Month.

SPECIAL TOPIC FOR PRAYER.

For the mission in Micronesia: that the work of God may not be hindered by the craft of men or the intolerance of rulers; that Mr. Doane, now a prisoner under Spanish authority, may be permitted to return to Ponape; and that the Christians on all the islands of Micronesia may be stedfast in resisting those who would turn them from their faith. (See page 338.)

ARRIVALS IN THE UNITED STATES.

July 29. At Boston, Rev. W. C. Wilcox and wife, of the East Central African Mission, having resigned their connection with the Board.

July 25. At New York, Rev. Alpheus N. Andrus and wife, of the Eastern Turkey Mission.

August 7. At New York, Miss Clara H. Hamlin, of the Western Turkey Mission.

July —. At San Francisco, Mrs. Annette W. Atwood and Miss Mary A. Holbrook, M.D., of the North China Mission.

ARRIVALS AT STATIONS.

May 4. At Tai-ku, Shanse Mission, China, Rev. Francis M. Price.

June 2. At Bengulla, West Africa, Dr. and Mrs. A. H. Webster.

June —. At Kyoto, Japan, Miss Mary E. Wainwright.

June 25. At Bitlis, Eastern Turkey, Rev. George C. Knapp and wife.

July —. At Mardin, Eastern Turkey, Rev. Willis C. Dewey. Mrs. Dewey remained at Harpoot for awhile, on account of the illness of a daughter.

July 1. At Harpoot, Rev. John K. Browne and family. "All have enjoyed perfect health every hour of the way. Ps. 107: 30."

July 18. At Samokov, Bulgaria, Rev. F. L. Kingsbury, M.D., and wife.

DEPARTURES.

July 21. From Boston, Mrs. Alice Gordon Gulick, returning to Spain.

July 30. From New York, Rev. Joseph T. Noyes and wife, to rejoin the Madura Mission. Their daughter, Miss Bessie Noyes, accompanies them. Also, on the same day, Miss Carrie S. Bell, to join the Madura Mission, and Miss Sarah Bell, to join the West Central African Mission. The latter will remain with relatives in Great Britain until next spring.

MARRIAGE.

July 11. At Lincoln University, Pa., Rev. John S. Chandler and Miss Henrietta S. Rendall, both of the Madura Mission.

DEATHS.

July 23. At Oodooville, Ceylon, Mrs. Susan R. Howland, wife of Rev. W. W. Howland. (See page 349.)

July 7. At South Pasadena, Cal., Crawford, son of Rev. Dr. M. L. and Mrs. A. H. Gordon, of the Japan Mission.

July 28. At San Sebastian, Spain, Alice Gordon, daughter of Rev. William H. and Mrs. Alice G. Gulick.

THE MORNING STAR.

The *Morning Star* was expected to sail from Honolulu on her annual trip to Micronesia on Monday, July 5.

For the Monthly Concert.

[Topics based on information given in this number of the *Herald*.]

1. The Christian Institutions at Pasumalai. (Pages 350 and 352.)
2. Young converts in West Central Africa. Death of the king of Bihé. (Pages 359, 360.)
3. The king of Bailundu. (Page 346.)
4. A new call from the Hawaiian Islands. (Page 344.)
5. Church discipline in the Zulu Mission. (Page 358.)
6. A hospitable inn in China. (Page 356.)
7. Gratitude for aid in Central Turkey. (Page 362.)
8. Items from Japan. (Page 357.)

Donations Received in July.

MAINE.

Cumberland county.			
Auburn, High-st. Cong. ch.	150 00		
Portland, State-st. ch., 200; Williston ch., 34,	234 00	—384 00	
Penobscot county.			
Brewer, 1st Cong. ch. and so.	7 50		
Hampden, Cong. ch. and so.	8 75	—16 25	
Washington county.			
Machias, Centre-st. Cong. ch.		6 38	
York county.			
Limington, Cong. ch. and so.		10 00	
Hancock Point, Annie C. Emery, for educa. of girl care Gertrude Chandler,		30 00	
		446 63	

NEW HAMPSHIRE.

Cheshire co. Conf. of Ch's. W. H. Spalter, Tr.			
East Jaffrey, Cong. ch. and so.		23 28	
Hillsboro' co. Conf. of Ch's. George Swain, Tr.			
Bedford, J. P. George,	1 00		
Manchester, C. B. Southworth,	50 00		
Milford, 1st Cong. ch.	35 00		
Nashua, 1st Cong. ch.	52 69		
Pelham, Cong. ch. and so.	73 51	—212 20	
Merrimac county Aux. Society.			
Concord, 1st Cong. ch.	64 00		
Franklin, Cong. ch. and so.	30 00		
Loudon, A. C. Paul,	10 00		
Pembroke, Cong. ch. and so.	31 30	—135 30	
Rockingham county.			
Epping, Cong. ch. and so.	44 43		
Exeter, 1st Cong. ch.	97 00		
Hampstead, Ann M. Howard,	10 00	—151 43	
Strafford county.			
Great Falls, 1st Cong. ch., 20; "A widow's mite," 2,	22 00		
Moultonboro', W. Henry Mason,	1 00	—23 00	
Landaff, Mrs. Julia Hale,		3 00	
		548 21	
Legacies. — Concord, G. B. Wardwell, by John W. Wardwell, Ex'r,		8 75	
		556 96	

VERMONT.

Addison county.			
Vergennes, Cong. ch. and so.		15 00	
Bennington county.			
North Bennington, Cong. ch. and so.		35 64	
Caledonia co. Conf. of Ch's. T. M. Howard, Tr.			
Barnet, Rev. Joseph Boardman,		34 10	
Chittenden county.			
Williston, Cong ch., m. c.		4 75	
Franklin co. Aux. Soc. C. B. Swift, Tr.			
Enosburgh, Cong. ch. and so.	38 25		
Sheldon, Cong. ch. and so.	6 00	—44 25	
Lamoille county.			
Jeffersonville, Cong. ch. and so.	2 50		
Waterville, Cong. ch. and so.	2 50	—5 00	
Orange county.			
Bradford, Cong. ch. and so.	33 92		
Fairlee, Cong. ch. and so.	6 10		
North Thetford, Cong. ch. and so., 5; Mrs. E. G. Baxter, 1,	6 00	—46 02	
Orleans county.			
Newport, Cong. ch. and so.		10 50	
Washington county Aux. Soc. G. W. Scott, Tr.			
Berlin, Cong. ch. and so.	23 62		
Montpelier, Bethany Cong. ch.	65 81		
Waterbury, Cong. ch. and so.	6 35	—95 78	
Windham county Aux. Soc. H. H. Thompson, Tr.			
Brattleboro', Cen. Cong. ch., m. c.	19 25		
West Townshend, Levi J. Boynton,	20 00	—39 25	
		330 29	
Legacies. — Essex, Nathan Lathrop, by S. G. Butler, Ex'r,	31 38		
Middlebury, Mrs. M. M. Barrows, by H. R. Barrows, to const. L. C. and Henry R. Barrows, H. M.	200 00	—231 38	
		561 67	

MASSACHUSETTS.

Barnstable county.			
Falmouth, 1st Cong. ch.	11 66		
North Truro, Joanna Paine,	5 00		
Orleans, Cong. ch. and so.	25 00	—41 66	
Berkshire county.			
Alford, Rev. J. Jay Dana,	25 00		
Lee, St. George's Ch.	3 56		
North Adams, 1st Cong. ch.	35 58		
Pittsfield, 1st Cong. ch.	125 00		
Williamstown, Williams Coll. ch.	500 00	—689 14	
Bristol county.			
Attleboro', A class in Cong. Sab. sch., for Rel. Fund for Turkey	10 00		
Norton, Trin. Cong. ch.	10 55		
Taunton, Winslow Cong. ch., 47.10; Lizzie E. Tucker, for Rel. Fund for Turkey, 1.75,	48 85	—69 40	
Brookfield Asso'n. William Hyde, Tr.			
Brimfield, 1st Cong. ch.	25 75		
North Brookfield, Mrs. Hannah M. Nye, 20; J. E. Porter, 10.50,	30 50		
West Brookfield, Cong. ch. and so.	5 00	—61 25	
Essex county.			
Andover, South ch., Edward Taylor,	50 00		
Lawrence, Trinity Cong. ch., 33.34; South Cong. ch. and so., 25.09,	58 43		
North Andover, Cong. ch. and so.	100 00	—208 43	

Essex county, North.
Haverhill, Centre Cong. ch., to const. Mrs. Israel H. Merrill, H. M. 100 00
Newburyport, Prospect-st. ch., "for the old way," 600; Belleville ch. and so., 5, 605 00—705 00
Essex co. South Conf. of Ch's. C. M. Richardson, Tr.
Beverly, Dane-st. ch., m. c. 6 48
Gloucester, Evang. Cong. ch. 50 00
Rockport, Mrs. Eliza Whipple, 2 00—58 48
Franklin co. Aux. Society. Albert M. Gleason, Tr.
Ashfield, Rev. H. T. Perry, 25 00
Deerfield, Orth. Cong. ch. 22 64
Sunderland, 1st Cong ch. 57 91—105 55
Hampden co. Aux. Society. Charles Marsh, Tr.
Chicopee, 3d Cong. ch. 15 62
East Granville, Cong. ch. and so. 8 00
Feeding Hills, Cong. ch. and so. 12 00
Holyoke, 2d Cong. ch., to const. John D. Hardy, H. M. 195 82
Huntington, 2d Cong. ch. 13 15
Longmeadow, "T. P. C." 2 00
Ludlow, Cong. ch. and so. 15 87
Monson, Cong. ch. and so. 18 49
Palmer, 2d Cong. ch. 50 00
South Hadley Falls, Cong. ch. and so. 8 21
Springfield, South Cong. ch., 71.59; Olivet ch., 40.50, 112 09—451 45
Hampshire co. Aux. Society.
Amherst, 1st Cong. ch., 60; 2d Cong. ch., 6; Marshall Henshaw, 15, 81 00
Chesterfield, Cong. ch and so. 5 00
Cummington, Village ch. 27 14
Granby, Ch. of Christ, to const. Francis E. Taylor, H. M. 100 00
Hadley, Russell ch., m. c. 17 60
Hatfield, Cong. ch. and so. 100 00
Middlefield, Cong. ch. and so. 50 00
Northampton, 1st Cong. ch. 246 95—627 69
Middlesex county.
Arlington, Orth. Cong. ch. 50 00
Cambridge, North-ave. Cong. ch., to const. Mrs. Constance Alexander, Robert Bennett, and Charlotte Hapgood, H. M. 350 00
Concord, Trin. Cong. ch. add'l, 1 00
Everett, Cong. ch. and so. 6 02
Lexington, Hancock ch. 20 00
Lowell, Eliot ch. 51 39
Newton, 1st Cong. ch. and so. 133 46
Newton Centre, Two ladies. 5 00
North Chelmsford, 2d Cong. ch. 42 89
Wakefield, Cong. ch. and so., to const. Chester W. Eaton, H. M. 122 44
Winchester, Cong. ch. and so. 77 31—858 71
Middlesex Union.
Fitchburg, Calv. Cong. ch. 30 00
Lancaster, Ev. Cong. ch., to const. Rev. L. W. Morey, H. M. 66 59
Townsend, Cong. ch. and so. 15 16—111 75
Norfolk county.
Brookline, Harvard ch. and so. 205 35
East Milton, Mrs. Susanna H. Beale, 5 00
Foxboro', Orth. Cong. ch. 31 43
Holbrook, Winthrop ch. and so. add'l, 105 78
Medfield, 2d ch. and so. 93 88
Randolph, 1st Cong ch. (of wh. m. c. 62.59), 192 69
Walpole, Orth. Cong. ch., 60; A friend, 2, 62 00
West Medway, 2d Cong. ch. and so. 15 00—711 13
Plymouth county.
Abington, 1st Cong. ch. and so. 27 44
Campello, A friend, 20 00
Rockland, Cong. ch. and so. 75 00—122 44
Suffolk county.
Boston, Park-st. ch., 500; 2d ch. (Dorchester), 165.81; 1st ch. (Charlestown), 107.50; Phillips ch., 100; Olivet Sab. sch., for evangelist under Miss Chandler, 40; So. Ev. ch. (W. Roxbury), 39.24; Mt. Vernon ch., A widow's mite, 2; A friend, 20; Mrs. Emily P. Eayrs, 10, 984 55
Worcester co. Central Asso'n. E. H. Sanford, Tr.
Shrewsbury, Cong. ch. and so. 57 52
Webster, Mr. Larcher, for Miss Maltbie's work, 15 00
Worcester, Plymouth ch., to const. Rev. Charles Wadsworth, Jr., H.M., 140; Salem-st. ch. and so., 41.60, 181 60—254 12
Worcester co. South Conf. of Ch's. William R. Hill, Tr.
Millbury, 1st Cong. ch. 61 90
6,122 65

Legacies.—Cambridge, Abijah E. Hildreth, by E. A. and S. B. Hildreth, Ex'rs, 250 00
Newton, Caleb Wright, add'l, by Mrs. S. L. Wright, Ex'x, 173 14
Springfield, Francis A. Brewer, by Mary A. Brewer, Ex'x, 3,000 00
Uxbridge, Mrs. Alsey H. Tucker, by Jacob Taft, Ex'r, bal. 384 32—3,807 46
9,930 11

RHODE ISLAND.

Pawtucket, Cong. ch. and so. 223 07
Providence, Central Cong. ch. 1,035 00—1,258 07
Legacies.—Geo. W. Angell, add'l, by Rev. Thomas Laurie, Ex'r, 2,836 70
4,094 77

CONNECTICUT.

Fairfield county.
Black Rock, Cong. ch. and so. 83 45
Brookfield, Cong. ch. and so. 17 07
Norwalk, A friend, 100 00
Ridgefield, Cong. ch. and so. 11 49
Saugatuck, Cong. ch. and so. 14 00
Southport, Cong. ch. and so., to const. Henry W. Banks, Simon C. Sherwood, and Annie E. Perry, H. M. 307 42
Stamford, Pres. ch. 600 00—1,133 43
Hartford county. E. W. Parsons, Tr.
Bristol, Cong. ch. and so. 60 00
Buckingham, Cong. ch. and so. 4 00
East Hartford, Cong. ch. and so. 60 00
Farmington, Cong. ch. and so. (of wh. from Henry D. Hawley, to const. Henry K. Hawley, H. M., 100), 180 56
Hartford, Asylum Hill ch., A friend, 5 00
Newington, Cong. ch. and so. 76 99
Poquonock, Cong. ch. and so. 41 48
Southington, Cong. ch. and so. 72 98
South Windsor, 1st Cong. ch. 36 78
Wapping, Cong. ch. and so. 1 31
Windsor, Cong. ch. and so., to const. Olivia Pierson, H. M. 100 00—639 10
Litchfield co. G. M. Woodruff, Tr.
Harwinton, Cong ch. and so 23 60
Kent, Cong. ch. and so. 7 50
Norfolk, Cong. ch. and so. 300 00
Salisbury, Cong. ch. and so. 94 58
Thomaston, Cong. ch. and so. 26 20
Torrington, Cong. ch. and so. 54 35—506 23
Middlesex co. E. C. Hungerford, Tr.
Chester, Cong. ch. and so. 22 35
Essex, A friend, for work of Rev. J. H. DeForest, Sendai, Japan, 750 00
Middletown, 1st Cong. ch. and so. 205 95
Old Saybrook, Cong. ch. and so. 26 25—1,004 55
New Haven co. F. T. Jarman, Ag't.
Branford, 1st Cong. ch. (of wh. Rev. H. P. Bake, 10; H. G. Harrison, 10), 48 66
Madison Cong. ch. (of wh. m. c. 7.79), 15 41
Meriden, 1st Cong. ch., to const. O. H. Platt, R. T. Spencer, and Frances E. Smith, H. M., 300; M. A. Wood, 50, 350 00
Milford, 1st Cong. ch. 300 00
New Haven, James M. B. Dwight, 10 00
North Guilford, Cong. ch. and so. 10 00

Oxford, Cong. ch. and so.	25 00	
South Britain, Cong. ch. and so.	10 00	—769 07
New London co. L. A. Hyde and H. C. Learned, Tr's.		
Bozrah, Cong. ch. and so.	5 00	
Franklin, Cong. ch. and so.	7 00	
New London, 2d Cong. ch. (of wh. from the Trust Estate of Henry P. Haven, 250), 1,083.05; 1st Ch. of Christ, m. c., 17,	1,100 05	
Norwich, Broadway ch. (of wh. from B. W. Tompkins, to const. Rev. SAM'L H. HOWE, H. M., 100),	300 00	—1,412 05
Tolland county. E. C. Chapman, Tr.		
Somersville, Cong. ch. and so.		18 50
Windham county.		
Plainfield, 1st Cong. ch.	19 63	
Putnam, 2d Cong. ch.	24 92	
Thompson, Cong. ch. and so. (of wh. for a catechist in Madura, 40),	70 00	—114 55
		5,597 48
Legacies. — Madison, Geo. M. Dowd, add'l, by Wm. S. Hull, Ex'r,		50 00
		5,647 48

NEW YORK.

Arcade, Cong. ch. and so.	7 80	
Bridgewater, Cong. ch. and so.	22 20	
Brooklyn, South Cong. ch., 75; Ch. of the Pilgrims, 50; Rev. S. W. Powell, 2,	127 00	
Candor, E. A. Booth,	25 00	
Castile, A friend.	1 00	
Deansville, Cong. ch. and so.	13 23	
Dunnsville, Willard G. Davis,	100 00	
Gaines, Cong. ch. and so.	14 79	
Keeseville, Mrs. Tomlinson,	100 00	
Malone, 1st Cong. ch.	29 86	
Perry Center, Milton A. Barber, "in memoriam of Geo. K. and Martha B. Sheldon,"	452 43	
Rensselaer Falls, Cong. ch. and so.	5 00	
Schenectady, Cong. ch. and so., with other dona., to const. Rev. JOHN H. MUNSELL, H. M.	30 00	
Sweden, Miss'y Mite Gatherers, for work of Rev. H. C. Hazen, Madura,	10 00	
Utica, Plymouth ch. Y. P. P. U.	5 35	—943 66
Legacies. — Brooklyn, Mrs. Margaret K. H. Crittenden, for education of Christian girls, by E. W. Crittenden, Ex'r,	427 97	
Wellsville, Mary S. White, by Andrew and Horace Sheldon, Ex'rs,	279 72	—707 69
		1,651 35

PENNSYLVANIA.

Ebensburg, 1st Cong. ch.		5 13

NEW JERSEY.

Plainfield, Mrs. Mary E. Whiton,	30 00	
Westfield, Cong. ch. and so.	100 65	
——, "The old paths,"	10 00	—140 65

VIRGINIA.

Buckner's Station, George Clendon,	25 00	
Herndon, Cong. ch.	4 50	—29 50

DISTRICT OF COLUMBIA.

Washington, Ralph Dunning,	125 00

GEORGIA.

Woodville, Pilgrim ch.	1 00

FLORIDA.

Mount Dora, Rev. Perrin B. Fisk,	2 00

ALABAMA.

Shelby Iron Works, Union Ev. ch., to const. Rev. JOHN S. UPTON and Rev. J. J. STRONG, H. M.	105 85	
Talladega, Rev. and Mrs. H. S. De Forest, to const. the READING ROOM, STONE HALL, TALLADEGA COLL., H. M.	100 00	—205 85

TENNESSEE.

Grand View, Cong. ch. and Sab. sch.	9 00

OHIO.

Cleveland, Irving-st. Cong. ch., 6.40; Bethlehem Bohemian Y. P. Soc'y, for Rev. F. M. Price, Shanse, 5,	11 40	
Elyria, Cong. ch.	6 00	
Hudson, A friend,	10 00	
Lorain, 1st Cong. ch.	20 07	
Madison, Central Cong. ch.	29 13	
Norwalk, A. Lewis,	50 00	
Oberlin, J. L. Burrell,	500 00	
Painesville, 1st Cong. ch.	22 42	
Twinsburg, Cong. ch.	24 50	—673 52

ILLINOIS.

Batavia, Cong. ch.	50 20	
Chandlerville, Cong. ch.	11 50	
Chicago, New Eng. Cong. ch., 41.64; Union Park Cong. ch., m. c., 23.32; C. F. Gates, for Boys' Sch. building at Mardin, 100,	164 96	
Crete, Cong. ch.	3 00	
Danville, Mrs. A. M. Swan,	5 00	
Hinsdale, Cong. ch.	40 00	
Joliet, Rev. S. Penfield,	10 00	
Lee Centre, Cong. ch.	3 25	
Marseilles, 1st Cong. ch., for school building at Adana,	66 70	
Naperville, Cong. ch.	33 25	
Odell, Mrs. J. McWilliams,	10 00	
Princeton, Cong. ch.	44 40	
Rockford, 2d Cong. ch., 105; Miss'y Soc. of Rockford Sem'y, 8,	113 00	
Thomasboro', "R."	2 90	
Winnebago, N. F. Parsons,	20 00	—578 16

MISSOURI.

Ironton, Mr. and Mrs. J. Markham,	2 50	
St. Joseph, Tabernacle Cong. ch.	3 36	
St. Louis, Pilgrim Cong. ch.	200 00	—205 86

MICHIGAN.

Cheboygan, Cong. ch.	7 83	
Detroit, 1st Cong. ch.	421 93	
Howell, 1st Presb. Sab. sch. for Girls' Sch. building, Bitlis,	56 50	
Ithaca, A. H. Norris,	10 00	
Olivet, Cong. ch.	70 00	
Union City, 1st. Cong. ch.	90 00	—656 26
Legacies. — Hillsdale, Mrs. T. F. Douglass, by Mrs. S. V. Slayton,		100 00
		756 26

WISCONSIN.

Beloit, 1st Cong. ch.	36 15	
Fond du Lac, Cong. ch.	126 41	
Lake Geneva, 1st Cong. ch., 15; Gurdon Montague, 4,	19 00	
Madison, 1st Cong. ch.	25 70	
Menasha, E. D. Smith,	100 00	
Menomonie, Cong. ch.	20 00	
Peshtigo, H. C. Todd,	5 00	
Racine, Mrs. Jane Parry,	7 00	
Sheboygan, Cong. ch.	10 00	—344 26

IOWA.

Cromwell, Cong. ch.	2 53	
Danville, Cong. ch.	17 85	
Davenport, H. T. Bushnell,	15 00	
Denmark, Cong. ch.	20 00	
Des Moines, Plymouth Cong. ch., to const. ELLIOT S. MILLER and W. E. HAZEN, H. M., 248.06; Mrs. H. L. Whitman, 10,	258 06	
Farmington M. H. Cooley,	1 00	
Genoa Bluff Cong. ch.	4 20	
Polk City, W. H. M. U.	2 12	
Tabor, Cong. ch.	87 81	
Webster City, Cong. ch.	6 00	
Winthrop, 1st Cong. ch.	17 02	—432 19

Legacies. — Des Moines, Mrs. Harriet L. Rollins, by S. A. Merrill, Adm'r, add'l, 241 57

673 76

MINNESOTA.

Appleton, Cong. ch.	4 00	
Faribault, Cong. ch.	25 65	
Freeborn, Cong. ch.	3 00	
Minneapolis, Plymouth Cong. ch., 56; Wm. M. Bristoll, 5,	61 00	
New Richland, Cong. ch.	3 00	
St. Paul, Plymouth Cong. ch., 33; Atlantic Cong. ch., 13.36,	46 36	
——, Friends,	200 00	343 01
Legacies. — Minneapolis, Mrs. L. H. Porter, by S. F. Porter, Ex'r,		100 00
		443 01

KANSAS.

Boston Mills, J. Hubbard,	5 00	
Brookville, Cong. ch., add'l,	1 00	
Diamond Springs, Cong. ch.	10 00	
Kirwin, Cong. ch.	3 00	
Paola, Cong. ch.	11 00	
Partridge, Cong. ch.	5 41	
Wabaunsee Valley, Cong. ch.	1 80	37 21

NEBRASKA.

Arborville, C. B. Twichell,	1 00	
Aurora, Rev. J. D. Stewart,	5 00	
Franklin, Cong. ch.	7 65	
Lincoln, 1st Cong. ch.	101 00	
Linwood, Cong. ch.	10 85	125 50

CALIFORNIA.

Fort Jones, I. Titcomb,	8 00	
Santa Barbara, Rev. S. R. Weldon, deceased,	500 00	508 00

COLORADO.

Denver, 2d Cong. ch.	8 45

DAKOTA TERRITORY.

Vermillion, Cong. ch.	18 60	
Yankton, 1st Cong. Ch.	88 41	107 01

FOREIGN LANDS AND MISSIONARY STATIONS.

England, ——, S. L. Ropes,	75 00

MISSION WORK FOR WOMEN.

FROM WOMAN'S BOARD OF MISSIONS.

Miss Emma Carruth, Boston, *Treasurer.*

For several missions, in part,	8,583	
FROM WOMAN'S BOARD OF MISSIONS OF THE INTERIOR.		
Mrs. J. B. Leake, Chicago, Illinois, *Treasurer.*	2,500 00	
For support of Miss Dr. Ingersoll, in part,	100 00	2,600 00

MISSION SCHOOL ENTERPRISE.

MAINE. — Auburn, Soc'y of Cheerful Givers, for Sartineeg, care Mrs. Geo. Raynolds, Van, Turkey, 20; Machias, Cong. Sab. sch., 10,	30 00
MASSACHUSETTS. — West Newbury, 1st Cong. Sab. sch.	4 00
CONNECTICUT. — Enfield, 1st Cong. Sab. sch., 1; So. Glastonbury, Cong. Sab. sch., 9.37,	10 37
NEW YORK. — Amsterdam, Pres. ch., La. Miss Asso., 97; Infant school, 15; (Total for Rev. L. D. Chapin's school, Tung cho, China, 112); Gloversville, Cong. ch., Woman's Miss'y Soc'y, for Gloversville scholarship in Pasumalai Sem'y, 32.50; Lockport, Cong. Sab. sch., 75,	219 50
PENNSYLVANIA. — Drifton, Cong. Sab. sch., 1.20; Scranton, Little Reapers, for student at Tung cho, 5,	6 20
TENNESSEE. — Pleasant Hill, Young People's Meeting,	1 08
OHIO. — Cincinnati, Columbia Cong. Sab. sch., 10; Litchfield, Y. P. M. B., 6,	16 00
ILLINOIS. — Lake View, Evanston-ave. Cong. Sab. sch., 6.01; Polo, Ind. Pres. Sab. sch., for work of Rev. C. F. Gates, Mardin, 16.65,	22 65
MICHIGAN. — Blaine, Cong. Sab. sch.	18 00
WISCONSIN. — Durand, Cong. Sab. sch., 3.60; Kankanna, Cong. Sab. Sch., 6,	9 60
MINNESOTA. — Little Falls, Cong. Sab. sch., 1.25; Wadena, Cong. Sab. sch., 8,	9 25
KANSAS. — Lawrence, Plymouth Sab. sch., 23.55; Osborne, 1st Cong. Sab. sch., 5.25; Paola, Y. P. S. C. E., 3.37,	32 17
COLORADO. — Fort Lewis, Union Sab. sch., for Inanda Sem'y,	7 00
DOMINION OF CANADA. — Colquhown, Cong. Sab. sch., for work of Rev. James Smith, Ahmednagar, India,	3 00
TURKEY. — Constantinople, Girls in Home School, for Oodooville Fem. Bdg. Sch.	12 30
	401 13

CHILDREN'S "MORNING STAR" MISSION.

NEW HAMPSHIRE. — Claremont, Two Sab. sch. classes,	5 69	
MASSACHUSETTS. — Northboro', Cong. Sab. sch., 15; West Newbury, 1st Cong. Sab. sch., 5; Worcester, Salem-st. Sab. sch., 6.86,	26 86	
RHODE ISLAND. — Westerly, L. L. Clark,	6 00	
CONNECTICUT. — Enfield, 1st Cong. Sab. sch., 10; Hartford, Morgan-st. Sab. sch., 10; Middlefield, Cong. Sab. sch., 10; North Haven, Cong. Sab. sch., 33; Orange, Cong. Sab. sch., 4.15; Rocky Hill, Cong. Sab. sch., 3.40; Southport, Cong. ch., for girl in Mr. Logan's school, 15; Thomaston, Cong. Sab. sch., 20; Torrington, 3d Cong. Sab. sch., 24.48,	130 48	
NEW YORK. — East Rockaway, Cong. Sab. sch., 3; Flushing, Cong. ch. and so., 28.33; Jamestown, 1st Cong. Sab. sch., 14.83; Moira, Cong. Sab. sch., 2.80; Richford, Cong. Sab. sch., 1.50; Sayville, Cong. Sab. sch., 6.65,	57 11	
NEW JERSEY. — St. Cloud, Pres. ch. mis. band,	2 50	
FLORIDA. — Jacksonville, Union Cong. Sab. sch.	3 39	
OHIO. — Belpre, Cong. Sab. sch., 3; Gomer, Cong. Sab. sch., 6.40; Marysville, 1st Cong. Sab. sch., 4.70,	14 10	
ILLINOIS. — Canton, Birthday offerings of Sab. sch., 10; Jacksonville, Little Helpers, 5,	15 00	
KENTUCKY. — Berea, Cong. Sab. sch.	15 00	
IOWA. — McGregor, Cong. Sab. sch.	6 40	
MINNESOTA. — Minneapolis, Vine Cong. ch., 4.30; Rushford, W. W. Snell, 1.50,	5 80	
KANSAS. — McPherson, Cong. Sab. sch.	6 05	
W. C. AFRICA. — Benguella, F. A. Walter and family,	1 28	
	295 2	
Donations received in July,	31,743 89	
Legacies received in July,	8,083 55	
	39,827 44	

Total from September 1, 1886, to July 31, 1887: Donations, $319,762.46; Legacies, $77,799.59 = $397,562.05.

CONTRIBUTIONS FOR SUFFERERS' RELIEF FUND FOR FAMINE IN CENTRAL TURKEY.

MAINE.

Augusta, South Cong. ch.	11 00	
Bangor, A friend,	5 00	
Bath, Rodney Hyde,	5 00	
Fort Fairfield, Rev. R. D. Osgood,	5 00	
Norridgewock, A friend, 4; Mrs. Nathan Dole, 3,	7 00	
Portland, Bethel ch., 25; A friend, 2; Rev. Amasa Loring, 1,	28 00	
——, A friend,	50 00	—111 00

NEW HAMPSHIRE.

Bristol, Friends,	5 00	
Chester, S. H. Melvin,	5 00	
Claremont, Friends,	5 00	
Exeter, "K. M. V."	5 00	
Goffstown, Cong. ch. and so.	10 [illegible]	
Hampton, "F. W. L."	1 00	
Hanover, Wm. T. Smith,	2 [illegible]	
Kensington, Friends,	2 00	
Manchester, A. L. Jewell,	5 00	
Nashua, Ladies' Aux.	5 00	
Stratham, A friend in Cong. ch.	2 00	—81 [illegible]

VERMONT.

Benson, "One who cares,"	2 00	
Cornwall, Friends,	6 35	
Hartland, Mary A. Allen,	2 00	
North Thetford, Mrs. E. G. Baxter,	2 [illegible]	
Tunbridge, Cong. ch. and so.	[illegible]	
Windham, A friend,	1 50	
Woodstock, Mrs. Fred. Billings,	50 00	—70 85

MASSACHUSETTS.

Amherst, A friend,	2 00	
Andover, Geo. W. Dove,	50 00	
Arlington, Mrs. J. Cotton,	1 00	
Auburndale, Cong. ch. and so., 5; A friend, 1,	6 00	
Beverly, Dane-st. ch.	2 [illegible]	
Boston, "T.," 25; Mt. Vernon, 10; A. H. Plumb, Jr., 5; "M. G. H.," 5; A friend, 5; "N.," 2; A friend, 2; J. Newton Cole, 1; "P.," 1; A friend, 1,	57 00	
Bridgewater, Lewis S. Hopkins, 5; Mrs. Marshall Conant, 5,	10 [illegible]	
Cambridge, Mrs. M. W. Wilkinson, 50; ——, 10; A friend, 5,	65 [illegible]	
Cottage City, A friend,	1 [illegible]	
Dorchester, A friend,	5 [illegible]	
East Longmeadow, Cong. ch. and so.	5 [illegible]	
Fall River, 3d Cong. Sab. sch.	5 [illegible]	
Falmouth, A friend,	5 [illegible]	
Framingham, A friend, 15; A friend, 10,	25 00	
Greenfield, Rev. A. G. Loomis,	5 00	
Hamilton, M. A. Dodge,	2 00	
Hatfield, Rev. Robert M. Woods,	10 00	
Hawley, H. Seymour,	2 [illegible]	
Holden, Cong. ch. and so.	3 [illegible]	
Lexington, "M. R. H.," 1; "C. H.," 1,	2 [illegible]	
Lincoln, "Two small fishes,"	2 [illegible]	
Medford, "E. H. W."	1 [illegible]	
Monson, Mrs. Luther B. Peck,	5 [illegible]	
Neponset, Pebble Mis. Band of Trinity ch.	1 [illegible]	
Newburyport, Mrs. I. N. Balch,	15 00	
Newton Centre, 1st Cong. ch., 20; John Ward, 5,	25 00	
Newtonville, E. A. Goodales,	10 00	
Northampton, Mrs. A. Wright, 10; Mrs. D. J. Wright, 5; Mrs. H. C. Fox, 1; Mrs. S. N. Reed, 1.50; Mrs. L. S. Sanderson, 1.50; Baby Ned, 10c.	[illegible]	
North Brookfield, 1st Cong. ch.	[illegible]	
Oakham, Cong. Soc'y coll., 25; "[illegible] F. L.," 5,	[illegible]	
Pittsfield, Rev. S. B. Morley, 7; A friend, 5; Mrs. J. C. Cooley, 2.50,	[illegible] 5	
Plympton, A friend to missions,	[illegible] 0	
Salem, Two friends,	8 00	
South Deerfield, Cong. ch. and so.	9 50	
Southwick, Cong. ch. and so.	3 50	
South Williamstown, Rev. Lyman Whiting,	3 [illegible]	
Upton, 1st Cong. ch.	19 30	
Waltham, Two friends,	5 [illegible]	
Wareham, H. B. Cannon,	5 00	
Webster, Three friends,	11 [illegible]	
Wellesley Hills, Harriet Gray,	50 00	
West Bridgewater, Mrs. S. D. Bartlett,	1 00	
West Brookfield, Alice J. White,	50	
Westfield, Mrs. J. Fowler,	5 [illegible]	
West Roxbury, South Ev. ch. and so.	5 [illegible]	
Whitinsville, Mrs. M. F. W. Abbott,	5 [illegible]	
Wilkinsonville, W. R. Hill,	50 [illegible]	
Williamsburgh, Cong. ch. and so.	19 14	
Worcester, C. S. Newton,	10 00	—711 25

RHODE ISLAND.

Jamestown, Mrs. L. W. Thacher,	5 [illegible]	
Little Compton, Cong. Sab. sch.	9 [illegible]	
Narragansett Pier, A. and L. Gray,	3 [illegible]	—17 [illegible]

CONNECTICUT.

Brooklyn, M. E. Ensworth,	5 [illegible]	
Fairfield, A friend,	2 [illegible]	
Farmington, Cong. ch. and so.	20 00	
Georgetown, Cong. ch. and so.	11 64	
New Haven, A friend,	10 [illegible]	
Norwich, E. A. Huntington,	5 [illegible]	
Norwalk, A friend,	50 [illegible]	
Pomfret, "A."	5 [illegible]	
Rockville, A friend,	1 [illegible]	
West Haven, Cong. ch. and so.	22 [illegible]	
West Winsted, 2d Cong. ch.	44 52	
Wethersfield, "X."	2 [illegible]	
Windsor, Mrs. Wm. S. Pierson, 150; Olivia Pierson, 50,	200 [illegible]	—[illegible] 16

NEW YORK.

Albany, A friend,	50 00	
Batavia, A friend,	25 [illegible]	
Brooklyn, Willoughby-ave. Mis. chapel, 36.48; Mrs. Virginia M. Tower, for use of Rev. G. F. Montgomery, 50,	86 48	
Clinton, Mrs. Geo. K. Eells,	5 [illegible]	
Eaton, Rev. Thomas Wilson,	5 [illegible]	
Elmira, A friend,	10 [illegible]	
Jamestown, Sympathizers,	1 [illegible]	
Lake Minnewaska, Rebecca H. Smiley, 5; Miss S. H. Smiley, 2,	7 [illegible]	
New Rochelle, Friends,	12 [illegible]	
New York, Roswell Smith, 500; A member of Broadway Tabernacle, 100; Charles E. Pierson, for use of Rev. G. F. Montgomery, 10; Prof. and Miss Martin, 10; R. M. Lynd, 5; Ellen C. Parsons, 3,	628 [illegible]	
North Sparta, Anna B. Mann,	1 [illegible]	
Oswego, Cong. ch., La. Mis. Soc., 5; Mis. con. fund, 13.36, for use of Rev. G. F. Montgomery at Adana,	18 [illegible]	
Pekin, Abigail Peck,	5 [illegible]	
Poughkeepsie, A. E. Cleaveland,	10 [illegible]	
Sayville, A few ladies of W. M. S.	5 [illegible]	
Syracuse, Plymouth Cong. ch., for use of Rev. G. F. Montgomery,	107 [illegible]	
Utica, S. W. Crittenden,	5 [illegible]	
Warsaw, Cong. ch., 21; Miss V. Lawrence's Sab. sch. class, 20,	41 [illegible]	[illegible]

PENNSYLVANIA.

Kane, J. M. Gillette,	2 [illegible]	
Meadville, Jane Tallant,	[illegible]	
Media, Friends,	30 00	
Middletown, Pres. ch.	2 [illegible]	
Mount Cobb, Mrs. Wm. H. Davis,	50 [illegible]	
Philadelphia, A friend, 10; John Sparhawk, 5,	[illegible]	

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Nashville, J. F. Black, 10 [illegible]
Shelbyville, Martha Allan, 2 00—12 [illegible]

OHIO.

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Cleveland, Bethlehem Sab. sch. and Ev. cong'n, 15; Bethlehem Y. P. Soc'y, 5; Mrs. A. Scott, 10; ——, 1, 31 00
Columbus, Benj. Talbot, 1 00
Harmar, Friends, 15 00
Ironton, 1st Pres. ch. and others, 25 00
Medina, Anna M. Wyett, 2 00
Navasota, Trunie Baylor, 3 00
Oberlin, J. L. Burrell, 10; F. F. Jewett, 5, 15 00
Tallmadge, 1st Cong. ch. 16 16—113 16

ILLINOIS.

Chicago, New Eng. Cong. ch. (special), 26.35; By Mrs. J. B. Leake, Treas. W. B. M. I., 5; "One interested," 3.17; Charles Brooks, 2, 36 [illegible]
Evanston, Friends, 1 [illegible]
Geneva, Chas. H. Abbott, 10 [illegible]
Griggsville, Carrie B. Reynolds, 1 [illegible]
Knoxville, H. Rowles, 1 [illegible]
Marseilles, 1st Cong. ch., for use of Laura Tucker, [illegible]
Peoria, 1st Cong. ch. [illegible]
Quincy, Rev. S. H. Dana, [illegible]
Reading, Pres. Sab. sch. [illegible]
Seward, Cong. ch. [illegible]
Sparta, Bryce Crawford, [illegible]
Sycamore, D. A. Syme, [illegible]
Turner, Mrs. R. Currier, [illegible]
Washington Heights, Mission Band, [illegible]
Yorkville, Addie E. Bennett, 1 [illegible]

MISSOURI.

Bevier, Friends, 7; Mrs. B. Browitt, [illegible]
Lamar, Cong. ch. [illegible]
St. Louis, The Hyde Park Gleaners, 13.55; Samuel Knight, 10; Mrs. R. Webb, 5; A pilgrim, 1, [illegible]

MICHIGAN.

Detroit, A Christian, 5 [illegible]
Imlay City, Cong. ch. 2 [illegible]
Milford, Daniel M. Ladd, 5 [illegible]
Stanton, T. N. Stevens, 5 [illegible]
St. Joseph, Rev. J. V. Hickmott, 1 [illegible]
Union City, A friend, 5 [illegible] 76 65

WISCONSIN.

Baraboo, Mrs. A. G. Clark, 5; Mrs. C. B. Alexander, 2; Mrs. Balfour, 1; Mrs. S. Grabb, 1; A friend, 1, 10 00
Genesee, Cong. ch. 5 00
La Crosse, 1st Cong. ch. 61 30
Menomonie, Joseph T. Gilbert, Jr. 25 00—101 30

IOWA.

Clarion, Friends, 2 00
Eldora, C. McK. Duren, 10 00
Genoa Bluff, Rev. H. L. Marsh and wife, 4 00
Grinnell, Cong. ch. 81 47
Iowa City, C. M. Calkin, 3 57
Monticello, Cong. ch. 12 00
Mount Pleasant, Cong. Sab. sch. 4 99
Red Oak, By Mrs. J. B. Leake, Treas. W. B. M. I. [illegible]
Sibley, Rev. Thomas Pell, 1 00
Traer, "L. J. C." 2 00—[illegible]

MINNESOTA.

Amiret, Mrs. L. H. Dwinnell, 5 00
Duluth, A friend, 25
Minneapolis, 1st Cong. ch., 31.75; Three friends, 5; Mrs. C. S. Smith, 2; Mrs. W. K. Smith, 2, 40 75
Northfield, Friends, 55 00—[illegible]

KANSAS.

Neosho Falls, S. B. Dyckman, 1 [illegible]
Palermo, Maria Rappelye, 5 [illegible]
Sterling, Cong. ch. 5 50
Wabaunsee, 1st Ch. of Christ, 3 [illegible]—15 25

NEBRASKA.

Franklin, Young People's Miss'y Soc. of Cong. ch., 11.55; Cong. Sab. sch., 2.77, 14 [illegible]
Humboldt, A friend, 5
Omaha, Y. P. S. C. E., 6; A minister's widow, 5; A workingman, 5, 1[illegible]—[illegible]

CALIFORNIA.

Elsinore, Ella S. Griffin, 2.50; Miss M. H. Foote, 2, 4 [illegible]
Eureka, 1st Cong. ch. 31 [illegible]
Fort Jones, I. Titcomb, 2 [illegible]
Oakland, The family of an ex-home miss'y, 12.50; Mrs. Seth Richards, 10; Rev. Geo. Mooar, 5; Lucy Mooar, 1; G. L. Voice, 1, 29 [illegible]
Riverside, 1st Cong. ch. [illegible] 70

COLORADO.

Denver, "H. H." Society, 4 30
Pueblo, Hiram R. Jones, 5 [illegible]—9 [illegible]

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For Young People.

GLIMPSES OF BOYHOOD IN MEXICO.

BY REV. JAMES D. EATON, OF CHIHUAHUA, NORTHERN MEXICO.

A boy is a boy, the world over; and though he may have been born a Mexican, he acts very much like the rest of his kind, whether he be at work, at play, or at school. Shall we cross the Rio Grande to visit him, and see how he gets along in a country so different from our own?

Over there, as well as here, he learns to make himself useful. It is true that some of the boys have rich fathers who can afford to have everything done by servants, and who foolishly think it degrading to carry loads or to do any work that will soil the hands; probably because all such work used to be done by slaves. But most families receive help from the boys in many different ways.

HACENDADO (FARMER).

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In the country, they work in the fields, ride horses to herd the cattle, in company with men dressed like the *hacendado* in the picture,[1] with wide-brimmed hat heavily adorned with glistening silver braid, short jacket, figured leather overalls, and boots with large spurs, and carrying a cartridge-belt and revolver, besides a lasso of twisted horsehair at the huge saddle-bow; or they tend the flocks of sheep and goats, or watch a great company of the dear, amusing little kids which have to spend the day apart from their mothers, so as to leave some milk for their masters; gather wood in the scant groves and thickets; drive to market the donkeys laden with straw, grass, wood, fruit, and whatnot; or ride to town astride a donkey, which carries two brown jars of milk swung across his back in a frame having two pockets ingeniously woven of slender sticks and

[1] For the use of this and the two following cuts we are indebted to Messrs. Estes & Lauriat, of Boston, publishers of Ober's "Travels in Mexico."

strips of rawhide. The other day a boy whose mother had died was found grinding hulled corn on a *metate* (the rude stone handmill found in every house), and making it into round, flat cakes over the fire, to feed his little brothers. These *tortillas* in the country take the place of bread, which is made only at public bakeries in the towns.

The working city boy goes to the market before breakfast and brings home the food for the day, a few cents' worth of bread, meat, and vegetables thrown together in a basket, besides a spoonful of lard on a saucer to cook with. Twice a week he has to sweep to the middle of the street in front of his house, first sprinkling it with water and then using a small broom without a handle, leaving the dirt in little piles to be gathered up by the city scavengers. If the water for the day is not bought of an *aguador* (who dispenses the precious fluid from a tub on a cart, a pair of leathern bags slung across a donkey, or a small reservoir on his own back), he must bring a supply from the nearest fountain or stream, carrying it in a jar on his shoulder or in tin buckets hung from a balanced pole.

ON THE WAY TO MARKET.

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Perhaps he helps to support the family by tending a store, selling from a little stall in the market, or peddling about the streets, carrying in a basket on his head the bread, cakes, fruit, or vegetables, he may have to sell. He is very kind to his brothers and sisters and often helps take care of the baby. Baby-carriages are unknown, except a few in the large cities, so that he has to carry the little one from place to place. He will sometimes wrap a shawl around himself and the baby in such a way as to hold his charge more securely, and will stagger along under a load almost a big as himself, but so patiently as to make a stranger wonder.

But do not think it is all work and no play for the black-eyed, black-haired, brown-skinned Mexican boy. He can get the most fun imaginable out of the fewest and poorest playthings. Some boys in the cities, with rich fathers, have many nice things, even tricycles and ponies to ride. But few can get more than the simplest things, such as ball, kite, and top. They are very skilful at lifting the spinning-top from the ground with the hand.

There is a great deal of pitching of pennies, and other gambling games with stones, pieces of tin, etc., when they cannot get money; following the bad example of most of the grown folks. Another common game of theirs is copied from the cruel bull-fights. As there are no real spears and knives used,

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DONKEY-BOYS OF GUAYMAS (WATER-SELLERS).

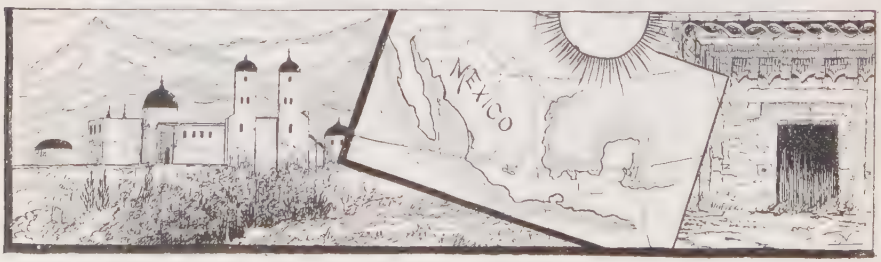
it is not cruel, only noisy and rough. One boy, who represents the bull, pretends to be enraged by the flaunting of a red flag before his eyes, and he tries to run down the boys who torment him, making believe they are bull-fighters afoot and on horseback. This boy sometimes carries a pair of real horns on his head and looks very savage.

It is great fun to harness a sheep, goat, or dog to a cart, a stone, a pair of ox-horns, or anything that can be dragged along the ground. Sometimes a lizard, or mouse, or toad, or some insect is tied to a string and made to furnish cruel sport. For while the children are generally kind to one another, they do not seem to think that the dumb animals have feeling as well. They will even make merry over the agonized contortions of the poor dogs periodically poisoned by the police and left to die in the streets.

But what else could we expect of those whose parents take pleasure in seeing bulls tormented to death and fighting-cocks cut one another to pieces with razor-like knives fastened to their spurs. The women, girls, and even babies attend the bull-fights. But our Christians give up these savage sports and gambling.

Only a few years ago there was hardly a school for the Mexican boy to go to: so that he grew up without knowing how to read and write; and thousands of men and women here do not know a single letter. The Roman Catholic Church, believing that "ignorance is the mother of devotion," would not teach the people much except many prayers to the Virgin and the saints, prostrations, and various silly ceremonies. But some of the better Mexicans became tired of this bondage, and freed the country in part from the power of the priests; so that now there are schools supported by the government in all the cities and towns and many villages, in which are used some of our own books translated into the Spanish. Others of their books are very poorly written; and in the schools we do not find the order and the diligent study that are common at the North; while the practice of all studying out loud at once is distressing to a visitor, and makes a deafening noise that can be heard a long distance off. The pupils are quick to "learn by heart," and depend too much on the memory. Boys and girls never attend the same school together, and the former have men for teachers, while the latter have women.

The missions have schools also, to show better ways to the people, and teach the truth about Jesus our Saviour, and to educate some of the pastors and teachers to their own people. As Mexico is a republic like ours, even a poor boy has a chance to become useful and famous in the government. The best president the country ever had, Benito Juarez, was once a poor and ignorant boy working on a farm.



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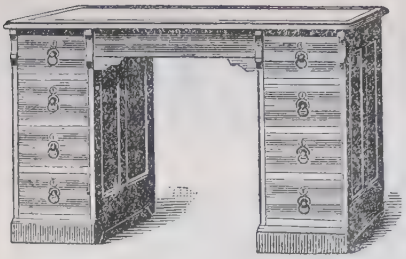

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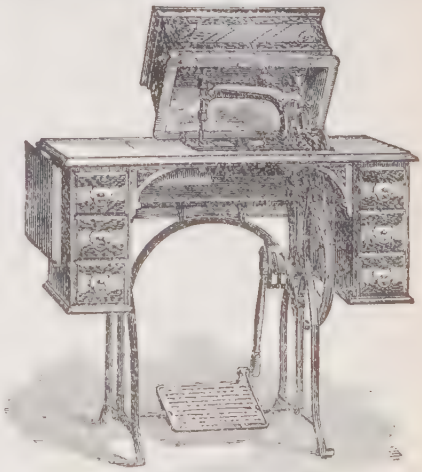

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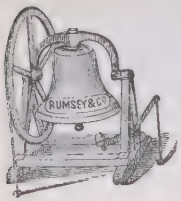

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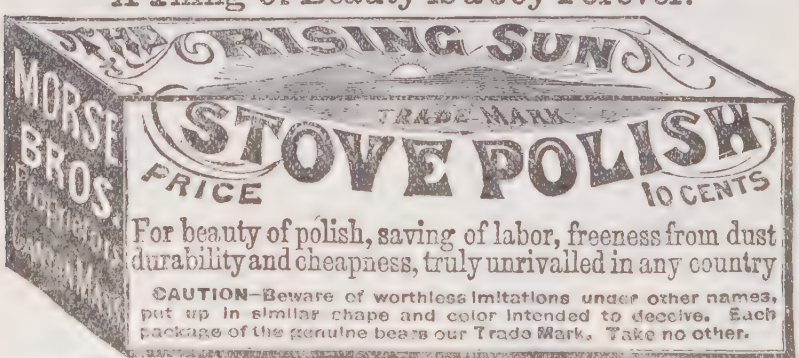
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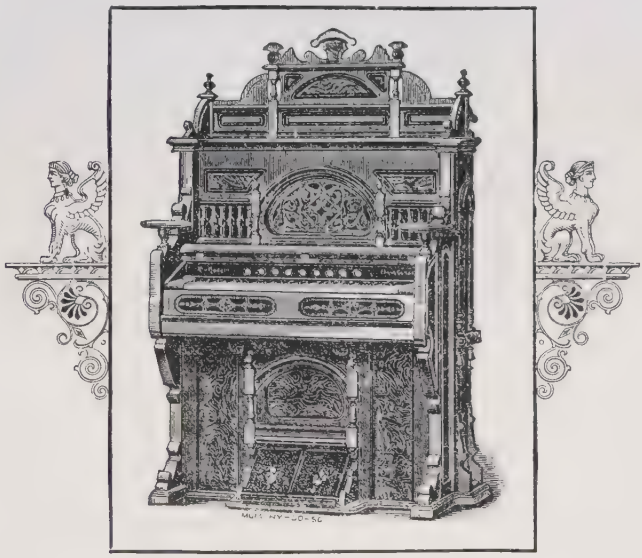

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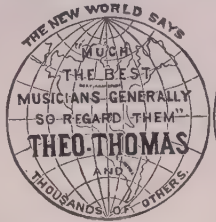

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The Annual Sermon will be preached by Rev. F. A. Noble, D.D., of Chicago, Tuesday evening, at 7.30 o'clock.

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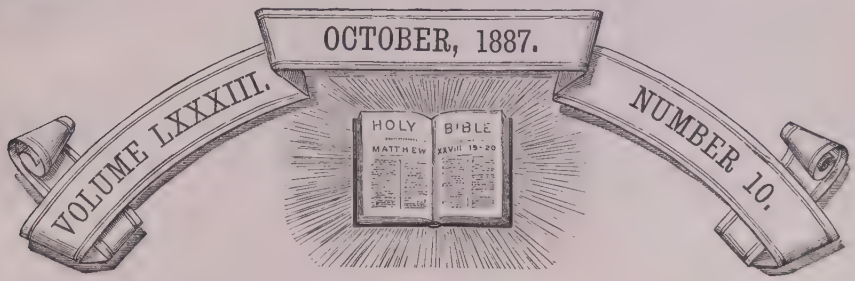

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MISSIONARY HERALD.

VOL. LXXXIII. — OCTOBER, 1887. — NO. X.

CLOSE OF THE FISCAL YEAR. — The total receipts for the year from donations and legacies are $465,372.99. Deducting a little over $8,400 received from memorial thank-offerings, which was included in last year's account, the regular donations for the year just closed are about $8,900 less than those received from the same source during the preceding year. Legacies, which have reached a total during the year of $98,414.59, are about $9,000 less than the total from the same source during the preceding year. It would have gratified us to have been able to report a marked increase both in donations and legacies. But we are grateful to God, and to those whom he has honored as his instruments, not only for these generous gifts of money thus entrusted to us, but also for what has accompanied these gifts — the warm expression, to an unusual degree, of continuous remembrance in sympathy and prayer. Some of these gifts have brought with them personal stories of cheerful self-sacrifice too sacred to be presented to the public, the "record" of which, we are sure, "is on high." To be permitted to be the channel of bearing such gifts to our beloved missionaries at the front, is a privilege we most highly prize. Let the new financial year upon which we now enter bring with it, during the early months, a great increase of such gifts, with even a larger accompaniment of special prayer.

IT is perhaps hardly necessary that we should call attention to the notice of the Annual Meeting of the Board, on the last page of the cover of this number. A large gathering may be confidently expected, and it is to be hoped that as many Corporate and Honorary Members as possible will be present, that there may be a full expression in relation to the interests of the Board, and that a definite decision may be reached by the whole body as to the instructions to be given the Prudential Committee in the guidance of its affairs for the future. And may the Spirit of grace and of love be present in all the assemblies.

ONE calamity after another seems to befall the various sections of the Turkish Empire. On another page will be found a sad account of a disastrous fire which has swept over Zeitoon. This call for aid for those who are now houseless and homeless follows swiftly upon the urgent appeal for aid to the sufferers by famine on the Cilician plain, but we trust the benevolent people of our land will not fail to respond to these touching pleas which come from our suffering brethren in Turkey.

THE English Church Missionary Society is called to decide the question whether it can longer accept those who are offering themselves for missionary service. Already the number on the staff, or accepted, exceeds those provided for in the annual budget. The *Intelligencer*, in its August issue, asks: "Would it be now desired that the committee should refuse offers? We know well that this would be a fatal step at a time when so many of Christ's servants are conscious of a call to the foreign field. On the contrary, we must surely go on accepting suitable men; and, indeed, we must have many more before even our existing work is properly provided for, without reckoning the calls everywhere for extension." The situation of our own Board is precisely the same. The average of annual receipts hitherto will not warrant the acceptance of more candidates than are now under appointment. But can it be thought proper to decline to receive suitable applicants because funds are not in hand? We believe the funds will come when the men are sent.

A FAREWELL meeting, quite without precedent in one respect certainly, was held in Pilgrim Hall on September 7. The list of missionaries "already on the way or soon to leave" numbered 58 persons, 31 of whom go out for the first time. Although but 21 of this large outgoing company were able to be present at the meeting, the remembrance of those who were absent, but are, or are soon to be, on the way, gave added interest to the assembly. Of the 58 persons thus remembered, there were: 1 for Spain, 9 for India and Ceylon, 13 for Turkey, 16 for Japan, and 19 for China. Aside from addresses from the outgoing missionaries, four prominent men from Turkey were present, Rev. Drs. Hamlin, Farnsworth, Washburn, and Barnum, who added much to the interest of the meeting. It was a joyful assembly, at the farthest remove from what some people imagine to be the sadness of a farewell service.

PRIVATE letters from Mardin, Eastern Turkey, speak of the ravages of locusts in that district. One letter says: "The locusts have made terrible havoc in the Jebel Toor region. Many villages will be largely, if not entirely, deserted. Self-support in that part of the field will suffer another long postponement, if the work itself is not considerably reduced by depopulation." Last year that whole district, including Diarbekir and Khoordistan, was visited by large swarms of locusts which deposited immense quantities of eggs. The people have been fearing great devastation from them this year, and consequent famine, but it was hoped that the unusual cold of the winter might destroy the eggs and prevent this calamity; but these letters show that this hope is not likely to be realized. Poor Turkey!

Is there another church on earth like that of Bailundu, which is composed of only fourteen members, none of whom are above twenty years of age? No one can read the accounts of these young Christians, given on another page by Mr. and Mrs. Stover, without believing that they are indeed the children of the Lord and are ready to take upon themselves the responsibilities belonging to them, as the representatives of Christ in that portion of Central Africa. The story of their faith is one that should encourage every friend of Africa and of missions.

IMPORTANT news comes from Turkey that on the seventh of August an imperial *iradé* was issued, granting to a German company a concession for the construction of railways in Asia Minor. The first line is called the Scutari-Ismid-Angora-Diarbekir-Bagdad railway. The imperial authority having been given for this public work, there is much reason for hoping that the enterprise will be immediately undertaken. This enterprise is a most important one, not only for the development of Turkey, but for the progress of missionary enterprise. Our missionaries in the interior of Turkey will be grateful for the prospect before them of better communication with the outer world.

TIDINGS, not wholly unexpected, have reached us by telegraph, of the death of Rev. Albert A. Sturges, of the Micronesian Mission. For more than a year Mr. and Mrs. Sturges have resided at Oakland, California. Some further notice of this beloved veteran missionary will be given next month.

WE have before referred to the "November Simultaneous Meetings," to be held among the Presbyterian churches of New Jersey on the general plan adopted by the Church Missionary Society of England in February last. The outlines of the plan are set forth in two circulars sent us by Rev. W. H. Belden, secretary of the Synod's committee, from which it seems that there is contemplated *an all-day foreign missionary convention* in every one of the 219 towns of New Jersey in which there are Presbyterian churches. These meetings will occur on some one of the days of the "Simultaneous Week," November 13–19, and will be held in each place morning, afternoon, and evening. The general topic will be: "Our risen Lord's last command." May great success attend these meetings, and may the influence of them lead to like services among all churches in all parts of our land.

PERHAPS the most affecting tokens that the martyr-spirit has not died out come, at the present time, from Africa, the land of darkness. The last mail from West Central Africa tells us of a slave-boy twelve years old who on a recent Sunday had surprised the missionaries at Bailundu by praying in the boys' meeting. He had not been counted among the converts. A few days later, a feast in honor of a departed spirit was held at his village. The chief, Chikulu, noticed that this boy did not drink the beer, and commanded him to do so. He refused, and remained firm, though the chief tried force, and finally tied him up, beat him, and threatened to sell him to a very cruel master. The old men interfered, and the lad was released and came directly to the mission. "Did they make you afraid?" asked a missionary. "No," he replied, "there was no fear in my heart. Jesus gave me strength. They may tie and beat or sell my body, but they cannot tie or kill or sell my soul." And the missionary adds: "I never felt so low and humble in my life, as since I have watched these children, struggling with all the powers of darkness and temptation, and accepting the life of hardships, and in many cases of peril, of those who follow the Lord. All my sins and shortcomings and lost opportunities come up before me sometimes, and I wonder if in their position I should have their courage." Among the West African letters on another page will be found an explanation of the young convert's refusal to drink beer.

The Constantinople correspondent of *The London Times* reports that the deficit in the Turkish revenue is estimated at about $10,000,000. This arises from the distress in the agricultural districts, the drought and famine making imperative the calls for aid. The Turkish government, so far, has provided no means of communication by which supplies may be sent to the distressed, and shows no disposition to assist the suffering people.

The *Dnyanodaya* of July 21 reports that on the previous week 1,000 Mohammedan pilgrims left Bombay for Mecca, under arrangements made by the government with Cook & Sons, the well-known agents of travelers. Some of these pilgrims were men of means and engaged their private cabins, but others had their quarters on deck. When the sacred Moslem pilgrimage is "personally conducted" by a business firm from a Christian land, the "merit" of the pilgrimage would seem to be questionable even in the eyes of Mohammedans.

We are glad to welcome to our table in exchange *The Medical Missionary Journal*, a quarterly magazine, published by the American Medical Missionary Society of Chicago, of which H. Martyn Scudder, M.D., is secretary. The society, which is inter-denominational, was organized two years ago, and has already graduated three men, and nine young men and women are enrolled as students; many are now applying for aid. The actual cost of such training as the society gives is about $300, and it hopes to do much good work in the future in aiding those who desire to become medical missionaries. This work is worthy of all praise. The office of the magazine is 7 Jackson Street, Chicago, and the subscription price, $1.00 a year.

The representatives of foreign powers in Japan seem to be earnestly engaged in the work of treaty revision, though the convention for the revision has adjourned its sessions until the representatives of Japan can place before them a completed civil code. The Japanese have clearly indicated their willingness to throw open the whole country to commerce, and the representatives of the Western powers have shown that they are willing to withdraw their claim for extra-territoriality, which claim has been such a sore offence to the Japanese. There is little doubt that the native government will present a civil code which will be satisfactory to the convention, and it is to be hoped that nothing will hinder the speedy revision of the treaties which are at present so unjust to Japan.

We referred two or three months since to a "mission" to be sent from Great Britain to India and Ceylon, in connection with the English Church Missionary Society, for the purpose of holding a series of meetings at the various stations of that society. We now learn that much interest in the matter is being aroused in many parts of India and careful preparation is being made for the reception of these clerical and lay laborers in holding special religious services. Meetings for prayer are being held in various places, and hearty coöperation is desired on the part of all churches. None of these preachers who are sent out will receive any pay. Their traveling expenses and the cost of supplying their pulpits while they are absent will be met. The total cost of the "mission" will be about £7,500, nearly the whole of which has already been contributed.

While the diplomatists of Europe are discussing the question of allowing Prince Ferdinand to accept the leadership of Bulgaria, the Christians of the world should implore him who is Lord over all to so rule in the hearts of these kings and governors that the kingdom of Christ may be established. As we write, it seems as though Russia and Germany would render it impossible for Ferdinand to remain Prince of Bulgaria. It would not be strange, however, if, in the complications now existing, he should be able to maintain himself over the people who have chosen him as their ruler.

The Industrial School at Sirur, in the Marathi Mission, under the care of the Rev. Mr. Winsor, is receiving remarkable commendations as to its efficiency and usefulness. The government inspector, who had recently returned from England, where he had visited the leading industrial schools of the kingdom, made an examination of the school at Sirur immediately on his return, and was so much pleased with what he found that he immediately recommended that the government make a grant for the school of 6,000 rupees. The recommendation was so emphatic that this grant was at once made. The government inspector used these words: "From whatever standpoint you view the Sirur Industrial School, whether religious, political, or social, it is a work of the right character and destined to promote the welfare of the people in every respect."

The Christian newspaper of Honolulu, *The Friend*, under new editorial supervision, that of the Rev. S. E. Bishop, in its August number has some strong and cheering paragraphs in regard to the affairs at the islands. While loyal to the king, it does not hesitate to speak of his personal faults. The new constitution, an outline of which is given, is modeled on the previous instrument, but limits greatly the power of the king, while leaving him his personal dignities. The recent change at the islands seems to us to be properly called a reformation, not a revolution, of which *The Friend* says: "Not for a long period, to our minds, has the prospect of the social and moral progress of the Hawaiians appeared more hopeful than it does now, since the tendencies toward pagan retrogression have received a stern rebuke, and the path of forward civilization is again invitingly open."

The death of two prominent missionaries has to be recorded this month: first, that of Rev. T. J. Comber, pioneer of the English Baptist Mission on the Congo; the other, that of Rev. J. B. Vinton, D.D., of the Karen Mission of the American Baptist Missionary Union. Mr. Comber was a man of extraordinary energy and courage, and amid all the trials which have befallen the Congo Mission, his hand has been steady and his heart strong. His kindred and friends followed him to the new mission field, and having bravely endured the trial of seeing them fall in death, he himself at last has succumbed to the dreaded African fever. Dr. Vinton died at Rangoon June 23. He was widely known in all the Karen country, and knew the people thoroughly, having been born there, the son of early missionaries. He was a man of eloquence, so that he could sway great assemblies as he pleased. In the recent conflict between the British and the Burmese, Dr. Vinton rendered important service, holding the people as only a man of high character and indomitable energy can do.

A TELEGRAM from Zanzibar reports that the messengers despatched to inform Emin Pasha of the coming of Mr. Stanley's expedition had reached M'Lissa, a place which is supposed to be not more than thirty or forty miles from the point where Emin Pasha was staying in May last.

ASIDE from the report given on another page, by Dr. Barnum, of the meeting of the International Missionary Union, we have received other accounts indicating that the meeting was one of great interest and power. Rev. Mr. Pettee, of Japan, sends us a few notes of some of the good things which were said, among which were the following: "There is hope for a people like the Japanese, who pay before they pray." "Turkey is a divinely chosen world-centre." "We bear not bread but leaven to all the nations of the world." "The chief end of missionary work is to raise up native laborers." "Moneybags tighten as they grow heavy." "The next great need is the consecration by the church of its wealth to missions." "Protestantism does not compromise: it waits till it supplants." "Our day is God's day for the conversion of the world." "Vice has never been deified in China."

THE close sympathy between our home and foreign missionaries engaged in the great work which is one in all the earth is pleasantly evidenced anew by the gift of ten dollars just sent from Central Africa by one of our American women there. She says that it is sent "with a great deal of love and sympathy, and many prayers for the success of the workers in the Northwest." And, as her letter was written in the winter, she adds: "I wish I could send a slice of our genial sunshine with it to warm them in that fierce cold. I wish too that I could double the sum. My cheeks have blushed with shame as I have read *The Home Missionary* and other papers, and have seen how slow the churches are to do the work which lies at their doors. Will they ever wake up to their responsibilities and the golden opportunities of the day?"

A MISSIONARY of the China Inland Mission tells an interesting story of a mandarin who gave an entertainment and presented a large testimonial to the Christian hospital, out of gratitude for medical services rendered to his aged father. The son was absent on duty and the father was relieved from a sickness which was supposed to be fatal. His gratitude was boundless, and the memorial tablet, on which were inscribed the thanks of the donor, was eight feet by four in size, suspended from a bamboo pole, carried by two men and preceded by a band of musicians. As they approached the house large bunches of firecrackers were fired and the tablet was presented with very polite words. The most striking incident connected with this story is that while the old gentleman was at the worst, and when it was supposed that he could not recover, the wife of the absent son, acting in the place of her husband, performed an act which was supposed to propitiate heaven and to secure the restoration of her father-in-law. With her own hand she cut a piece of flesh from her own arm and had it cooked and administered to her father-in-law that he might recover. That such a thing is possible in these days, and that it was done in the sight of mission premises and by an educated and prominent family, gives striking testimony to the depth of superstition in heathendom, as well as to the sentiment of filial piety which exists among the Chinese.

We are glad to give below likenesses of Mr. and Mrs. William S. Howland, who died suddenly at Auburndale, Mass., in March last, within a few hours of each other. Letters from India, from the missionary associates of our deceased brother and sister, speak in warmest terms of these beloved friends and of the efficient work they had accomplished while in India. Mr. Jones, of Madura, refers to the fact that during the eleven years Mr. and Mrs. Howland were stationed at Mandapasalai, the most isolated of the stations of the mission, where they were necessarily far from medical aid, their friends had never ceased to be anxious about them, and yet having been carried safely through all these perils connected with their work, in a location which exposed them to many difficulties, they were mysteriously snatched away when in what seemed to be the most favorable position, where all the resources of medical science were within easy reach. At the meeting of the Madura Mission,

MARY L. HOWLAND.

WILLIAM S. HOWLAND.

shortly after the news of the death of Mr. and Mrs. Howland was received, the following minute was adopted : —

"The Mission places on record an expression of its deep sense of loss and bereavement in this sad providence. While mourning this loss of a brother and sister so genial and hearty, and of fellow-laborers so faithful and useful, we are mindful not only of the sad breach in our own mission circle, already much weakened, but also of the mourning Christians and churches of Mandapasalai, who feel the bereavement most keenly. We bow our heads in reverent submission, knowing that our Father doeth all things well ; and we pray that he may soon send out other pious, faithful, and efficient laborers to this neglected part of his vineyard. May the Comforter support and strengthen the mourning parents and relatives ; and may the Father of the orphan be ever with, to bless and guide, the orphaned children of our deceased brother and sister."

ZEITOON AGAIN BURNED.

It will be remembered that in September, 1884, a great fire destroyed nearly one third of the town of Zeitoon in Central Turkey. Generous aid was sent from this country at that time, and as a result the people were favorably impressed towards our missionaries, and were ready to listen to the gospel which they preached. The *Missionary Herald* for June, page 227, gives an account of an extraordinary religious awakening which has recently been witnessed at Zeitoon. And now comes the sad message that the city has been nearly destroyed by fire. Mr. Christie, of Marash, under date of August 10 says: —

"Another terrible calamity has befallen Zeitoon. At eleven P.M., of Sunday, the seventh instant, a fire broke out in the heart of the city. Helped by a furious wind, it spread rapidly in all directions, and continued burning for ten hours, until nearly the whole city was consumed. Only about three hundred houses remain standing. These are nearly all of quite inferior value, skirting the city on its east and west sides. Twelve hundred houses and shops, the best built and most important in the town, are gone. Every church and schoolhouse — Protestant, Armenian, and Catholic — has been swept away; the only exception being a small unfinished Armenian church in the eastern suburbs. About six thousand people are left homeless. So swift was the progress of the fire that very many of these escaped with only the clothes they had on at the time. The governor of the city told me that, on an average, only one fourth of the movables in the burnt houses and shops was saved."

Rev. Mr. Marden estimates the number of homeless and helpless people at eight thousand. Several persons lost their lives during the conflagration, one of the number having been a most active and beloved church member. The Protestant community lost twenty-nine of their forty houses, together with most of their worldly goods. Mr. Christie writes in glowing terms of the energy and devotion of the two native preachers, who left their all, and in borrowed clothing were ministering to the suffering and disconsolate people. The Christians were bearing the affliction bravely, and even in the hour of disaster showed that they had "the joy of the Lord."

The missionaries sent at once a ton and a half of provisions to meet the first pressing need, and the citizens of Marash were organizing for the relief of the distressed city. Mr. Christie calls for aid from America, and the call should be swiftly responded to. He says: —

"As a station we appeal for contributions. Those six thousand men, women, and children, so suddenly bereft of their homes, must not be left in their present destitute condition to face the rigors of winter on that bleak mountain-side. We propose to help feed the hungry and clothe the naked among them; and to assist in putting up at once some sort of shelter for those of them who cannot do it for themselves. . . . We feel sure our transatlantic friends would not have us neglect this piercing cry of distress. We look for an instant and generous response to this our appeal for help in our endeavor to give a morsel of bread to the famishing, a garment or a blanket to the naked, and a little corner sheltered

from the wintry blasts to the houseless and homeless among that fire-stricken people. You, on the other hand, may be sure that the money will be spent with the greatest care."

Contributions may be sent to Langdon S. Ward, Treasurer, No. 1 Somerset Street, Boston.

SPANISH RULE IN MICRONESIA.

Since the announcement in our last number of the arrest by the Spanish authorities on Ponape, Micronesia, of Rev. E. T. Doane, and the sending of this veteran missionary as a prisoner to Manila, full reports have been received, with letters from Mr. Doane and others. Many facts in the case have been given to the public press and have awakened much attention. Our United States authorities at Washington and our consul at Manila have acted promptly in investigating the case and in calling for the release of Mr. Doane, and in presenting a claim for damages for the wrong done him. The Spanish governor-general of the Philippine Islands, whose authority extends over a large area, seems to have recognized the unlawful and unjust character of the course pursued by the Ponape governor, and has indicated that redress will be given. A despatch from Madrid, September 9, announces that Mr. Doane has been released, showing that the central government of Spain has taken direct cognizance of the affair. It is expected that Mr. Doane will be sent back to Ponape on a Spanish vessel, and it is hoped that the governor, who is responsible for this outrage upon an American citizen, will be removed. It is too much to anticipate that the sad demoralization which in a brief period has resulted from the influx of corrupt men on Ponape can be wholly overcome. It will be something gained if a like disaster can be averted from other islands in the Caroline group. A full statement of the facts in this case, so far as known, should be presented in these pages. Aside from the letters, extracts from which will here be given, we have received detailed verbal statements from the wife of Rev. F. F. Rand, Mrs. Caroline T. Rand, who did not leave Ponape until three months after the arrival of the Spanish war-vessel, and who came to Manila in the same vessel which took Mr. Doane. Mrs. Rand had been expecting to return to the United States within a few months, and it was deemed best that she should start at once as bearer of tidings and documents which otherwise might not reach the Missionary Rooms.

On the thirteenth of March last a Spanish man-of-war arrived at Ponape, having on board a governor, several lieutenants, a secretary, fifty soldiers, a score or two of convicts, and *six Roman Catholic priests*. The governor acted quite rudely on the day of his arrival. A few days later reports became current among the natives that the missionaries were to be ordered away and the schools closed. The governor, however, told Mr. Doane that he must not credit such reports. But the rumors did not cease, and Mr. Doane wrote the governor, putting the following inquiries: —

"1. Will schools be allowed to be opened and attended by natives, taught in the native tongue?

"2. Will schools be allowed to be opened and taught in both the native and Spanish tongues?

"3. Will Protestant missionaries be allowed to preach in the native tongue?

"4. Will the translation of the Scriptures be allowed into the native tongue, and their free circulation among the natives permitted?

"5. Will Protestant missionaries be allowed to marry native couples?

"6. Will native young women, forced against their wills into houses of ill-fame, have the protection of the Spanish flag?

"7. When will it suit the convenience of your excellency to run the boundary lines between the mission lands and those the government may hold?"

The governor kept the paper a few days, and when Mr. Doane called he received replies to his inquiries which he reports thus: —

'To the first and second he replied, that the schools might continue, using the native language, as heretofore, but if new ones are opened, they must be in the Spanish tongue. To the third he replied, that we might continue as we had done, but must not preach against the Catholic religion; it was the religion of the state. To the fourth point he replied affirmatively, but the books printed must bear the imprint of Spain. To the fifth he replied approvingly. To the sixth he replied, The girl forced against her will into such houses should be protected by the government. To the seventh there was no reply, because he was busy. These questions date April 5, 1887, and the replies to them were assuring."

Shortly after this the governor issued

A PROCLAMATION,

which we give *verbatim*, as it was handed to Mr. Doane: —

"Don Yisidro Posadillo, captain of *Frigate* and governor of the eastern region of the Caroline and Pelew Islands, do make known that the government of his majesty Don Alfonso XIII, and in his name Dona Maria Christiana, regent of the kingdom, designed me to represent Spain in this country, in object to make the happiness and wellbeing of the natives, administering justice equitably. No one will be troubled by his belief in the truth of religion. Will be procured the increasing of trade, agriculture, and industry, in order to augment the comfort of the life going on by the path of the civilization at present intended. Both the natives and foreigners can direct to me every kind of reclamation, and will find the protection of the Spanish flag. Ponape, March, 1887."

In order to get this proclamation before the natives, the aid of a mission helper, Narcissus, whose name has often appeared in previous letters from Ponape, was called in. He was a native of Manila and understood Spanish, and was probably baptized in infancy in the Roman Catholic Church. He was stolen when a boy, and when about twenty years of age came to Ponape. Mr. Doane gives this account of Narcissus: —

"After reaching Ponape, he was led to Jesus by the missionary; at once he went to work, with his good native wife, to tell the story of that Saviour. He spoke Ponapean and he did a good work. While translating the proclamation,

he was bantered by some officials for giving up his Catholic faith and working for us. He was told to abandon us, or he would be carried to Manila, put in a dungeon, taken from his family, and his head cut off. The poor man, frightened by such threats as these, gave up and recanted, signing a paper, and went home with a sad, if not broken, heart."

Further accounts of this Narcissus, who was regarded as a good man and valuable assistant, show that he was confined and was given five days to decide between flogging and transportation on the one hand, and giving up all connection with the missionaries on the other hand. In this he yielded, but he would not do as required in the matter of being married by the priests to his native wife, to whom he had been married by the missionaries long ago.

The immediate occasion of the arrest of Mr. Doane was his protest addressed to the governor concerning his taking possession of a piece of land, called Mejiniong, the deeds of which had been held by Mr. Doane for the mission for a long time prior to the coming of the Spaniards. Mr. Doane had offered to give the governor certain land which he wanted, but this particular section he felt he must hold for mission purposes. But the Spaniards induced some of the persons whose names were on the deed, one as donor, and two others as witnesses, to deny their signatures. Though there were plenty of witnesses to the validity of the deed, the governor proceeded to take possession of the land. Mr. Doane then sent a formal protest, making six points, the fifth of which was in the following words: —

"I protest, further, because the way your excellency is settling this matter is purely arbitrary. You ask for information from interested parties, and do not allow me to prove my case by credible witnesses."

The governor's wrath was aroused by this plain statement of the wrong he was doing, and a day or two after, as Mr. Doane was engaged in work upon a new church, he was waited upon by an official with four soldiers and was taken directly on board the man-of-war, amid the remonstrances of the excited natives. The story of this portion of the affair is best given in a letter, dated June 13, from the mission secretary, Miss Fletcher, to the Board: —

"On the arrival of the Spanish they centred their forces at Kenan, one of the principal mission stations. They had not been here long when trouble arose in regard to the mission land at Kenan. They soon encroached so much upon the mission premises that Mr. Doane felt called upon to send in a protest, but he did not do this, till all explanations, entreaties, and everything that could be said in regard to your rights were utterly disregarded. The protest did not meet the governor's approval, consequently, April 13, Mr. Doane was taken prisoner on board the Spanish man-of-war. For three days he remained in confinement; no one was allowed to see or converse with him. At the end of three days the governor visited him and sentenced him, for sending in the protest, to fifteen days' imprisonment on board the vessel. Mr. Doane submitted, and said nothing. We all fully expected when Mr. Doane had served his time, fifteen days, he would be at liberty; but as the time expired, the governor sent him a letter stating he was to remain a prisoner on further charges, but was careful not to state those charges.

"Mr. Doane waited some time, thinking the governor would visit him and tell why he was detained on board. This not being the case, he sent the governor a letter, kindly asking to know the charges for which he was still held a prisoner. The governor answered not at all; again and again has Mr. Rand inquired with like success. He has been confined all these weeks without the least knowledge, except as we guess at it, why he is there. Last Friday, June 11, the governor sent him word he was to be taken to Manila, the vessel sailing Wednesday. Mr. Doane has not had the least chance to defend himself in any way whatever; has not even been told that he was going to Manila in season to take care of his personal property; he has to leave everything just as it is. And the work, what of it? Never was the island in so good a condition as when the Spanish came; the work never prospered so well as during the last year. Church work, schools, everything was in good order.

"The wreck that has been made in three months seems impossible. The public schools, with the exception of two, the governor has closed. The church services at one station are closed and we live in hourly expectation of a notice to close the boarding school. As it is, we have to watch the girls day and night, to keep them from being stolen and placed in houses where they will learn, to say the least, no good.

"That Spain has to these islands the right of discovery, none will dispute, but how about these thirty-four or thirty-five years of labor and expense which America has given? During all this time Spain has not even looked at these islands, and now she comes in and finds our natives well civilized, schools, churches, all under headway, and must we step aside and see all this come to naught? I do not believe that such is the will of heaven. Some may say, Move from Ponape. *No!* we believe we know the voice of Him who gives us our commission, and He never calls defeat. Moreover, they claim all the west, and to forsake Ponape is simply to leave them a splendid land in which to work their schools and churches, and to gather in the natives from other islands. In fact, to resign Ponape is to give up the Board's claim to all the western islands and Kusaie.

"If I could only bring before you the scene of yesterday, when Mr. Doane's farewell letter was read in church and Mrs. Rand's departure announced; if you could have seen boys and girls, women and men, those too who once were savage, warlike men, mingle their heartfelt tears together, and with childlike trust turn to us and ask if we could not prevent his going, and why they were going to take him to Manila, — if you could have seen all this, you would feel with us, even more deeply than you now do, that these islands must be held, as they have in the past been taken, for the King of heaven. You have as a Board rescued these people from heathenism, and must we leave them now?"

In regard to the general effect of the presence of the Spaniards at Ponape, Mr. Doane wrote as follows: —

"As to the sad work already done, it is not a little difficult to report it, but I will tell you some things. Schools were closed, congregations thinned down, lewd houses opened, a thing never before heard of on Ponape, at least not as now seen; liquor flowed freely; many natives returned to *ava* planting and pound-

ing and drinking. Chiefs, church members, were shorn of the power they possessed to correct evils in their own realms. In this we saw a sad blow to our work. Evil-minded natives soon saw the chiefs could not correct them, hence they flew into a wild excess of evil in some places. All work on church-building was greatly delayed; Christian teachers were, if not wholly taken from their work, so much environed with evil they could do but little. I have spoken of the forced recantation of Narcissus; that was a sad blow. When natives whom he had long led in the Christian life found him working for Rome, many of them felt like doing the same thing. Such was in general the state of things when I left, June 16. We are fearing for the worst. Some other missionary may be called upon to follow me."

AT MANILA.

It was with a burdened heart that the veteran missionary sailed away from the people to whom he had given his life, now exposed to peril worse than death, and went as a prisoner to Manila, two thousand miles distant. On reaching that city, July 7, the governor-general gave him comfortable quarters at a hotel, until his case was examined. Writing on the fifteenth of July, he reports an interview with the governor, during which he was permitted to know the nature of the charges against him. They were substantially as follows: (1) Want of proper respect to the Ponape governor. (2) Exciting the natives to rebellion. (3) Advising the people to keep their guns, when the governor has required them to be brought in; also, keeping guns in his own house. (4) Giving away lands that did not belong to him. (5) Using handcuffs upon the natives. (6) Interfering with trade. These charges, to those who know Mr. Doane, are so preposterous that it is difficult to understand how any wicked man could be so foolish as to make them. They cannot be sustained in any particular, though there is an evil element on Ponape and throughout many of the islands of the Pacific, that would gladly see the work of Christian missionaries overthrown, and is ready to make oath to any accusation against them.

At the time of writing this, we have no letters reporting the trial of Mr. Doane's case before the courts, but we are quite prepared to credit the telegram, received by way of Madrid, that he has been released and returned to Ponape. For the Spanish authorities to do this will be only a part of what in justice they should do as a reparation for the high-handed act committed by an official of their government against an innocent American citizen. This official should be summarily removed, and damages should be paid for the wrong done. And since this act has inflicted a great injury upon the work commenced long ago, with no thought of pecuniary gain, for the benefit of the islanders of Micronesia, we have a right to demand that the Spanish government shall give assurances that hereafter such benevolent and Christian work shall not be interfered with, so that no partisan ruler or proselyting priest shall expect to be sustained by the authority of Spain when he tramples on the rights of a Christian missionary and an American citizen.

THE INTERNATIONAL MISSIONARY UNION.

BY REV. H. N. BARNUM, D.D., OF TURKEY.

THE International Missionary Union, composed of missionaries now in this country and Canada who have labored abroad in connection with the different evangelical societies, held its fourth annual meeting at the Thousand Island Park, beginning on the morning of August 10, and closing on the evening of August 17. There were present not less than seventy missionaries, representing ten different societies; men and women who had performed an aggregate of about nine hundred years of service in eleven different countries.

The spirit of the meeting was delightful. It was more a family gathering than a meeting of strangers belonging to different denominations; and even if there had been nothing else to justify the meeting, this practical illustration of that unity among his disciples for which Christ prayed was sufficient. This, however, was only one feature of the meeting, which increased in interest till the close. The pleasantest service of each day was the devotional. Many a narrative of thrilling interest was given; many illustrations of the power of the gospel to save the lowest; many signs that the kingdom of God is coming, "not with observation," it may be, in some lands, but surely coming; and many proofs that the gospel has the same power everywhere, and by whomsoever preached. Not a word was spoken showing discouragement, not a doubt respecting the final triumph of the gospel. Each missionary learned something of what is being done in other fields and by other societies than his own; and in the comparison of experiences and the discussion of methods, it was pleasant to note that the methods which have been most successful in one field have proved equally so in others, and that no society has a monopoly of the best methods or of success. All have found that the simple preaching of the gospel, accompanied by the Holy Spirit, must be the chief reliance, while education and other agencies are indispensable aids.

All confessed that the meeting was a good one, that they had been helped and strengthened by it, and that they were glad that they had come. Those who expect soon to return to their fields and those who are going for the first time were joyful at the prospect, while those who are providentially detained at home, even the oldest and feeblest veterans, look back with longing to the fields where their happiest days have been spent. The oldest missionaries present were Dr. Dean, of the Baptist Missionary Union, who has labored for the Chinese in Siam and in China itself for fifty years or more, and Dr. Hamlin, who went to Constantinople in 1838. The presence of these missionary fathers added much to the interest of the meetings. Bishop Hurst, of the Methodist-Episcopal Church, was another prominent member. He preached an inspiring sermon on Sunday, and he delivered an interesting address upon missionary work in Mexico, showing that the eight millions of *native* Mexicans are favorable to Protestantism, and a much more hopeful race than the four millions of Spanish-Mexicans, while very little has been done for them. They are our own neighbors, and the responsibility of giving them the gospel rests upon us, and yet no part of the Bible, even, has been translated into any of their languages!

Some doubts have been entertained as to the value and the permanency of this Missionary Union, but these doubts appear to be dispelled from the minds of all who were at the last meeting. There seems to be a place for such an organization, and it is thought that future meetings may be made still more useful.

It is not only for the missionaries themselves that these meetings are helpful, but they may be a valuable agency in promoting a missionary spirit at home. Quite a number of pastors were present; and a good many earnest Christian laymen and women who attended the meetings confessed that they had received an impulse, and that they could do better service for missions than before. Not a little of the time and the thought of the conference was devoted to the consideration of the best means to increase the interest of the home churches in the world's evangelization. It is reported, upon high authority, that more than two thousand members of our colleges and seminaries have declared their purpose to become foreign missionaries, and that the number is likely to increase rather than diminish. If this is true, it becomes a serious question, What will be done with them? What will be the attitude of the churches toward them? Will they give them a cordial welcome, a hearty godspeed? These men and women and a great many more are all needed, not so much to reinforce old missions as to open new fields; and that will necessitate a great increase in contributions. Rev. Dr. Spear, formerly a missionary of the Presbyterian Board in Siam, gave a very interesting address upon the "Consecration of Wealth." He has given much time to the statistics which relate to this and kindred subjects; and he asserted that "four fifths of the members of evangelical churches in this country give not one cent for the extension of the kingdom of Christ!" Is there not, then, just ground for the solemn conviction which prevailed among the members of the Missionary Union that we cannot hope for a great onward movement in the kingdom of God until it has a larger place in the sympathies and the prayers of the Church; until Christ's command to disciple all nations shall be felt by individual members to have a personal application; and until they shall be willing to make real the dedication of their time, their substance, and of themselves, which they have done in form by becoming members of the church?

Dr. Foster, of the Sanitarium, has invited the Union to meet the next year at Clifton Springs, but the choice of the place of meeting rests with the executive committee.

SENDAI, IN NORTHERN JAPAN.

Among the annual reports from the several stations of the Japan Mission of the American Board comes a record of the new station at Sendai, which was opened less than one year ago. This record covers briefly the history of the remarkable movement which has already made this place prominent among the centres of missionary labor in Japan. Rev. Mr. DeForest has prepared this report of the Sendai station, from which we gather many facts of much interest. It is a city of some fifty thousand inhabitants, about 250 miles north of Yokohama, and some twenty miles from the sea. A railway connecting Sendai with Shiogama on the coast is nearly completed. It is the headquarters of the standing army in

the North, and a centre of education and commerce for a region of over 400 miles in extent. It is said that more English books are sold in the place than in any other city of its size in the empire. Many men of unusual ability and force

of character are included among the Christians of the place. There are already ten Protestant preaching places within the city limits. The most numerous of the forces are the Presbyterian; Methodists and Baptists also having a good

work begun. The church connected with the American Board was organized in March last, and now consists of forty-one members, twenty of whom live in Mizusawa. Of the origin of this movement, Mr. DeForest says: —

"Some thirteen years ago Mr. T. Tomita, a native of Sendai, was consul in New York. During his stay in the States he learned with surprise of the wide moral influence which our higher educational institutes, especially the New England colleges, exert in every branch of society. Twelve years later, while serving his country as vice-president of the National Bank in Tokyo, he felt that the time had come to plan for a school that should give as high a place to Christian morality as do the colleges of New England. He conceived the idea of organizing a company to erect school-buildings and equip the school with needed native teachers, provided some missionary board would furnish the foreign teachers.

"The tenth anniversary of the Training School at Kyoto, with its marvelous conquest over the prejudices of the old capital, brought the names of Mr. Neesima and the American Board prominently before those Japanese who are interested in educational problems. And though we were separated five hundred miles from Sendai, other boards equally able to do the work were passed over, and Mr. Neesima was asked to give his name, and to secure the coöperation of the American Board, in founding a Christian boys' school. This unique call led the mission to send Messrs. Neesima and DeForest to Sendai in May, 1886, to meet the promoters of this movement, and to hear directly from them all their plans. On our arrival we were welcomed by the governor, the two secretaries, the mayor, and others, and at a public dinner the governor announced to us that 5,000 *yen* had been subscribed for the beginning of the school. The Christian basis of the school was assured to us in the liberty of morning prayers, and in the teaching of the Bible as one of the textbooks of the school."

Opening of the School. — "The Sendai friends were eager to start the school as soon as possible, and so we opened on the eleventh of October, with pretty much everything temporary. Two wretched shanties, hardly deserving of the name of *temporary*, were fixed up for the reception of 118 scholars, a temporary course of study for two years preparatory and five years academic was marked out, and a temporary board of trustees had the school in charge, while the teachers put up in earthly tabernacles that threatened to be dissolved more than once during the winter. But in spite of small obstacles, the school grew in favor with man, some forty new scholars being added at New Year's. Meantime, the new two-story recitation-hall with eight rooms, and one dormitory 144 feet long, were contracted for, and will be completed in June, when the school will be formally opened, and its temporary character will give place, we trust, to a permanent position in the north of Japan. Already a permanent board of trustees has been formed, with the governor at the head, and our mission has been recognized by the election of Dr. Greene to a place on this board."

The report refers at length to the impulse given to Christian education by the opening of this school. No sooner was it opened than inquiries began to pour in from prominent cities in the North, asking for Christian teachers and for the establishment of schools on the plan of the Doshisha at Kyoto. The unusual

gift of 10,000 yen by the president of a national bank of Sendai inspired great confidence among the natives in the educational work of the missionaries. Similar movements are now started at several central points. In reference to the bearing of this educational work upon the evangelization of Sendai, the report says: —

"Besides the school and regular Sunday work, we have assisted in a night-school, which opened in December with eighty scholars, among whom were members of the legislature, army and civil officers, and merchants of large means. This school has brought a few regular attendants to our Sunday services, and some are applicants for baptism. It has been the means also of giving us once a month a rare audience of about two hundred hearers, the most of whom would not naturally go to any other Christian meeting, and thus the knowledge of the truth is being brought into the homes of many thoughtful people. One of the members of the legislature remarked recently that within six months there is a most conspicuous change in public opinion concerning Christianity."

In connection with the formal instruction in the school, the ladies of the mission have established an afternoon school, in which the main branches are knitting and English. A good opportunity has thus been secured to become acquainted with the wives and teachers of many prominent citizens, and out of the number a class of a dozen or more has been formed for the study of the Bible.

Aside from the remarkable favor shown to this institution by government officials, to which allusion has already been made, the report calls attention to the courteous treatment received from all classes of citizens, and the valuable assistance cordially given by the officials in contracting for the houses of the missionaries. The government architect, Mr. Ueda, drew up plans and specifications and made the contracts, overseeing the construction of the building. This has freed the members of the mission from a burden which would have been heavy, if not impossible to bear, in connection with their other work.

On another page of this number, among the letters from Japan, will be found an interesting account of the services at the dedication of the buildings, now completed, with addresses by the governor and other prominent men.

The story of this station we have given somewhat at length because it is characteristic, setting forth in a fair way the condition of affairs in many portions of Japan, and suggesting abundant openings for Christian laborers in the Empire of the Rising Sun. The Sun of Righteousness is surely rising over that growing empire. May the Spirit of God brood over all the marvelous movements that are now taking place in Japan!

Letters from the Missions.

West Central African Mission.

A CHURCH ORGANIZED.

THE mail from Western Africa brings the cheering tidings that at the annual meeting of the mission held in Bailundu, May 7–11, the purpose which had been cherished for some time, of organizing a church among the young people who seemed to give evidence of Christian life, was carried out. On May 8, fourteen of the sixteen applicants were organized into the new church. Mr. Stover writes: —

"Two of the girls, although they

seemed in earnest, were advised to wait a little longer for further testing. We thought best to admit only those who had given evidence beyond a peradventure as to the reality of the change. Not that there was no evidence of such change in the others; it was only because we had not had the same opportunity, in their case, of watching their Christian walk day by day. Those who were admitted have taken a very decided stand, and that, too, without urging on our part, and even without *special* instruction on specific sins, except by way of example. They have all renounced alcoholic drinks, tobacco, slavery, polygamy, fornication, and idolatry, or rather, fetishism of every sort. They say they will have nothing more to do with such things.

"Does it occur to you that the list includes sins which children of their age could scarcely be supposed to have committed? That would be a natural query, as not one of the number has passed, if any have reached, the age of twenty. But none the less, aside from polygamy, the list contains nothing of which the majority, if not every individual, has not been guilty, directly or indirectly, and to which they are not tempted every day of their lives.

"The service on the Sabbath was very impressive. The lads seemed to feel the solemnity of the occasion much more deeply than many whom I have seen at home.

"I stated the Christian faith succinctly in pretty nearly the form of the Apostles' Creed, asking their assent to each article. After the baptism I read a covenant based on the one used by the First Church, Oberlin, to which I also asked their assent article by article; after which I gave them the right hand of fellowship into Christ's Church, and in his name, and on behalf of the brethren present (Messrs. Currie and Sanders), pronounced them the visible representatives of that church in Bailundu, whose work it shall be to make known his gospel to the end of time.

"I intend, as soon as I can arrange for it, to organize this little church for work, having them elect deacons and other officers, as may seem most expedient. My purpose is to impress them with the fact that upon *them* now devolves the responsibility of Christ's work in Bailundu, and that we are here only to guide and oversee. I do not consider myself pastor of this church, nor do I allow them to regard me as such. I seek to impress it upon them that I am their elder brother, *bishop*, in the New Testament sense, and that they are to have a pastor from their own number in due time. Meanwhile they will have a deacon, or deacons, upon whom I shall, little by little, put such work as pastors do at home."

THE CONVERTS.

Mrs. Stover, writing May 19, gives some further particulars of the members of the new church, and of their evident Christian character: —

"If only you could have been here in spirit May 8! It was a red-letter day indeed! Fourteen of the sixteen applicants received baptism in the morning, and the Lord's Supper in the afternoon. I did not know, for a time, as Mr. Stover would find his voice at all when Cato knelt before him for baptism. Nesoko was the only girl baptized. The other two were advised to wait a few months, as we had not had opportunity to watch their everyday walk as we had all the others.

"The communion services were very impressive; one could have heard a pin drop, so great was the silence, and all seemed deeply touched with the solemnity of the occasion. It was a happy day for us. Mr. Sanders was the only one who could be with us, having come from Bihé to attend the annual meeting of the mission. He was here a week, and we enjoyed every moment.

"One man, who has been much interested and has attended our Sunday services regularly for some time, was absent last Sunday. He came to the door early in the week to sell eggs, and one of the little boys charged him with leaving the meeting to 'follow' a beer party, saying,

'If you follow after beer, it is just as bad as if you worship the devil.'

"This question of beer-drinking and its influence was one which was early discussed by the members of our mission. It seemed hard to settle, since the common beer is both food and drink to them (being thick with the cornmeal of which it is made), and is of a much milder quality than that which is used in the south and east. However, that question settled itself, or rather, the first converts settled it. This is their testimony: —

"'When we first accepted Christ's words we thought to drink only the sweet beer. But when we drank the sweet, we found we wanted the bitter; and when we drank *just a little*, we found we were not satisfied, but wanted more; so we concluded the only way was to let it alone entirely.' This was their own decision. They were not urged to it, neither had they listened to any eloquent temperance addresses. They have been taught of the Spirit. All praise and glory to the Name above every name!

"One other thing we never expected to do in Africa; that is, to hold back our lads from working too hard; but that is what we are doing now. Sakelende, Mr. Stover's adopted boy, is not well; and nearly every day Mr. Stover has to call him from his work, fearing he will make himself sick. Cato, too, is in danger of overworking himself; and Esuvi, once the laziest boy on the place, has changed very much. I asked him one day what he had done with his laziness. He hung his head and laughed as he replied: 'I was a lazy boy, but I am trying to do better now.' Many times, day and night, I find myself saying, 'Oh, how good of our Father to give us a share in this work! Surely this is happiness far beyond anything the world can give!' And my thoughts go back to those whom I know to be living nearly useless lives, spending their time and strength on fancy-work, etc. If only they could hear a voice calling them hither! But in God's own good time I hope for help."

FROM BIHE. — FIRE IN THE CAMP.

Letters from Bihé are very brief, since after the mail was nearly ready, a fire broke out which destroyed not merely the letters which were written, but also the temporary home of Mr. and Mrs. Sanders, with the greater portion of their goods. The fire occurred on May 23, the day on which the mail left. Mr. Sanders writes: —

"About 10.30 A.M., while we were preparing letters for the mail that must leave to-morrow, Kamungondo rushed for the kitchen-hut, calling out 'Fire!' One look showed that it could not be put out. We got out such things as we could, and brother Fay ran over with the twenty or twenty-five men whom he was working at our house. They might have saved most of the things, but the cartridges began to pop, and they fled like a flock of sheep. Our supply of food, except flour, which has not yet arrived, was wholly lost; but the Fays have generously offered to share with us. We saved enough clothing, bedding, etc., to get along very well at present. We do not yet know just what was saved. When we do find out just what must be replaced, we shall make out an order for those things and send to Mr. Walter to be sent for immediately.

"We seem to be out of Bihé politics now that Ciponge is removed. We very much prefer to be allowed to have nothing to do with the magnates of the *ombala*."

Mission to Spain.

MR. GULICK (William H.) gives the following items respecting the work at the station and some out-stations: —

"The church in San Sebastian numbers fifty-two members, of whom some twelve are absent. Of the remaining forty, fourteen are girls of the boarding school, seven of whom made the profession of their faith last February. We have public preaching services every Sunday at eleven o'clock in the forenoon and at eight in the evening, and every Thursday evening, and a congregational Bible-class every Sunday afternoon, which is also in part a prayer-meeting. The congregation consists quite

uniformly of some forty-five persons from our own family, and of about as many more from outside, with occasionally, especially during the winter, some fifteen or twenty more.

"The work in Santander is going on well, after considerable trouble from the loss of the rooms long occupied as chapel and for schools. The schools that had run down greatly, under insufficient teachers, now taught by the pastor himself, his wife, and his sister, are flourishing and produce about ten dollars a month in fees. The church, though one of the smallest in membership, is, perhaps, the most liberal in giving. Last year it raised for maintenance of worship $60; for the poor $3.40; for the church building fund $20.12, and for the 'common fund' for the maintenance of another station $20.14.

"Bilbao has had a fair year. At the end of last March, however, we were refused further occupancy of the rooms that for ten years had been our chapel and schoolroom, and the congregation is now without either. We are in hopes, however, of finding other rooms before long. The evangelistic work in the mines and the surrounding country is always one of the attractive features of that field. I should say that the regular meetings are kept up in the pastor's house while they are deprived of a public hall.

"Pamplona is a hard field — the stronghold of fanaticism. A little band of some ten souls do not forsake the assembling of themselves together while the evangelist makes long tours, even as far as into the province of Burgos, where he has spent several weeks of late.

"In Logrono, last January, I organized a church of nineteen members. The good old pastor (the founder of the work in Zaragoza) is greatly hampered in his labors by his paralyzed wife, but is unusally active for a person of his years. The congregation fluctuates from twenty to fifty. That, too, is a hard field — not so much from its fanaticism as from the gross manners and the bad life of the people.

"Pradejon is prosperous. They are a purely agricultural people, fatigued and worn out, often, by hard work. They see but little ready money ever, but have made noble sacrifices to provide themselves with a house to serve as chapel and schools. The schools are nicely taught and cared for by the pastor and his wife, and are 'a credit to the province,' as the Catholic neighbors admit."

Central Turkey Mission.

THE FAMINE.

SAD accounts continue to come from the Cilician plain. Mr. Montgomery wrote from Adana, July 23: —

"We returned here from annual meeting last Wednesday, and find that the famine sufferers have increased quite beyond our ability to aid them. It is pitiful to see the crowds of hungry people, mostly women, who press around our doors for aid. Some of them say that they have had nothing to eat for two and three days; and their pinched faces show it. Some of the babies in their arms, vainly trying to get nourishment out of starved breasts, have become reduced to little limp, pale skeletons, scarcely able to move.

"The municipal council of Adana, not able or willing to help the poor, and wishing to show as small a number as possible, ordered an enrolment of only the poorest, — those who had sold everything out of their houses, even to the beds under them, — and the enrolment reached 8,000 souls. The bitter cry comes to us also from Tarsus, Koozolook, Missis, and many other towns and villages. The number to be aided will reach sixty or seventy thousand. As yet the government has done nothing but make promises."

Dr. Shepard wrote, on the twenty-second of July: —

"We reached this place yesterday, after having spent three days traveling about the northern part of the great Adana plain. It was a sad sight, this great, fertile plain as deserted and desolate as Sahara. Village after village was completely deserted, or had a single family left in it to guard it. Very little had been

sown or planted, and what little had been, was dried up from the root. Cotton sown upon black soil twenty feet deep (for I saw where a torrent from the hills had gashed the earth to more than that depth, and it was black loam all the way down) was only two or three inches high and withered as though scorched by fire. Arrived at Adana, we found the mission house besieged by crowds of hungry women with their starving infants at their breasts. I hope the good people at home will give from their plenty to feed these starving bodies. In the providence of God it will be instrumental in feeding many starving souls as well."

Eastern Turkey Mission.

MODERN MANNA.

MR. COLE, of Bitlis, in reporting a journey from Harpoot to Bitlis, says: —

"We traveled for four days in our return trip through a region where had newly fallen a remarkable deposit of 'heavenly bread,' as the natives sometimes call it — manna. There were very extensive forests of scrubby oaks, and the most of the deposit was on their leaves. Thousands of the poor peasants, men, women, and children, were out upon the plains gathering the sweet substance. Some of them plunge into kettles of boiling water the newly cut branches of the oaks, which washes off the deposit, till the water becomes so sweet as to remind the Yankee of a veritable 'sugaring off' in the old Granite State, as he took sips from it. Another company may be seen vigorously beating with sticks the branches that, from having been spread, have so dried that the glistening crystals may be seen falling out upon the piece of carpet on the ground, and are in turn separated from the pieces of leaves by a sieve, while the manna is pressed into cakes for use. This article of diet is in great demand during Lent, or other times of abstinence from the fruit of their flocks, by these Oriental Christians. As we were traveling through a rather dry region for our supplies, this article came in good play for our plain repasts, while at the same time it afforded us a fruitful subject for study and observation as we journeyed along — as to how certain regions should have the deposit rather than others; whence it came, etc., which I will not go into here."

MISSIONARIES WELCOMED.

Mr. and Mrs. Knapp, on their return from the United States, reached their station, Bitlis, July 25. Of their reception a few miles from the city and after reaching it, Mr. Knapp writes: —

"We were received first with warm greetings by the Protestant people, hundreds of whom had walked some six miles to greet us; and, after serving us with a 'picnic' entertainment and the reading of notes of welcome, as well as original hymns of welcome sung by our students, accompanied by the crowd we resumed our journey, only to greet soon hundreds of women and girls who showered us with flowers and hailed us with songs of welcome. As we neared our premises there were peals from the school bell; and the United States flag was floating in the breeze as we rode into our court; and over our doors, in large letters, was 'Welcome Home!' It was a moment of unspeakable joy to be once more among our people."

Marathi Mission.

WAI AND ITS VILLAGES.

MR. SIBLEY writes, from Mahableshwar, of a month spent among the villages of his district, having very large and attentive audiences. He made much use of the magic-lantern. He writes: —

"Even in the 'sacred' city of Wai, where the people are wholly given up to idolatry and where Brahman influence is especially strong, with audiences of five hundred and six hundred people, only once was there any disturbance, and that not serious at all. We visited many of our villages, and generally found the people willing, not anxious, to listen to the gospel. In some of the villages the people remem-

ber Mr. Wells and speak of him with evident feeling as a good man, and they remember the truths he taught them. The open persecution and opposition which Mr. Wells and his helpers met in the Wai district has almost ceased. But the opposition to the truths of the gospel on the part of the Brahmans is as determined as ever, though more quiet and secret, as they are afraid to resort to the violence they used at first. Another thing that works to our advantage is that they do not fear the effects of preaching the gospel as they once did, so few seem to be reached by its truths.

"I think that Wai district is, without doubt, the most difficult field within the bounds of the Marathi Mission. Wai is a sacred city, and a large percentage of the population are Brahmans. It has several very fine temples, five of which, nearly one hundred and fifty years ago, cost, on an average, one hundred thousand dollars each. It is situated on the banks of the sacred Kishna River, which is itself an object of most devout worship from its source to its mouth. Wai district comprises, for the most part, the narrow valley of the Kishna River, and in nearly every village along the stream are fine temples and bathing-places where the people worship and bathe. The Brahman influence at Wai makes itself felt in every village in the valley, and the terrors of the idol gods in its great temples are held as a menace over the heads of any who might think of abandoning the worship of them. When we first went to Wai we found our native helpers quite discouraged. Hariba said that he had labored there many years (about twelve, I think) and had not seen any fruit as the result of his labors, and asked if he could not be sent to a more promising field. But one of the good results of our tours with them was that they were greatly cheered."

Hong Kong Mission.

THE STATION AND OUT-STATIONS.

MR. HAGER, in his report for the year, refers not only to the work at the established centres, but also in districts outside visited by him and his helpers. We give here what is said of the station and out-stations: —

"It is but just to say that within the past year the persecution against Christians in certain parts of the Kwong-tung province has been unusually severe; not that they have been called to bear the maltreatment of 1884, still, the report of riots at Rock Springs and other places in America has been carried home to China by some of the Chinese, and the believers in Christ, as well as those proclaiming his gospel, have been called to bear more than the usual amount of slander.

"In Hong Kong five boys' schools were carried on instead of three, as in the previous year; the total number of pupils enrolled during the year was 334, over two hundred of whom passed the Hong Kong government examination. There was also an improvement in the examination of Christian books over the preceding year. These five schools are wholly self-supporting. As far as the teachers, who are all Christians, have time apart from teaching the books required by the government standard, they instruct their pupils in the essential doctrines of the Christian faith. The missionary supervises this religious instruction and assists whenever he has the opportunity, aside from his other labors. At the close of the year he requires all the pupils to pass an examination, and though some fail, yet it is fondly hoped that the words spoken and taught will not altogether be forgotten.

"The station at Kwonghoi has continued its work in charge of an assistant, who has preached the gospel faithfully and earnestly, though no present results have been realized. The villages and towns in the immediate vicinity of Kwonghoi city have all been visited and the gospel preached. On these errands much persecution has often been received, and this chiefly by those who have returned from America.

"The chapel at Sheung Chak has not been reopened, chiefly on account of the want of an able assistant who could or

would assume the charge. It is a somewhat difficult place to fill, as thieves and robbers exist on every side. Our chapel, while Mr. Jones was in charge, was twice robbed, and none of the Chinese assistants likes to live there, even if we could spare them from the other work they are doing.

"At Hoi In a new out-station was opened, where we hope many will be brought to Christ. The region contains some four market-towns, where numerous people congregate. All these are within easy reach and can be visited from the main out-station. Since the station has been opened two have confessed their faith in Christ, and others would no doubt follow their example if the persecutions of relatives and friends did not stand in the way. It is hoped that these three stations above mentioned will one day be supported by the American Chinese, and also under their immediate pastoral charge, with a general missionary to oversee and encourage them as they need. One or two other stations should be opened in the same region and supplied and supported in the same way."

Shanse Mission.

FAVOR OF THE PEOPLE.

MR. PRICE and Mr. Thompson are now alone at Tai-ku, Messrs. Stimson and Clapp, with their families, occupying Fen-chou-fu. Mr. Price wrote, June 21: —

"It is very evident that the Lord is with us here in our work, and that we are to have a blessing in his own good time. Mr. Thompson and I have been called to attend four cases of opium-poisoning recently, and we saved every one of them. Two of these cases made us many friends in the villages in which the families live, and they virtually opened these two villages to us. A lady missionary could go into any of these homes and find a kind reception and ready listeners.

"Two weeks ago a little boy, the son of one of our near neighbors, fell from the roof of a house and was severely injured. At their earnest request I went over and did what I could for him, using a few simple healing remedies, and have gone in every day since and dressed his wounds. He is now almost well and the family is very grateful. This old gentleman, who is a very wealthy man, 'lord of wealth,' they say, has never spoken to us save on rare occasions, and has paid no attention to us whatever. Now some one is in every day, and even the little children are becoming friendly. There are eight children in this family, and the entire household consists, probably, of not less than twenty persons. We are earnestly praying, and I trust you will join us in prayer, that this may be a real opening for the gospel.

"Mr. Thompson and I do not feel prepared to open a street chapel at present, but we are keeping up the Sunday services and, by dint of much study in preparation, are able to interest the people when they come. The attendance is encouraging and promises well for the future. We have also sold some books in the villages. Two weeks ago we attended a fair three miles from the city and met with very gratifying success, selling three copies of the New Testament entire, several copies of the Gospels, and a large number of tracts.

"So I say again, it is evident that the Lord is with us here and that we are to have a rich blessing in his own time; and we are praying that the time may come speedily, and are doing what we can to hasten it."

Japan Mission.

DEDICATION OF SCHOOL-BUILDINGS AT SENDAI.

IN another part of this number will be found a brief history of the opening of the work at Sendai, with a map of the region. Since that account was in print, a letter has been received from Mr. Curtis, reporting the exercises at the opening of the buildings which have been erected for the school, wholly at the cost of the Japanese friends of education. We are obliged to abbreviate somewhat the reports of the addresses given on the occasion. Mr. Curtis writes: —

"The formal opening of our school upon the seventeenth of June was a red-letter

day to us in our new work here at Sendai. It took the place of what at home we would call the dedicatory services of the buildings just completed, which are a two-story main building, 60 by 45 feet, with six large recitation-rooms and a good hall, and a dormitory 150 by 24 feet. The neat buildings were ornamented not after the style so customary, with dragons and griffins, but quite in accordance with Western taste, and with the motto chosen by the Japanese: 'Seek truth and do good,' in black letters on the white front of the main building. The contrast to the poor apologies for buildings, mere sheds, in which school-work was begun last September is very striking.

"The grounds, too, have been transformed within a few weeks, being laid out in excellent taste, with the skill which seems to be a natural endowment of the Japanese, and adorned with trees and shrubbery.

"This first year of school-work, with its provisional and somewhat experimental course of study, has had its difficulties, but has been on the whole a very satisfactory one. The students with whom we began work have made very satisfactory progress in their studies, and, what is far more gratifying to us, many of them have become deeply interested in the Christian instruction received, some twenty having already been admitted to the church, and a number more being applicants.

"The formal opening took place just before examination exercises. The prominent men of this part of the country were present: Governor, vice-governor, secretary, mayor, generals, judges, school officials, and others. The minister of education was expected, but was unable to leave Tokyo in time, so that his visit was made a few days later. The United States Minister, unable from sickness to attend, sent a letter of regret and well-wishes by the interpreter of the legation. We rejoiced to see Mr. Neesima, who is president of this school as well as of our school in Kyoto, the Doshisha. In his address he told how, when he was in America two years ago, being forbidden by his physicians to look at books, he had hung the map of his beloved country by his bedside, and, as he gazed at it, the position of Sendai impressed him greatly as the most important point in all this part of the empire, the key, in fact, to Eastern Japan, and his heart was set on having a school here. As we listened to the story of his earnest desires for Sendai, now being realized, and heard his voice trembling with deep emotion, one of us at least was carried back to the Board meeting at Rutland and heard him pleading for a school in Kyoto, nor did it surprise us much to learn that God was moving hearts here in Japan in the same direction as his was being moved in America. It was so in regard to the Doshisha.

"The special exercises of the day began at 1.30 P.M., when students, faculty, and trustees assembled in the hall where the foreign teachers and their wives sang an anthem, "O come let us sing unto the Lord!" and Mr. Neesima led in a most impressive prayer. During half an hour's intermission the governor welcomed the guests in an adjoining room. When all had assembled again in the hall, Mayor Jinmonji, presiding, called upon the vice-governor for the financial report of the trustees — (governor, vice-governor, and mayor are members of the board). The report told of an outlay for buildings and running expenses of about 7,000 *yen* (Mexican dollars), and an income by contributions, tuitions, etc., of over $1,600. Mention was also made of a further gift of land, doubling the size of the grounds and making them now about eight acres. It was also said that more buildings are to be speedily erected."

THE ADDRESSES.

"The report was followed by addresses from Governor Matsudaira, Mr. Tomita, and Mr. Neesima. Mr. DeForest, who has been chosen a trustee, was called upon and responded briefly in behalf of the foreign teachers. He spoke of the difficulty of different countries carrying on a work in common, and said that, coming as we do at the invitation of the people of

two countries, Japan and America, we undertake our work with some fears that we cannot do what is desired by each to the satisfaction of both, but are determined that by the aid of God we will do this difficult thing to the best of our ability; and if we should come short, we hope to be treated as brothers.

"Governor Matsudaira in his able address told of the discovery of gold in this region a thousand years ago, and how a poet, thinking it a good omen for the reigning dynasty, wrote the lines: —

> To augment the glory of the royal dynasty
> In the mountains of the East gold blossomed.

"The name of this school, Tokwa, Eastern Blossom, is taken from that poem, but it is not in a boastful spirit that the name is adopted; it is simply with the thought that a school so founded — by the voluntary contributions of the people — is a sign of the times, showing the advancement of civilization in this Meiji dynasty.

"Since the revolution at the beginning of this reign, Japan has yearly made great progress, and education has flourished, and as in ancient times the finding of gold here was thought to augur well for the reigning dynasty, so this flourishing of education may be viewed in the same light as regards the present dynasty, and certainly the establishment of this school on such a basis is one of the best of omens. . . .

"He closed with the thought that since 'education is the mother of happiness,' this school may most truly be likened to gold blossoms.

"Mr. Tomita's manner of speaking was characterized by deep earnestness. He thought it a most beautiful and interesting sign that so many should join in a society organized not, as most associations are, from motives of self-interest, but from the benevolent desire to advance young men in education. That these exercises can be held in less than a year from the conception of the enterprise is due to the hearty coöperation of so many. He dwelt especially upon the past history of this region, and upon the great men it had produced in former times; men who might be called the forefathers of foreign learning in Japan. Quite a number of them were Dutch scholars, teaching it and translating from it. One of them went to Rome three hundred years ago as ambassador for Japan; another, one hundred years ago, wrote a book about foreign countries; another translated a military work, thereby changing the tactics of this country. This same man, pointing out the faults and foibles of his countrymen, declared that this land must be opened to foreigners. . .

"He told the young men that many things are hoped of them, but all may be summed up in the one term virtue. Though the special object of this school is advancement in knowledge, yet a most important object is to train them to good conduct. 'If you increase in virtue,' he said, 'and do your work faithfully, you will win the respect of others and it will redound not only to your own but to your country's honor.'

"After the exercises, the guests, some fifty or sixty in number, sat down to refreshments, and then, about four o'clock, they dispersed, well pleased with what they had seen and heard. Governor Matsudaira and Mr. Tomita gave a supper that evening to the chief contributors and the faculty. It was after the usual order, in foreign style, with about a dozen courses. A most gratifying feature was the fact that several of the gentlemen who sat near us, and among them the vice-governor, declined wine, apparently out of respect to us, and that very little was drunk by any of the guests.

"We know there are men here who would be glad to refrain from wine if they could do so with politeness. The presence of missionaries at their feasts, from time to time, may be at least helpful to them. May the day be not far distant when abstinence shall be observed from principle rather than politeness."

Northern Mexico Mission.

SAN YSIDRO.

As reported in our last number, Mr. Eaton, with his family, has been spending

several weeks of the summer at Guerrero, two or three miles from San Ysidro. Mr. Eaton wrote, August 15: —

"The little church in San Ysidro has received a decided impulse from the especial efforts of these ten weeks. Yesterday we again celebrated the Lord's Supper and baptized six new members, three men and three women. One man, solely for this purpose, left his business and came fifty miles. He returns to his wife and little ones to-morrow. The wife was received in Chihuahua city, while on a visit there, the last Sunday in May, and the 'little ones' I hope to baptize when in Cosi. Of the six, three were spoken of in my last as away from home, and the rest are new, making thus a band of sixteen.

"The helper whom I released by taking much of his work, had a very successful colporter trip into the mountains, selling out all his stock of the Scriptures in two days in a mining town. The superintendent of the mine himself bought three or four Bibles to give away. Señor Padiema endured many hardships on the rough trail, with scant food, walking nearly every step, and often having to ford torrents against which he braced himself with a stout pole that he brought home as a souvenir. I have secured a fresh stock of books and send him out again this week, 'Deacon' Antonio Orozco, just elected, remaining in charge of meetings.

"I have persuaded most of the leading men of this town of Guerrero to subscribe for *El Faro*, the handsome illustrated Presbyterian semi-monthly. The list now stands at twenty-three, with hope of some more to-day. All but three are entirely outside our Protestant circle, and all consented to pay in advance. I feel that I am leaving behind me a faithful preacher who will accomplish much in this community during the year to come."

Notes from the Wide Field.

AFRICA.

Uganda. — Further reports from Mr. Mackay are given in *The Church Missionary Intelligencer* for August. The position of affairs is not materially changed. Mwanga seems to have relented somewhat in his severity. He has sent to Mr. Mackay a present of three loads of cowries and a dozen cows. At the last date all the Protestant converts who had been in prison were released, and while the law forbidding their going to mission premises was not repealed, it was well understood that they did visit Mr. Mackay. The printed copies of the Gospels were sold readily, and the number who seem to feel the power of the truth is increasing. Evidently the king is impressed by the serviceableness of Mr. Mackay in some matters which are beyond the skill of his people. Just now his tall flagstaff seemed likely to fall, and the missionary was called in to secure it. Mr. Mackay pleasantly expresses his belief that in any such forms of labor he can reach the natives as effectually as by offering medical aid, and he affirms that of sixty or more miracles recorded in the Old Testament, "by far the greater number are more closely connected with physics than with physic."

Commercial Expedition to Lake Tchad. — It is reported that a company is forming in England for the purpose of opening trade with this immense region in the central part of Africa. We are glad to see the mention of the name of Mr. Joseph Thomson as the leader of the expedition; a fact which gives assurance that, unlike many of the so-called beneficent enterprises of commerce, this company will have nothing to do with the vile liquor traffic. Commercial expeditions in Africa that break up the liquor and the slave trade will be beneficent indeed.

The Congo. — The American Baptist missionaries at Banza Manteke report still more baptisms and that the work is prospering, with meetings well attended twice each

day and very large gatherings on Sundays. Amid considerable persecution the converts are carrying the message of the gospel to distant towns. The genuineness of the work seems to be admitted by all who witness it. One white man is reported as saying, "What a change civilization makes in the expression! The people here have such a mild, subdued expression." "Ah," I said, "something more than civilization; it 's deeper: it 's a change of heart." Dr. Sims, at Stanley Pool, reports the conversion of several persons, among them two who have borne the worst character. The work of translation of the Bible is going on, though somewhat slowly.

CHINA.

The Suppression of the Opium-trade. — Anything that can avail to the checking of the opium traffic is greatly to be desired. Dr. Robert N. Cust gives the following brief account of two meetings held in London, one in May and the other in June, by the Society for the Suppression of the Opium-trade: —

"The association has determined to follow the advice of Rev. Dr. Dudgeon, an esteemed missionary, and have recourse to moral suasion of the Chinese people, similar to the action of the total abstinence societies which have worked such wonders amidst the British people. The scheme is to appoint a qualified agent of the society in China, to act in unison with the missionaries and give his whole attention to the matter; to superintend the work; to collect information; to establish agencies; to employ native helpers; to publish sheets and tracts; to hold meetings and give lectures; to establish opium-refuges; to form abstinence societies; to memorialize native officials; to conduct a periodical journal in the vernacular, and to use all lawful means to rouse the people to a sense of the ruinous nature of the vice of opium-smoking. If such a policy be followed, there will be a rich blessing, for it is consistent with reason, experience, the practice of the home churches, and the teaching of the Bible."

Mr. Stanley P. Smith, one of the "missionary band," who recently went from England to China, in connection with the China Inland Mission, reports that on April 23 last 210 persons, 52 of them women and 158 men, were baptized at Hungtung, in the province of Shanse. The Lord is greatly blessing the labors of this young missionary band.

Roman Catholics in China. — *The Chinese Recorder* gathers from a table of statistics of Roman Catholic missions the following facts: "There are in the various provinces of China, 483,403 Catholic Christians, 471 European missionaries, 281 native priests, 2,429 churches and chapels, 1,779 colleges and schools, with 25,219 scholars, and 33 seminaries and 654 seminarists. In Corea, Japan, Manchuria, Mongolia, and Thibet there are 130 European, and 15 native, priests, 227 churches and chapels, and 77,254 Catholic Christians. In the Indo-China peninsula there are 694,286 Catholics, and in India 1,185,538 Catholics. The grand total for these Asiatic countries is 2,440, 486 Catholics, 2,639 missionaries and native priests, 7,293 churches and chapels, 4,460 colleges and schools, with 112,359 scholars, and 76 seminaries, with 2,746 seminarists. These countries are divided into 67 vicariates apostolic, and 4 prefectures apostolic. Six of these vicariates are worked by the Jesuits. Most of them, however, are under the charge of missionaries of the Society of Foreign Missions of Paris and the Seminary of Foreign Missions of Milan."

POLYNESIA.

The Tonga Islands. — Our readers will remember the somewhat conflicting accounts given of disturbances on these islands, and of the reports of a Mr. Baker, formerly a Wesleyan missionary, who had succeeded in securing the premiership, with great influence over the king. The High Commissioner appointed by the English government for the Western Pacific, Sir C. Mitchell, has examined affairs in Tonga, and

has made his report in a parliamentary paper. The Commissioner acquits the Wesleyan churches of fault, and shows that the king and his minister had violated the constitution, and recommends that the king grant amnesty to all prisoners and that he make proclamation that all men are free to worship as they please. The king accepts these recommendations, but Mr. Baker is not to be removed at present. Solemn promises are given that no persecution shall be allowed.

PALESTINE.

Opposition to Mission Schools. — *The Church Missionary Intelligencer* prints an order addressed to the Moslem Muchtars by the governor of Jerusalem, in which he says his Majesty the Sultan forbids the attendance of any Moslem children at any foreign school within the Ottoman dominions. Penalties are attached for those who violate this order, and one father has been thrown into prison for sending his child to the mission school.

JAPAN.

Japanese on Hawaii. — The number of Japanese who have emigrated to Hawaii within a little over two years is 2,859. Only about 100 of them have returned to Japan, and about the same number have died. This is quite an addition to the population of the Sandwich Islands.

Greek and Roman Catholic Missions in Japan. — The following statements respecting these missions are forwarded by Rev. J. Hartzler: —

"Bishop Nicolai furnished the statistics of the Greek Mission in Japan for 1886, as follows: bishops, 1; foreign priests, 3; native priests, 11; deacons, 2; theological students, 104; whole number of native members, including baptized infants, 22,546. The Roman Catholic Mission in Japan reports: bishops, 2; missionaries (all French), 59; native priests, 3; churches and chapels, 100; theological seminaries, 2; theological students, 72; catechists, 284; schools and orphan asylums, 69; pupils in the same, 3,340; total native membership, 32,294."

INDIA.

Revival in the Punjab. — A remarkable work of grace is progressing in the English Church mission in Punjab, chiefly in and about Amritsar. Several prominent men, as well as people of low caste, have been reached. About 150 low-caste converts were baptized the previous year, but now the work seems much more extensive. Nothing like it in vigor and growth has ever been seen before in that region. The ingathering of low-caste people is affecting the Hindus, Sikhs, and the Mohammedans, and several of these higher classes have been reached. The missionary at Amritsar writes of the remarkable interest manifested in the simple story of the gospel. "Our compound resounds from morning to night with voices repeating to each other the Lord's Prayer, the Ten Commandments, and the Creed, with *bhajhans* and bits of the gospel." Much of this is the result of medical missions.

The Worship of Men. — *The Bombay Guardian* of July 2 contains a singular report in regard to the results of a practice which is still carried on by some of the officials of India. The *Guardian* makes this statement: "The maharajahs of Bombay and Guzarat are worshiped as incarnations of the deity, and on certain days they sit in state and are approached by their votaries. On these occasions men and women pour tumultuously into the place where the living deity is enthroned, and often work themselves up into a frenzy that ignores all restraints and all considerations of safety. There are men with clubs stationed in the apartments or in the temple, to beat the people into some kind of order, and it is understood that these men use their clubs right lustily. We have for many years heard about these scenes, and it is commonly believed that the crush is accompanied with permanent injury and sometimes with death. Mr. Reid, magis-

trate of Ahmedabad, took up this matter last year, and proposed to one of the maharajahs that there should be police supervision and the observance of certain rules. The maharajah objected." Subsequently an inquiry was made as to the results of these gatherings of the people, and it appeared before the court that in March of last year thirty-six persons were burned, five of whom died. There was a record of another person who was killed, and it was shown that these gatherings were perilous and the cause of much anxiety to officials. The court held that the maharajah was responsible for the damages which have been sustained. The incident illustrates the power of idolatry in India, and that living men are the idols, and not merely wood and stone.

CHURCH OF ENGLAND ZENANA SOCIETY. — This society, which is allied to the Church Missionary Society, reports for the year 1886, according to *The Church Missionary Intelligencer*, "eighty-eight missionaries, with 445 Bible-women and other agents locally engaged. They have four normal schools with 123 pupils, and 133 other schools with 5,411 scholars. But the most important item is that 2,364 zenanas have been regularly visited. Financially they have received 19,497 rupees in government grants, 7,916 rupees in fees, and 18,953 rupees locally subscribed. Their home receipts during the year amounted to £23,637, the receipts to the general fund showing an increase of £2,190, and a very handsome surplus of £3,378 is over for the current year. Very naturally in the report of such a society there is an ardent desire expressed for the abolition of child-marriages in India, a desire which has been sorely emphasized by a recent notorious case."

Miscellany.

THE MOTIVE THAT MADE A MISSIONARY.

A LETTER printed in *The Missionary Review* from one of the younger missionaries connected with the work of the American Board in India, addressed to the students in one of our theological seminaries, contains the following impressive statement: —

"At this point I can answer your question as to what led me to decide to be a missionary. I could almost say bare figures overwhelmed me, and as I read that there were 856,000,000 of heathen, 30,000 a day going to their death without Christ, I was fairly staggered, and questioned: Do we believe it? Do we really believe it? Let us be honest with ourselves — do we believe that these millions are without hope in the next world? We turn the leaves of God's Word in vain, for there we find no hope; not only that, but positive words to the contrary: 'The soul that sinneth, it shall die.' Yes, we believe it. Well, then, what narcotic has Satan injected into our systems, that this awful, woeful, tremendous fact does not start us out of our lethargy, our inactivity, our frightful neglect of human souls? The matter then so presented itself to me that one of two things was necessary to be done, either to believe Satan's old garden-of-Eden whisper, 'Thou shalt not *surely* die,' or else go. These were the simple factors of my call, and in my opinion there is little more to be expected in any one's call to the mission field. God does not speak from heaven as in times past; we are not to expect to be stricken down on the roadside, nor to hear a voice from heaven calling to the work, but he has given us reason and enlightened conscience and made us 'labourers with himself' in the extensions of his kingdom; and before that record he presents an array of facts and figures almost appalling, and asks for a decision of the question whether the advance of his kingdom will be furthered more by laboring at home in some city, where perchance there are 350,000 people with several hundred ministers, or in a heathen land in a district of 350,000 people with only three ministers. If eight out of ten of the seminary students should decide that God wanted them

in the foreign field, there would be little probability of mistake, and even then the regions beyond would not be properly manned. And it seems to me that for the next ten or twenty years the majority of the graduates of our seminaries should take up the foreign work; and the question with each individual should be, not 'Why should I go to the foreign field?' but 'Why should I stay at home?'"

Notes for the Month.

SPECIAL TOPICS FOR PRAYER.

The Annual Meeting: for the blessing of God to rest upon all who shall be assembled: that the presence of Him who dwelt "in the bush" may be manifest, so that the spirit of Christian truth and love may control all discussions and all action, and that the results shall be the advancement of Christ's kingdom throughout the world.

Micronesia. — Continued prayer should ascend for the missionary work in Micronesia, now seriously threatened, that God would interpose to prevent the corruption of the native population of the islands, and to sustain and cheer our missionary brethren under the trials to which they are subjected. (See page 387.)

ARRIVALS AT STATIONS.

July 17. At Yokohama, Japan, Rev. Geo. E. Albrecht and wife, Miss Mary Poole, Miss M. Louise Graves, Mrs. Elizabeth C. Kendall, and Rev. Dr. Henry M. Scudder and wife.

July 28. At Constantinople, Rev. Henry O. Dwight and wife.

DEPARTURES.

August 23. From San Francisco, Dr. D. E. Osborne and wife, and Mrs. F. M. Price, returning to the Shanse Mission.

September 8. From Boston, Rev. John S. Chandler and wife, returning to the Madura Mission; Mr. William N. de Regt, Miss Elizabeth M. Lyman, and Miss Anna L. Millard, to join the Marathi Mission; Miss Sara E. Graves, returning to the European Turkey Mission; Mrs. Emily R. Montgomery, returning to the Central Turkey Mission; Miss Phebe L. Cull, returning to the Western Turkey Mission, and Rev. James P. McNaughton, Miss Jane C. Smith, and Miss Helen L. Wells, to join the same mission; also, Miss Henrietta L. Seelye, not under missionary appointment, who is to reside with her brother, Rev. J. W. Seelye, at Constantinople.

September 10. From San Francisco, Rev. Horatio B. Newell, Mr. Samuel C. Bartlett, Jr., Miss Almona Gill, Miss Cornelia Judson, and Miss Mathilde H. Meyer, to join the Japan Mission.

ARRIVALS IN THE UNITED STATES.

September 9. At Boston, Mrs. Carrie T. Rand, of the Micronesia Mission. (See page 387.)

September 9. At New York, Miss Harriet G. Powers, of Erzroom, and Miss Maria A. West, of Constantinople.

DEATHS.

May 26. At Bihé, Central Africa, John Means, infant son of Rev. Wm. E. and Annie M. Fay.

September 4. At Oakland, Cal., Rev. Albert A. Sturges, the veteran missionary of Micronesia. Further notice of Mr. Sturges will be given next month.

For the Monthly Concert.

[Topics based on information given in this number of the *Herald*.]

1. The arrest and imprisonment of Mr. Doane of Micronesia. (Pages 387–391.)
2. The burning of Zeitoon. (Page 386.)
3. China; items from Shanse and Hong Kong. (Pages 401, 402.)
4. The work in Spain. (Page 398.)
5. History of the opening of Sendai. (Page 393.)
6. The dedication of the school-building at Sendai. (Page 402.)
7. The first church in West Central African Mission. (Pages 395–398.)

Donations Received in August.

MAINE.

Cumberland county.
- Auburn, Sixth-st. Chapel, 8.60; A friend, 1.20; C. W. L., 1, 10 80
- Falmouth, 1st Cong. ch. and so. 24 10
- Gorham, Cong. ch. and so. 72 02
- Minot Center, Cong. ch. and so. 40 00
- Portland, 2d Parish ch., 350, of wh. Wm. W. Thomas, to const. JOHN H. STEELE, H. M., 100; do, D. C., 2; "E. B.," 20; Rev. Amasa Loring, 5, 377 00
- So. Freeport, Cong. ch. and so., 27; Rev. Horatio Ilsley, 5, 32 00
- Westbrook, 2d Cong. ch. and so. 31 43
- Woodfords, Cong. ch. and so. 30 00——617 35

Hancock county.
- Ellsworth, Cong. ch. and so., to const. Rev. C. F. W. HUBBARD, H. M. 102 58

Lincoln and Sagadahoc counties.
- Bath, A member of Winter-st ch., 100; A friend, 20, 120 00
- Boothbay, Cong. ch. and so. 25 00
- Edgecomb, Cong. ch. and so. 21 75
- Wiscasset, Cong. ch. and so. 9 00——175 75

Penobscot county.
- Bangor, 1st Cong. ch. and so. 23 00
- Hampden, Cong. ch. and so. 7 00——30 00

Somerset county.
- Norridgewock, Cong. ch. and so. 44 00

Union Conf. of Ch's.
- No. Bridgton, Cong. ch. and so. 11 00

Waldo county.
- Camden, Elm-st. Cong. ch. and so. 19 00

Washington county.
- Calais, 1st Cong. ch. and so. 41 00
- Dennysville, Cong. ch. and so. 11 85
- Machias, "Machias," 9 00
- Robbinston, Cong. ch. and so. 10 00——71 85

York county.
- Acton, Cong. ch. and so. 7 00
- Alfred, Cong. ch. and so. 28 70
- Biddeford, A member of Pavilion ch. 20 00
- Eliot, 1st Cong. ch. and so. 5 90
- Kennebunk, Union Cong. ch. and so. 31 93
- Saco, 1st Parish Cong. ch. and so. 59 62
- York, 1st Cong. ch. and so. 93 50——246 55

1,318 08

NEW HAMPSHIRE.

Cheshire co. Conf. of Ch's. W. H. Spalter, Tr.
- Alstead, 2d Cong. ch. and so. 22 00
- Harrisville, Cong. ch. and so. 2 20
- Walpole, Cong. ch. and so. 72 15
- Winchester, Cong. ch. and so. 30 55——126 90

Coös county.
- Dalton, Cong. ch. and so., 5.50; Mrs. Nancy K. Stone, for Central Africa, 5; Rev. J. P. Stone, for Shanse, 5, 15 50

Grafton county.
- Enfield, Cong. ch. and so. 3 00
- Hanover, Dartmouth College ch. 150 00
- Lisbon, 1st Cong. ch. and so. 9 10
- Lyme, Cong. ch. and so. 20 00
- Orford, West Cong. ch. and so. 16 00
- ——, A friend, 100 00——298 16

Hillsboro' co. Conf. of Ch's. George Swain, Tr.
- Amherst, Edward D. Boylston, with other dona., to const. Mrs. A. A. ROTCH, H. M. 50 00
- Bedford, G. E. O. 5 00
- Bennington, Cong. ch. and so. 14 75
- Hollis, Cong. ch. and so., 17; "A friend's mite," 1, 18 00
- Hudson, Cong. ch. and so. 7 50
- Mason, Rev. Daniel Goodwin, 5 00
- Milford, Wm. Ramsdell, 5 00
- Pelham, A friend, 5 00
- Peterboro, Cong. ch. and so. 30 00
- Wilton, 2d Cong. ch. and so. 17 00——157 25

Merrimac county Aux. Society.
- Boscawen, Cong. ch, and so. 22 00
- Bradford, Cong. ch. and so. 5 00
- Concord, A friend, 10 00
- Suncook, E. G. Green, 5 00
- Warner, 1st Cong. ch. and so. 10 00——52 00

Rockingham county.
- Brentwood, Cong. ch. and so. 3 75
- E. Derry, 1st Cong. ch. and so. 15 74
- Greenland, Cong. ch. and so. 87 00
- Newington, Cong. ch. and so. 5 11
- Plaistow and No. Haverhill, Mass. Cong. ch. and so. 169 72
- Stratham, Cong. ch. and so. 35 00——316 32

Strafford county.
- Rochester, 1st Cong. ch. and so. 60 00
- Wolfborough, Rev. S. Clark, for Japan, 30; Charles F. Parker, 10, 40 00——100 00

Sullivan county Aux. Society.
- Acworth, Cong. ch. and so. 10 06

1,076 19

VERMONT.

Bennington county.
- Bennington, Income of Norton Hubbard scholarship for Ahmednagar Theol. Sem'y, by Mrs. C. H. Hubbard, 40 00
- Bennington Cen., 1st Cong. ch. and so., 162; A friend, 50 cents, 162 50
- Manchester, Cong. ch. and so. (of wh. m. c., 1.26), 121.79; Sam'l G. Cone, 30, 151 79——354 29

Caledonia co. Conf. of Ch's. T. M. Howard, Tr.
- St. Johnsbury, No. Cong. ch. and so., 255; do., H. F., 250; Thank-offering, from a friend, 25, 530 00
- St. Johnsbury, East, Cong. ch. and so. 8 76——538 76

Chittenden county.
- Burlington, 3d Cong. ch. and so. 100 00
- Essex Junction, Cong. ch. and so. 20 00
- Jericho, 2d Cong. ch. and so. 6 10
- Milton, Cong. ch. and so. 2 50——128 60

Franklin co. Aux. Soc. C. B. Swift, Tr.
- Georgia, Cong. ch. and Sab. sch., of wh. 30, for work of Rev. A. W. Clark, Austria, 42 25

Grand Isle county.
- Alburgh Springs, Cong. ch. and so. 7 75

Lamoille county.
- Johnson, Cong. ch. and so. 42 50
- Stowe, Cong. ch. and so. 57 59——100 09

Orange county.
- Brookfield, 2d Cong. ch. and so. 17 00
- Chelsea, A friend, 5 00
- Newbury, 1st Cong. ch. and so. 80 02
- Strafford, Cong. ch. and so. 49 00
- Wells River, Mrs. E. S. Kingsbury, 5 00
- Williamstown, Cong. ch. and so. 25 00——178 02

Orleans county.
- Greensboro, Cong. ch. and so. 55 78
- Newport, Cong. ch. and so. 23 75
- No. Craftsbury, Rev. John Fraser, 25 00
- Westfield, Cong. ch. and so. 4 27——108 80

Rutland county.
- Castleton, Mrs. H. E. Lincoln, for Japan, 20 00
- Danby, Rev. Moses Patten, 20 00
- Middletown Springs, Cong. ch. and so. 16 00
- Rutland, Cong. ch. and so., of wh. 100, to const. D. J. MERCURE, H. M. 300 00
- W. Rutland, Mr. and Mrs. F. A. Morse, 12 50——368 50

Washington county Aux. Soc. G. W. Scott, Tr.
- Northfield, Cong. ch. and so. 14 25
- Waterbury, Cong. ch. and so., 10; Two friends, 10, 20 00——34 25

Windham county Aux. Soc. H. H. Thompson, Tr.

Brattleboro', Cen. Cong. ch. and so., 27.88; "H.," 15, 42 88
Cambridgeport, Cong. ch. and so. 3 00
Saxton's River, Cong. ch. and so. 25 25——71 13
Windsor county.
Ascutneyville, Mr. and Mrs. N. Gage, 10 00
Chester, Cong. ch. and so. 32 70
Hartford, 2d Cong. ch. and so. 48 41
Hartland, W. L. Noyes, 10 00
Ludlow, Cong. ch. and so. 15 66
Springfield, Cong. ch. and so. 16 38
Tyson, Plymouth Cong. ch. and so. 1 40
Woodstock, Cong. ch. and so. 138 72——273 27
2,205 71

MASSACHUSETTS.

Berkshire county.
Becket, W. F. A. Sill, 100 00
Housatonic, Cong. ch. and so. 67 03
Lee, 1st Cong. ch. and so., of wh. m. c., 68.55, 900 00
Lenox Furnace, Mrs. Emily Washburn, 15 00
Peru, Cong. ch. and so. 10 00
Pittsfield, Mrs. Rev. Dr. John Todd, 10 00
Sheffield, Cong. ch. and so. 19 25
Williamstown, 1st Cong. ch. and so. 42 71–1,163 99
Bristol county.
East Taunton, Cong. ch. and so., m. c. 5 00
Fall River, Central Cong. ch. and so. 41 99
Westport, Pacific Union Cong. ch. and so. 15 00——61 99
Brookfield Asso'n, William Hyde, Tr.
Brookfield, Rev. C. P. Blanchard, 200 00
Gilbertville, Cong. ch. and so., to const. W. H. Gibbs and J. McFarland, H. M. 243 32
No. Brookfield, 1st Cong. ch. and so. 50 00
Ware, William Hyde, A thankoffering, 1,000 00–1,493 32
Essex county.
Ballard Vale, Cong. ch. and so. 5 00
Methuen, 1st Parish Cong. ch. 26 56
——, "W. L." 100 00——131 56
Essex county, North.
Groveland, Cong. ch. and so. 19 00
Haverhill, Mrs. Gyles Merrill, 50 00
Ipswich, Linebrook Cong. ch. and so. 21 75
Merrimac, Cong. ch. and so., to const. John H. Cleary, H. M. 100 00
Newburyport, Prospect-st. Cong. ch. and so., to const. Mrs. Rosa S. Hulbert and Gilbert Gerrish, H. M., 250; North Cong. ch. and so., 30.68, 280 68
West Newbury, J. B. Goodrich, 5 00——476 43
Essex co. South Conf. of Ch's. C. M. Richardson, Tr.
Beverly, Dane-st ch., m. c. 7 83
Essex, Cong. ch. and so., to const. Rev. Temple Cutler, H. M. 60 00
Lynn, 1st Cong. ch. and so. 85 80
Salem, A deceased friend, 45 00
W. Boxford, Cong. ch. and so. 10 10——208 73
Franklin co. Aux. Society. Albert M. Gleason, Tr.
Bernardston, Cong. ch. and so. 8 81
Conway, Cong. ch. and so. 12 00
Greenfield, 2d Cong. ch. and so. 27 90
Miller's Falls, A member of 1st Cong. ch. 1 50
Orange, Cong. ch. and so. 11 00
Shelburne, Cong. ch. and so., with other dona., to const. George H. Fisk, H. M. 50 00
So. Deerfield, Cong. ch. and so. 35 79
Wendell, Cong. ch. and so. 8 50——155 50
Hampden co. Aux. Society. Charles Marsh, Tr.
Chicopee, 2d Cong. ch. and so. 54 70
Longmeadow, Ladies' Benev. Soc. 19 85
Monson, E. F. Morris, 150; Miss M. L. Coburn, 10, 160 00
Springfield, Hope Cong. ch. and so., 80.65; 1st Cong. ch. and so., 75; A. C. Hunt, 10, 165 65
Westfield, 2d Cong. ch. and so., 93.40; 1st Cong. ch. and so., 5.10; Income of Norman T. Leonard scholarship for student in Eastern Turkey, 55; H. Holland, 4.00, 157 50
West Springfield, Ashley School and Charitable Fund, 150 00——707 70
Hampshire co. Aux. Society.
Amherst, 1st Cong. ch. and so., 75; North Cong. ch. and so., 7, 82 00
Belchertown, Cong. ch. and so. 70 00
Chesterfield, Cong. ch. and so., add'l, 10 00
Easthampton, Friend of Missions, 1 00
Greenwich, Cong. ch. and so. 35 00
Haydenville, Cong. ch. and so. 7 50
Huntington, 1st Cong. ch. and so., 5.40; Mr. and Mrs. H. J. Brown, 5.00, 10 40
Middlefield, Cong. ch. and so. 5 00
Northampton, Benev. Soc. Edwards ch., 139.02; Geo. W. Hubbard, 100; Mrs. C. H. Ladd, 50; A friend of missions, 10, 299 02
So. Amherst, Cong. ch. and so. 11 25
Southampton, Cong. ch. and so. 51 46
So. Hadley, 1st Cong. ch. and so. 25 00
Westhampton, Cong. ch. and so. 38 67——646 30
Middlesex county.
Auburndale, Cong. ch. and so. (of wh., for catechist in Madura Mission, in memory of Rev. W. S. Howland, 40), 264.50; "H.," 25; A. S. Cooley, 25 cents, 289 75
Billerica, Cong. ch. and so. 20 00
Cambridge, A member of Shepard ch. (of wh. for Sandwich Islands, 50), 150 00
Cambridgeport, Pilgrim Cong. ch. and so. 16 84
Concord, Trin. Cong. ch. and so. 30 72
Framingham, South Cong. ch. and so., 320.37; Plymouth Cong. ch. and so., to const. F. B. Horne, H. M., 147.04, 467 41
Lincoln, 1st Cong. ch. and so. 111 45
Lowell, 1st Cong. ch. and so. 95 00
Reading, Cong. ch. and so. 10 00
Saxonville, Edwards Cong. ch. and so. 33 08
Waltham, Cong. ch. and so. 27 71
Waverly, A friend, 25 00
West Medford, Cong. ch. and so. 9 00
West Newton, 2d Cong. ch. and so. 62 05
Winchester, 1st Cong. ch. and so. (of wh. Interest on legacy of D. N. Skillings, 200), 251 89--1,599 90
Middlesex Union.
Lancaster, Edward Phelps, 50 00
Norfolk county.
Braintree, 1st Cong. ch. and so., 9; Storrs Ladies' For. Miss. Soc., 50, 59 00
Dover, Cong. ch. and so. 10 00
Holbrook, By Mrs. J. V. Thayer, for her boy Charlie, deceased, 2 47
Norfolk, Cong. ch. and so. 3 00
Sharon, Cong. ch. and so. 33 99
South Weymouth, Cong. ch. and so., with other dona., to const. Malcolm McLeod, H. M. 45 00
Stoughton, Mrs. Sarah A. Carpenter, 30 00
Wellesley, M. A. Stevens, 10 00
Wollaston, Cong. ch. and so. 18 62
Wrentham, 1st Cong. ch. and so. (of wh. m. c., 19), 43 58——255 66
Old Colony Auxiliary.
Fairhaven, Margaret P. Shaw, 5 00
Wareham, Cong. ch. and so. 43 00——48 00
Plymouth county.
Brockton, Porter Evan. ch. and So. (of wh. m. c., 48.97), to const. Joseph S. Smith and George W. Garland, H. M. 236 88
East Bridgewater, Union Cong. ch. and so. 18 19
Hanson, Cong. ch. and so. 15 21
Hingham, Evan. Cong. ch. and so. 28 32
Kingston, Mayflower ch. 25 00
Middleboro', Central Cong. ch. and so., 166.89; 1st Cong. ch. and so., 27.16, 194 05
Whitman, Miss C. H. Whitman, 25 00
——, A friend, 500 00–1,042 05
Suffolk county.
Boston, Old South ch., 340; Win-

throp ch. (Charlestown), 201.73; Eliot ch., 100; Immanuel ch., 90.28; 2d Ch. (Dorchester), 63.21; Berkeley-st. ch. m. c., 13; Village ch. (Dorchester), add'l, 5; Income of Hollis Moore Memorial Trust for Pasumalai Seminary, Madura Mission, 331.80; A friend, 50; Rev. and Mrs. Edward Strong, 30; S. C., a pilgrim of 92, 10; H. Houston, 10; A friend, 6; J. A. R., 5; A thank-offering, 5; P. L. A., 5; Box in cabinet, 1.36, 1,267 38
Chelsea, 1st Cong. ch., Ladies' For. Miss. Soc. (of wh. for catechist in Madura, 40, and for ch. established by Rev. A. H. Burnell, 10, 50 00—1,317 38
Worcester county, North.
Ashburnham, 1st Cong. ch. and so. 45 68
Worcester co. Central Asso'n. E. H. Sanford, Tr.
Berlin, Mrs. S. Lincoln, 2 00
Douglas, Cong. ch. and so. 15 67
Paxton, Cong. ch. and so. 16 00
Sterling, Asa Keyes, 100 00
West Boylston, 1st Cong. ch. and so. 14.65; Charles T. White, 3, 17 65—151 32
Worcester co., South Conf. of Ch's. Amos Armsby, Tr.
Millbury, 2d Cong. ch. and so., to const. LYMAN S. WATERS and SOPHIA E. HARRINGTON, H. M., 200; do., "Two Friends," 25, 225 00
Uxbridge, A friend, 10 00
Whitinsville, Cong. ch. and so., 2,074.35; S. F. Morse, 2.50, 2,076 85—2,311 85
11,867 96
Legacies. — Nahant, George Curtis, by L. C. Waterman, Trustee, 5,000 00
16,867 96

RHODE ISLAND.

Barrington, Cong. ch. and so. 136 75
Bristol, 1st Cong. ch. and so. 65 94
Central Falls, Cong. ch. and so. 33 83
Little Compton, United Cong. ch. and so. 17 00
Newport, United Cong. ch., of wh. from T. T., 100, 275 00
Pawtucket, Wm. H. Tolman, 3 00
Providence, Union Cong. ch. and so., 1,322.32; Pilgrim Cong. ch. and so., 140.91; F. G. Eddy, for the support of a catechist in Madura Mission, 40; Mark A. Herrick, 10; A friend, 5, 1,518 23—2,049 75

CONNECTICUT.

Fairfield county.
Darien, Cong. ch. and so. 33 50
Fairfield, 1st ch. of Christ, m. c. coll. 43 00
Norwalk, 1st Cong. ch. and so. 124 35
Stratford, Cong. ch. and so., 46.50; do., m. c., 20.50; Oronoque m. c., 6; with other dona., to const. JAMES TRACY RICHARDS, H. M. 73 00—273 85
Hartford county. E. W. Parsons, Tr.
Hartford, Roland Mather, 500 00
Unionville, A friend, 25 00—525 00
Litchfield county. G. M. Woodruff, Tr.
Barkhamsted, Cong. ch. and so. 2 00
Cornwall, —— For Relief Fund in Japan, 10 00
New Hartford, 1st Cong. ch. and so. 75 00
Norfolk, Cong., ch. and so. 300 00
North Cornwall, Cong. ch. and so. 69 71
Thomaston, Cong. ch. and so. 13 29
Winchester, Cong. ch. and so. 25 00—495 00
Middlesex county. E. C. Hungerford, Tr.
E. Haddam, 1st Cong ch. and so. 100 39
E. Hampton, 1st Cong. ch. and so. 39 40
Hadlyme, Cong. ch. and so. 31 83—171 62
New Haven county. F. T. Jarman, Ag't.
Birmingham, Cyrus Brewster, 20; J. Tomlinson, 15, 35 00
Guilford, 1st Cong. ch. and so., to const. EDWIN O. DAVIS, H. M. 100 00
New Haven, United ch., m. c., 5; J. L. Ensign, 30; Misses F——, 25.10, 60 10
North Madison, Cong. ch. and so. 30 00
West Haven, Cong. ch. and so. 34 75—259 85
New London co. L. A. Hyde and H. C. Learned, Tr's.
Greeneville, Cong. ch. and so. 33 90
Griswold, Cong. ch. and so. 50 00
New London, 1st Cong. ch., m. c., 15.25; do., A lady, 100, 115 25
Preston City, Cong. ch. and so. 24 25—223 40
Tolland county. E. C. Chapman, Tr.
Andover, "Three friends," 20 00
Bolton, Cong. ch. and so. 48 00
Rockville, 2d Cong. ch. and so., 100; 1st Cong. ch. and so., 28.30, 128 30
Stafford Springs, A friend, 1 00
Union, Cong. ch. and so. 8 00
West Stafford, Cong. ch. and so. 6 50—211 80
Windham county.
Danielsonville, Westfield Cong. ch. and so. 65 00
Hampton, Cong. ch. and so. 15 41
Pomfret, A friend, 5 00
South Killingly, Cong. ch. and so. 12 71
Wauregan, Cong. ch. and so. 20 00
West Woodstock, Cong. ch. and so. 6 00—124 12
—— A friend, 100 00
2,384 64
Legacies. — Litchfield, Irene Hadsell, by George M. Woodruff, Ex'r, 1,000 00
3,384 64

NEW YORK.

Albany, Chas. A. Beach, 25 00
Antwerp, 1st Cong. ch. and so. 22 28
Batavia, Miss S. F. Lincoln, 20 00
Brooklyn, East Cong. ch. and so., 56.62; A friend, for Japan, 2; A friend, 1, 59 62
Canaan 4 Corners, Cong. ch. and so. 21 06
Canastota, A friend, 5 00
Coney Island, Cong. ch., to help build Girls' Sem'y at Adana, 3 03
Danby, Cong. ch. and so. 16 10
DeKalb, Cong. ch. and so. 4 15
Essex Co., A lady, 30 00
Franklin, Cong. ch. and so. 37 00
Hammondville, Cong. ch. 1 44
Ironville, Cong. ch. 11 24
Jamestown, 1st Cong. ch. and so., to const. Rev. HENRY FRANK, H. M. 60 00
Lenox, 1st Cong. ch. and so. 5 50
Lisbon, 1st Cong. ch. and so. 14 20
Miller's Place, Mt. Sinai Cong. ch. and so. 28 50
New Lebanon, Cong. ch. and so. 25 50
New York, Madison Sq. Presb. ch., D. Willis James, 5,000; do., Z. Stiles Ely, 1,000; Pilgrim Cong. ch., "Two Friends," 30; Olivet ch., 25; Calvary Presb. ch., Progress Miss. Band, to help build Girls' Sem'y at Adana, 7; A friend, for medical work in China, 1.50, 6,063 50
Norwood, 1st Cong. ch. and so. 35 00
Panama, D. D. Swezey, 5 00
Phœnix, 1st Cong. ch. and so. 19 25
Selkirk, Mabel Learned, 30 00
Walton, 1st Cong. ch. and so. 85 47
W. Bloomfield, Cong. ch. and so. 69 00
Westport, Mrs. Mary Spencer, 10 00—6,706 84
Legacies. — Bridgewater, Ilura Geer, in part, by Myron A. McKee, Ex'r, 10,000 00
16,706 84

PENNSYLVANIA.

Philadelphia, C. W. Sparhawk, 10 00
Pittsburgh, 1st Cong. ch. 32 00
Ridgway, 1st Cong. ch. 11 00—53 00

NEW JERSEY.

E. Orange, L. F. H 10 00
Lakewood, Presb. ch., m. c. 8 25

Montclair, Alex. Robb, 5 00
New Brunswick, Mary H. Parker, 15 00
Stanley, Cong. ch., m. c., for two years, 40 94
Summit, Central Presb. ch. 100 00—179 19

DISTRICT OF COLUMBIA.

Washington, Tabernacle ch., 4; Peter Parker, 100, 104 00

OHIO.

Austinburg, Cong. ch. 8 00
Belden, 1st Cong. ch. 16 79
Belpre, Cong. ch. 10 00
Claridon, 1st Cong. ch. 42 00
E. Liverpool, Mrs. H. T. Kitchel, 30 00
Elyria, E. DeWitt, 5 00
Evansport, Mrs. H. C. Southworth, 5 00
Freedom, Cong. ch. 11 00
Geneva, Mrs. M. S. Taylor, 2 50
Harmar, Cong. ch. 183 65
New Straitsville, Welsh Cong. ch. 2 00
Oberlin, 1st Cong. ch., 75.84; E. P. Barrows, 10; A friend, 5, 90 84
Ravenna, Cong. ch. 20 00
Ruggles, Cong. ch. 49 65
Toledo, Mrs. E. H. Weed, 53d annual subscription, 20 00
Wauseon, Cong. ch. 22 87—519 30

ILLINOIS.

Aurora, Geo. F. Ruggles, 10 00
Beecher, Cong. ch. 11 00
Byron, Cong. ch. 13 54
Chicago, 1st Cong. ch., 140; So. Cong. ch., 77.87; Millard-ave. Cong. ch., 21.97; Millard-ave. Cong. ch. Juvenile Miss. Soc., 38.03; U. P. Cong. ch., 4.75; Rev. Henry Willard, 25, 307 62
Galesburg, 1st Cong. ch., 80; E. T. Parker, 10, 90 00
Lake Forest, Rev. W. A. Nichols, 10 00
Oak Park, S. J. H., to const. Rev. Joseph E. Roy, D.D., H. M. 75 00
Odell, Cong. ch. 18 23
Plano, Rev. C. H. Morse, 5 00
Plymouth, Mrs. R. C. Burton, 10 00
Princeton, Rev. F. Bascom, 10 00
Rockford, Thos. D. Robertson, 50 00
Roseville, Mr. and Mrs. L. C. Axtell, to const. Elvin W. Godfrey, H. M. 105 57
Tremont, Cong. ch. 8 20
Wheaton, Mrs. W. K. Guild, 5 00—729 16
Legacies. — Amboy, Elijah S. Parker, by Wm. B. Andruss, Ex'r, 500 00
Chicago, Mrs. Harriet B. Whittlesey, by Wm. H. Bradley and Henry B. Whittlesey, Ex'rs, add'l, 440 00—940 00
1,669 16

MISSOURI.

Amity, Cong. ch. 5 00
Kansas City, Matthias Marty, 15 00
Rich Hill, By Mrs. S. J. Price, for the press fund, 4 00
Sedalia, 1st Cong. ch. 37 31
St. Louis, Plymouth Cong. ch. 47 00—108 31

MICHIGAN.

Allendale, Cong. ch., 5; A friend, 15, 20 00
Banks, Cong. ch. 7 75
Benton Harbor, Cong. ch., of wh. Rev. W. H. Brewster, 5, 19 00
Bradley, Cong. ch. 4 30
Detroit, Trumbull-ave. Cong. ch. 25 00
Hilliards, Mrs. L. A. T. Pomeroy, 5 00
Hillsdale, Mrs. Hiram Smith, 10 00
Hopkins, 2d Cong. ch., 11.48; 1st Cong. ch., 5.75, 17 23
Lansing, Cong. ch., to const. Rev. Charles H. Beale, H. M. 50 00
Litchfield, Cong. ch. 14 29
Nashville, A friend, 4 00
Niles, William Wares, 20 00
Pleasanton, Cong. ch. 1 50
Portland, Cong. ch., 20; Rev. R. M. Keyes, 25, 45 00
Salem, Cong. ch. 14 70
So. Frankfort, A friend, 100 00
Stockbridge, Mrs. R. W. Reynolds, 2 00—359 77

WISCONSIN.

Adderly, James Thompson, 5 00
Appleton, "Sept. 12, J. D. W." 5 00
Darlington, Cong. ch. 10 00
Emerald Grove, Cong. ch. 10 52
Hartland, Cong. ch. 20 00
Johnstown, Cong. ch. 3 00
Kenosha, Dr. T. Gillespie, 15 00
La Crosse, 1st Cong. ch. 55 00
Menasha, E. D. Smith, 100 00
Milwaukee, Edward D. Holton, 100 00
Monroe, "Our Family Missionary Box," 6; Frances A. Locke, 5, 11 00
Oshkosh, G. M. Williamson, 25 00
Pleasant Hill, Presb. ch. 5 06
Polk City, Cong. ch. 60
Prairie Hill, Cong. ch. 16
Racine, Welsh Cong. ch. 10 00
Ranney, G. H. Starr, 10 00
Ripon, Cong. ch. 72 37
Royalton, Cong. ch. 7 13
Waupun, 1st Cong. ch. 25 00
Wauwatosa, Cong. ch. 67 40—557 24

IOWA.

Anita, Cong. ch. 8 98
Blairstown, A friend, 50 00
Denmark, "In Memoriam," 10 00
Des Moines, Plymouth ch. "Young Ld. Helping Hands," 15 00
Dxira, Cong. ch. 2 20
Garden Prairie, Cong. ch. 6 30
Gomer, Cong. ch. 4 00
Grinnell, Cong. ch. 14 74
Kelley, Cong. ch. 2 75
Keokuk, Cong. ch. 36 55
Midland, Cong. ch. 2 75
Miles, Cong. ch. 17 35
Mt. Pleasant, 1st Cong. ch. 10 00
New Providence, Cong. ch. 3 25
Postville, Cong. ch. 8 63
Tipton, 1st Cong. ch. 6 25
Traer, Cong. ch. 8 75
Williamsburg, Welsh Cong. ch. 5 25
Wittemburg, Cong. ch. 10 00
——— A friend 25 00—247 75
Legacies. — Des Moines, Mrs. Harriet L. Rollins, by S. A. Merrill, Adm'r, add'l, 2,675 00
2,922 75

MINNESOTA.

Duluth, Pilgrim Cong. ch. 24 00
Excelsior, Mrs. S. W. Galpin, 3 80
Medford, Cong. ch. 10 00
Minneapolis, Plymouth Cong. ch., 59; Pilgrim Cong. ch., 43; Vine Cong. ch., 5.20, 107 20
Owatonna, Cong. ch. 10 73
Rochester, Cong. ch. 39 23
St. Paul, Ply. Cong. ch. 28 00
Wabasha, Cong. ch. 13 79—236 75

ARKANSAS.

Rogers, Cong. ch., 1.35; Missionary pastor and wife, 10, 11 35

KANSAS.

Capioma, Cong. ch. 1 50
Council Grove, Cong. ch., m. c. 3 00
Firmis, Fannie Park, 1,000 00
Horace, Lucy H. Miller, 10 00
Plevna, Cong. ch. 2 65
Valley Falls, Cong. ch. 9 00
Wabaunsee, Rev. Harvey Jones, 5 00—1,031 15
Legacies. — Olathe, Fanny A. Beckwith, by W. Beckwith, Adm'r, to const. Rev. B. F. Worrell and Watts Beckwith, H. M. 1,000 00
2,031 15

NEBRASKA.

Ainsworth, "Friend," 10 00
Arborville, Cong. ch. 7 62
Ashland, Cong. ch. 11 00
Humboldt, A friend, 70 00
Pickrell, Cong. ch. 7 00
South Bend, Cong. ch. 7 00
Syracuse, Cong. ch. 3 00—115 62

CALIFORNIA.

Grass Valley, Cong, ch., 31.50; A friend, 50,	81 50	
Los Angeles, Mrs. Belle E. Holcombe,	25 00	
Lugonia, Rev. A. L. Park,	100 00	
Oakland, 1st Cong. ch., 57.95; Plymouth-ave. Cong. ch., 16.50,	74 45	280 95

OREGON.

Forest Grove, 1st Cong. Sab. sch. for support of a native helper in Foochow,	35 00	

COLORADO.

Otis and Hyde, Cong. ch's,	7 06	

DAKOTA TERRITORY.

Clark, Cong. ch.	5 20	
Elk Point, Cong. ch.	10 00	
Harwood, Cong. ch.	1 00	
Springfield, Cong. ch.	2 50	18 70

TEXAS.

Paris, A friend,		10 00

DOMINION OF CANADA.

Province of Ontario. St. Elmo, A member of Cong. ch.	50 00	
Province of Quebec. Montreal, "C. A."	5 00	55 00

FOREIGN LANDS AND MISSIONARY STATIONS.

Bohemia, Tabor, Church Coll. for Africa, florins 75.50,	28 60	
France, Paris, Rev. J. W. Hough,	25 00	
India, Marathi Mission, J. B. Richey,	19 00	
Japan, Kobe, DeWitt C. Jencks,	147 00	
Scotland, Helensburg, Income of legacy of Dr. Hugh Miller for Ahmednagar Theol. Sem'y,	82 28	
South Africa, Natal, Mapumulo mon. con., 10.38; Contributions for native helpers in the East Central Africa Mission, 58.28,	68 66	
Turkey, Monastir, "Well Doers" for Japan,	88	371 42

MISSION WORK FOR WOMEN.

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	128 07	
Donations received in August,	$47,195 94	
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	$67,810 94	

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SOUTH AFRICAN SPIRITISM.

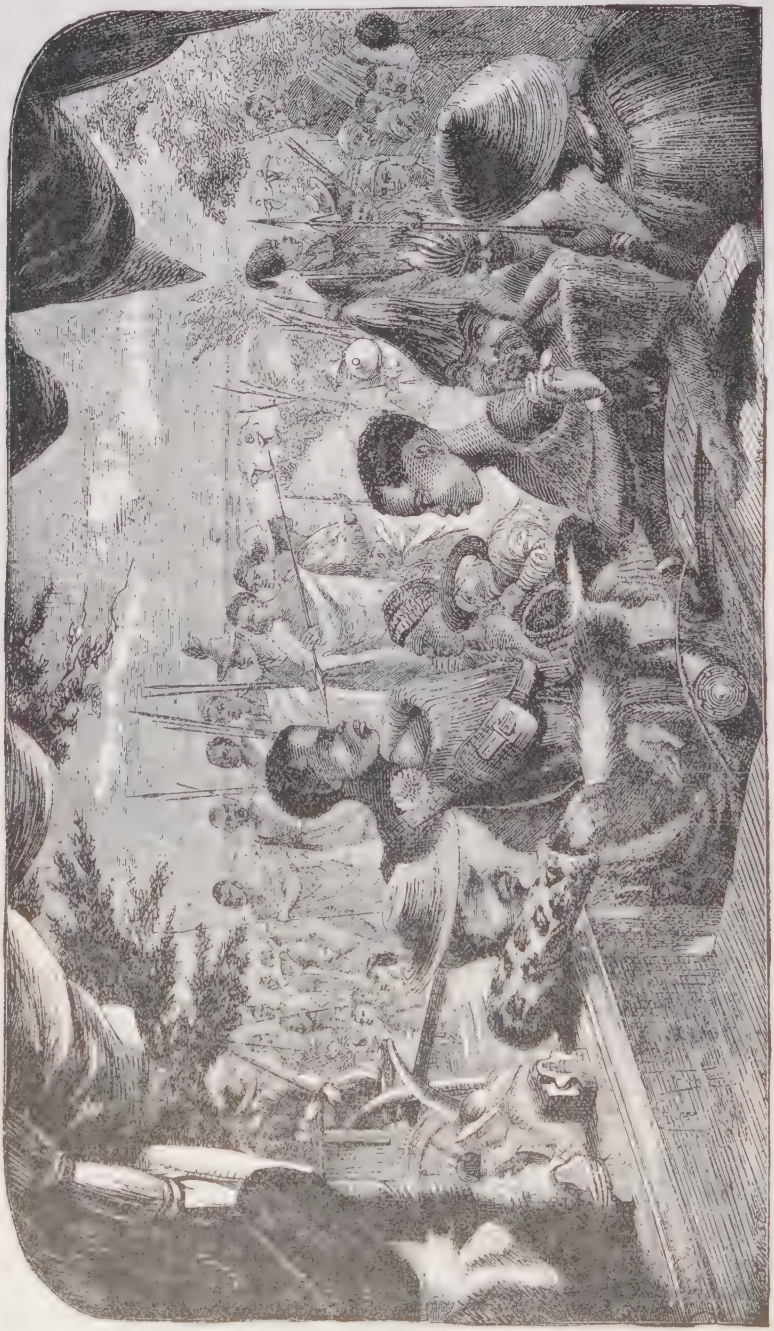
A STORY OF KAFFIRLAND.

The year 1856 opened upon the people of British Kaffraria with every sign of prosperity and peace. But one morning in May, a girl named Nongqause, the daughter of Mhlakaza a councilor of the chief Sarili, went to draw water from a stream which flowed past her home. On her return she told her father that she had seen by the river some strange men. Mhlakaza went to find them, and he reported that there were indeed strangers there who bade him go home and offer an ox to the spirits of the dead, and come again to them in four days. This he did, and he said that the strange people then told him that they themselves were spirits of the dead and the eternal enemies of the white men, and that they had come to aid the Kaffirs in driving the English from their land. They would

SPIRIT DOCTOR "EXTRACTING" A DISEASE.

guide Mhlakaza by commands from the spirit world. His chief Sarili received this message with joy, and when he was told to order that the best cattle, in which the Kaffir's wealth consisted, should be killed and eaten, he commanded that it should be done. Instantly all Kaffirland was in commotion. The heathen chiefs and people chose to abandon their allegiance to the government which forbade this slaughter, rather than their hereditary belief in spirits. Nongqause, standing in the river in presence of multitudes of people, assured them that she heard unearthly sounds beneath her feet — the voices of spirits holding high council over the affairs of men. These greedy ghosts were never

satisfied with urging the destruction of the cattle. More and more were killed, but never enough. At last the order was announced by Mhlakaza, that every



A SCENE IN SOUTH AFRICA.

animal must be destroyed and every grain of corn also. Then the Kaffirs would become worthy of the help of a spirit host. On a certain day of the next year

the ancient heroes of their race would come back, myriads of beautiful cattle would rise out of the ground and cover it far and wide, and vast fields of waving corn would spring up, ripe for eating. Trouble, sickness, and old age would be known no more, and the sky would fall on the whites and crush them out forever, and with them, every Kaffir who opposed the commands of the spirits. A delirious frenzy seized the whole community. They killed and wasted their possessions and prepared great kraals for the coming millions of cattle so soon to appear. Even when they had come to the starving point, they worked on, making enormous sacks to hold the milk which was soon to flow like water!

Meanwhile the government of the Cape Colony, which could not stay these mad proceedings, did all it could to protect its frontier, and laid in stores of food in pity for the misguided people. For while the masses were acting under the influence of superstition, there were leaders whose plan it was to hurl their followers, when half-starving and frantic, upon the colony. These leaders fancied that such a despairing host would prove irresistible, and would regain for them their ancient dominion in the land. They probably relied on the destruction of the whites and on the spoils of war to console their people for the non-appearance of the spirits with the wonderful cattle and the abundant corn.

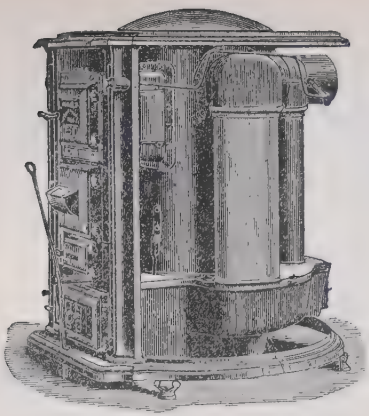
At length, early in the year 1857, the morning of the day of resurrection so long promised and ardently expected dawned. All night long the Kaffirs had watched in the most intense excitement, looking to see two blood-red suns rise over the eastern hills, when the heavens would fall and crush the hated races. They were famished and half-dying men, yet that night was a time of fierce, delirious joy. The morning was to see their sorrows ended. The morning came, but the same old sun bathed the hillsides with silver light and all was unchanged. "Could the predictions prove untrue?" No! it must be at noon; or, when noontime passed, it must be at sunset! But when the sun went down in peaceful splendor, the Kaffirs awoke to the facts of their dreadful condition. The leaders tried to cheer them and said the day of resurrection was only put off. But they had made a mistake fatal to their success in not assembling the people together, on pretence of witnessing the resurrection at some place from which they could burst upon the colony. It was too late to rectify this blunder. Fierce excitement gave way to despair. The only hope left was to go to the colony as beggars to ask bread. Sometimes whole families sat down and died together, fifteen to twenty skeletons being often found afterward under a single tree. Brother fought with brother for scraps of those great milksacks made for the imaginary supply. The aged and the feeble were abandoned, while the young and strong fed upon wild plants and the roots of trees. A stream of emaciated beings poured into the colony, who sat down before the farmhouses and asked in piteous tones for food. The official returns of British Kaffraria show a decrease of population during that fatal year, 1857, from 105,000 to 38,000.

Mhlakaza himself perished, but Nongquase escaped and was still living in the colony in 1877. She preserved an unbroken silence about these awful events. Most of the Kaffirs now admit that they were infatuated; but spiritism dies hard among them and is still rife, as in all Africa. Their religious rites consist merely in sacrifices to appease the spirits. Their priests are also medicine-men, or witch-doctors. They are often skilful in the use of herbs, but these remedies are considered quite inferior in importance to their supernatural powers. The heathen Kaffirs and Zulus endure painful wounds with stoicism, but are helpless

with fear when attacked by disease. They can see how a wound is caused, but think that all disease comes by witchcraft from the malice of an enemy. To detect and remove the substance which has bewitched the sick person is the first object. To do this, the aid of spirits is sought in ways both frantic and absurd. They dress fantastically, as may be seen by the accompanying picture taken from a recent photograph of Zulu witch-doctors. Only the wondrous enlightenment which comes by receiving and obeying the Holy Spirit of God can

ZULU WITCH DOCTORS.

remove the darkness of a superstition so deep-rooted and widespread. Let us not forget the appeal made to the traveler, Du Chaillu, by the poor African Adouma, whose sister had just been killed for bewitching a person who had died. "O Chally! when you go back to your far country, America, let them send men to us poor people, to teach us from what you call God's mouth."



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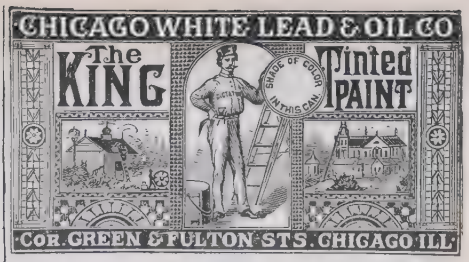

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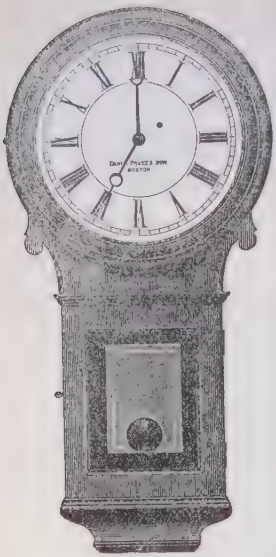

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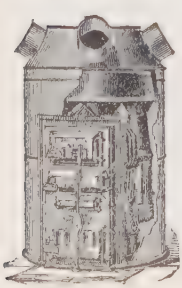

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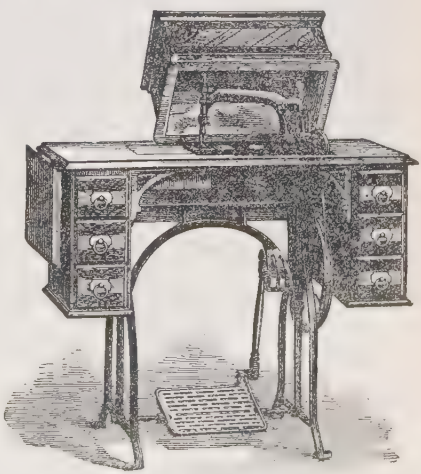

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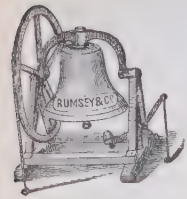

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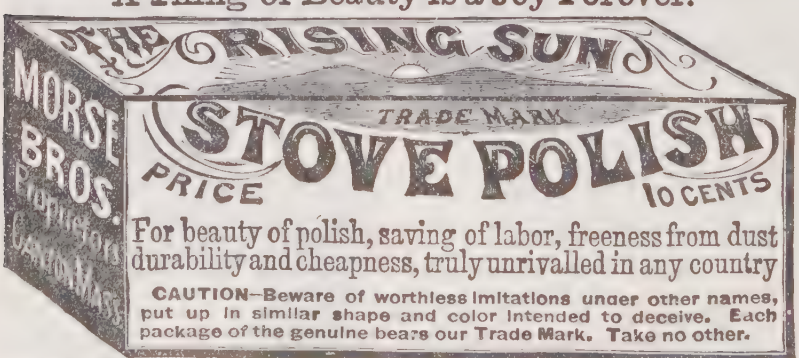
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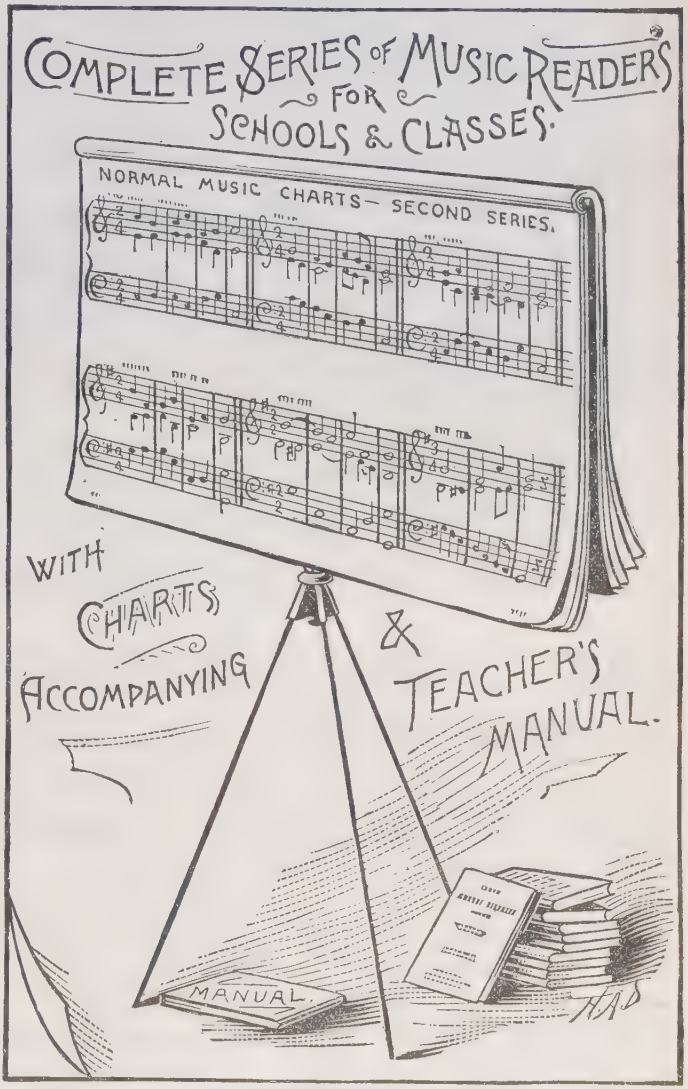
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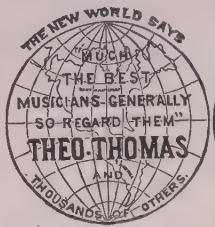

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The Annual Sermon will be preached by Rev. F. A. Noble, D.D., of Chicago, Tuesday evening, at 7.30 o'clock.

The following notice has been issued by the committee at Springfield, of which Rev. M. Burnham, D.D., is chairman, and Charles Marsh, Secretary, — in reference to

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The excursion rates over the New York & New England Railroad will be equivalent to one third more than the fare one way, but passengers must procure from the ticket agent at the time of purchasing their tickets to Springfield a certificate in the form used by the Central Traffic Association, which certificate must be stamped at Springfield in order to obtain a rebate of two thirds on the return fare.

If seasonable notice is given to local ticket agents on the Maine Central Railroad, excursion tickets to Portland can be arranged for.

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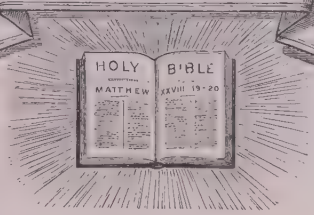

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BOSTON
Published by the American Board of Commissioners for Foreign Missions
CONGREGATIONAL HOUSE, 1 SOMERSET STREET

PRINTED BY STANLEY & USHER, BOSTON, MASS.

Entered at the Post-office at Boston, Mass., as second-class matter, in accordance with Section 199 of the Postal Laws and Regulations, and admitted for transmission through the mails at second-class rate.

Subscription, $1.00. Address CHARLES E. SWETT, No. 1 Somerset Street, Boston, Mass.

American Board of Commissioners for Foreign Missions.

Mission Rooms, Congregational House, Boston, Mass.

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THE MISSIONARY HERALD, published monthly at $1.00 per year.

Pamphlet Sketches of the several Missions of the Board, 35 cents for the set.

"Concert Exercises" and Leaflets for free distribution may be obtained at the Mission Rooms.

The MISSION DAYSPRING, for children, published monthly by the American Board and the Woman's Board of Missions at $3.00 for 25 copies; $1.50 for 10 copies; single copies, 20 cents.

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THE

MISSIONARY HERALD.

VOL. LXXXIII. — NOVEMBER, 1887. — No. XI.

THE FIRST MONTH. — The financial beginning of the new year is favorable, the receipts being more than double those of the first month of the preceding year; amounting to $30,668.57, of which over $22,000 is from donations. May this be an indication of what shall follow!

THE Annual Meeting of the Board at Springfield, the Minutes of which will be found as an appendix to this number of the *Herald*, was a remarkable assemblage in many ways. The attendance of Corporate Members was quite unprecedented. Seldom have 100 members of the Corporation been present at any session. At Des Moines last year there were 79 in attendance, while the largest number hitherto recorded as present was at Boston in 1885, at the Seventy-fifth Anniversary, when 129 were enrolled. At Springfield 165 were present; 101 of the number coming from New England, and 64 from other sections of the country. Two of the eight Corporate Members in California, all of the eight in Vermont, and all of the five in Minnesota were present. The Honorary Members were also in attendance in large numbers. Doubtless many were present who did not report themselves, but the names of over 500 male Honorary Members were obtained, of whom over 400 were clergymen. These Corporate and Honorary Members formed only a fraction of those who were in attendance, all of whom were entertained in a most hospitable manner by the people of Springfield and the neighboring towns. The list of guests published in the *Springfield Republican* contained the names of 820 ministers, 575 other men, and 425 women, or a total of 1,820. Everything was done for the convenience of their guests and for the success of the meetings, and heartiest thanks were due, and were cordially given, to the Committee of Arrangements, and to the churches and people of Springfield and vicinity, who, without regard to denominational lines, had provided so generously for their guests.

As was anticipated by all who understood the circumstances under which the Board met, much of its time was occupied in the discussion of two reports from the Prudential Committee: one on the Home Department, and the other on the matter specially referred to the Committee respecting the expediency of calling ecclesiastical councils in certain cases. There were, however, several sessions from which controverted matters were altogether excluded. This was true of all the evening sessions, from the sermon on Tuesday evening to the communion and memorial services on Thursday evening. There has seldom been held a missionary meeting of higher order than that on Wednesday evening, when

addresses were made by George E. Post, M.D., of Syria; Rev. Dr. W. S. Aubrey, of England; Hon. Chester Holcombe, of China, and Rev. Drs. McKenzie and Storrs. The overflow meetings were crowded, and were of deepest interest. Seldom have so many and such attractive addresses, by missionaries fresh from the field and by pastors, been heard at any Annual Meeting, as were enjoyed by those who succeeded in gaining an entrance to the First Congregational and the First Baptist churches at the overflow meetings at Springfield. The Woman's Board meetings, held in three churches on Wednesday forenoon, are also spoken of as of peculiar interest and power.

In reference to the matters about which so much interest, not to say anxiety, was felt, it is not easy to make a brief yet comprehensive statement. The Prudential Committee deemed it proper that not only the principles upon which they have acted in the reception of candidates for missionary service should be fully stated, but that the correspondence in all cases about which there has been question should be given to the public. In this way the supporters of the Board would understand not merely the views entertained by the Committee as to this branch of the trust reposed in them, but also the practical application of the principles on which they acted in particular and representative cases. The correspondence in these several cases was therefore presented with great fulness, and nothing that was essential to a correct understanding of the matter at issue was omitted. The real question before the Board was: Do these principles upon which the Committee has acted, as enunciated in this report and as illustrated by the correspondence in several cases, meet the approval of the Board? The discussion which followed was able and frank and in the main courteous, as became Christian gentlemen. We are bound to say that in our view some of it was irrelevant, at least it did not touch the exact point at issue. We cannot forbear saying, also, that some of the statements made as to the attitude of the Prudential Committee toward applicants were singularly at variance with the facts as shown by the correspondence which all the speakers had in their hands. The Board, after the report of the committee to whom the report of the Home Department was referred, approved by a strong vote of the action of the Prudential Committee during the year past, and declared that the Committee had interpreted aright the utterances made by the Board at its last Annual Meeting. A minority, composed of able and zealous men, took a different view, but they were clearly in a minority. On the question relating to the calling of ecclesiastical councils in difficult cases, the action of the Board was even more emphatic in deciding that this proposed plan for determining the theological soundness of candidates for missionary service is inexpedient.

As to the results which will follow the action taken at the Annual Meeting, we have no gift of prophecy with which to speak. A great volume of prayer has ascended from hearts all over the world, asking God to guide in the deliberations and outcome of these meetings. Those prayers, we cannot doubt, were answered, if not in the way that some would have personally desired, yet answered in God's own way, and we anticipate his continued blessing on the cause which is so near to the heart of Christ. We wish it might appear to all that the position taken by the

Board is reasonable and fair. But whatever questionings individuals may have on this point, it is clear that the cause of foreign missions ought not to suffer. In some way, and by some agency, every Christian should have part in the work of reaching the unevangelized. Should any person object to the position which the members of the American Board have conscientiously taken, let him not fail in some way to have a hand in foreign missions. As to the Board itself, its work in foreign lands was never broader or more successful, and whatever diverse judgments there may be about what the Board has done or has not done at home, no one has any question that its immense work abroad is carried forward wisely and efficiently. The survey of the several missions for the past year is most cheering. The fields are white, the laborers are multiplying, and the Spirit of God is moving on the hearts of men. The expanding work calls for enlarged means. It is not a time for relaxing energies, but for a redoubling of zeal and prayers and for a great increase in gifts for the conversion of the world.

The papers prepared by the Secretaries of the Board, and approved by the Prudential Committee, and presented at the Annual Meeting, but which there was not time to read, will be found in this number of the *Missionary Herald.* Copies of these papers in pamphlet form can be had on application at the Missionary Rooms.

Since the article on another page concerning Mr. Doane and the affairs on Ponape was in type, a dispatch has reached us from Japan, dated October 10, giving a report that fifty Spaniards were killed by the Ponapeans, and that the United States ship-of-war, the *Essex*, is going to Ponape. This is a painful story. We have no doubt that the Ponapeans were driven to desperation by the unscrupulous conduct of the petty governor sent by Spain, and by the ruin which followed his rule, and hence were led to rise against the Spaniards. Spain may make this uprising the occasion for severe punishment, but we trust that the presence of an American man-of-war will avail to prevent injustice and cruelty. Prayer should be offered unceasingly for the suffering churches and people of Ponape, of whose exact condition we now know so little, but who unquestionably are in great tribulation. A dispatch from Madrid, October 14, while giving no details as to what has occurred, is reassuring as to the purpose of the Spanish authorities to deal justly and mercifully with the Ponapeans

It is pleasant to note the cordial expressions of gratitude made by Emin Pasha to Mr. Mackay, the heroic missionary at Uganda. It will be remembered that Emin Pasha, previous to the sending of messengers in advance of Mr. Stanley's party, received his intelligence from the outside world through Mr. Mackay. In a letter of February 10, Emin Pasha wrote: "I cannot conclude this letter without recording with the utmost gratitude the many obligations I owe to Mr. Mackay, of the Church of England Uganda mission, by whose friendly intervention I am able to send you this. Not only has he afforded me generous help, robbing himself of many valuable objects with which to assist me, but with unceasing kindness and unfailing gentleness, he exerts himself for our good. I earnestly hope that the Church Missionary Society is able to boast of many others like him."

THE sudden death of the Hon. William B. Washburn, late Governor of Massachusetts, while seated on the platform at the Annual Meeting, produced a profound impression. Governor Washburn was well known, not merely in public life, but as a devoted and faithful Christian man, who was interested in all that pertained to the progress of Christ's kingdom. Both he and his friends were aware that his physical condition was such that he was liable to drop at any moment. Yet he came to his post of duty and service. Could he have chosen the hour of his death, we doubt not he would have desired to be found as he was at Springfield, engaged in earnest thought respecting the advancement of Christ's kingdom throughout the world.

AMONG the gifts for the relief of the famine sufferers in Turkey is one which is especially noticeable, coming from the Swedish Christians in the United States and Canada, amounting to the generous sum of $2,401.74. This gift was the result of an appeal given in the Chicago *Bladet*, presenting the facts as portrayed in a letter from Rev. Mr. Montgomery, of Adana. When it is remembered that these Swedish Christians are emigrants in this country, and with few exceptions poor in this world's goods, we can but admire the Christian love which is in their hearts. If the well-to-do people of our land would give in like proportion, the wants of the starving people in Asia Minor would be relieved. This sum of money, forwarded by Mr. John Martinson, editor of the *Bladet*, was remitted by telegraph to Turkey, and within three days of its receipt in Boston it was aiding the sufferers on the plains of Cilicia. Brethren, we do you to wit of the grace of God bestowed on the Swedish Christians in America.

THE news from Bulgaria is reassuring. Prince Ferdinand seems to be emphatically sustained in the elections which have just been held. Our missionaries at Philippopolis report a series of calls made upon the Prince by seven deputations representing the clergy of various religious bodies, Orthodox, Turkish, Greek, Catholic, Armenian, Jew, and Protestant. The latter were represented by native pastors and missionaries, and his Highness made a request of them that they would enlighten the people and seek to increase among them the love to one another and to their native land. The Prince made a favorable impression upon our brethren, as he seems to have done upon all the Bulgarian people.

LET no one fail to read the report, to be found on another page, of the distress from famine in Turkey. As we go to press a sad account reaches us of extreme destitution in the Jebel Toor and Koordistan region in Eastern Turkey. The crops have been ruined by locusts. Thousands are suffering from hunger, and the long winter is before them.

WE are beginning to hear from various quarters of the world of the impression produced upon the missionaries by the reports of the great movement among students toward foreign missionary work. Their hearts are naturally full of gratitude and joy. A brother in China, referring to the fact that those who are offering themselves for service are numbered by the thousand, adds: "If there were ten ready to every one who has offered, and all were sent to this one empire of China, we should still be obliged to say: 'The harvest truly is great, but the laborers are few.'"

THE news from Stanley's expedition in Africa is meagre, yet so far as we yet learn, its progress is uninterrupted. The war which King Mwanga is carrying on with neighboring native kings is apparently resulting in the defeat of this unprincipled monarch. We sincerely hope that his power may be crippled. Perhaps before this page reaches the eye of our readers, full particulars concerning Mr. Stanley may be received.

A VIGOROUS letter appears in *The London Times* from Archdeacon Farler, of the Universities Mission in Central Africa, in reply to certain strictures of Dr. Oscar Lenz, the African traveler, upon missio nary work in he Dark Continent. Mr. Farler shows that Dr. Lenz's experience had been quite narrow; that he had made a brilliant and adventurous run through a section of Africa, but had not seen enough to qualify him to speak intelligently in regard to the work accomplished. Dr. Lenz complained that he could not find good servants among the Christian converts, and Mr. Farler replies that "it is not the business of missionaries to train servants for African travelers." But he proceeds to show how much has been accomplished in many places in the suppression of the slave-trade and in lifting the natives out of the deep degradation in which they have been found. He points out to Dr. Lenz how preposterous it is to expect that within the ten years since most of the missions he criticizes were organized the results he anticipated should have been attained. "Given an utterly barbarous race, cut off by immense distances from the most elementary civilization, full of superstition and dread of strangers, on the one side; and on the other side a few Englishmen, rarely more than three together, who have first to learn how to live in the country, then to win the confidence of the natives, learn their language, reduce it to writing and create all the machinery of houses possible to live in, schools, literature, stores, workmen, and workshops, yet their only aid being these same savages whom they have come to teach, — I ask Dr. Lenz what *he* would have effected in ten years?" The *Times* has an able editorial on this letter, and admits that Mr. Farler has fairly answered this critic of missions, and adds: "From unimpeachable testimony it is clear that missionary settlements in the country, not one only, but the majority, are bearing positive fruit, whether much or little. Negroes are actually redeemed from debasing sensuality, superstition, and indolence. There are missionary villages in Central Africa which would compare favorably in conduct with many English hamlets."

THE pastor of one of our country churches of northern New England, in sending their annual contribution of over $700, writes: "This is an increase over last year's church collection of $50 to $60 . . . the largest which has ever been sent at any one time for foreign missions with one exception, which was several years ago and was probably due to a large individual gift. The offering this year is probably from the largest number of givers and represents the most real benevolence and self-sacrifice of any that we have ever taken. Our earnest prayer accompanies this gift. I trust that earnest petitions from public altar, from family worship, and private devotion may make it, under God's blessing, a power for the advancement of the Saviour's kingdom!" The fellowship of such prayers and gifts as these, we may be sure, will be a "memorial before God." May such churches and pastors be multiplied a hundredfold!

On the opposite page is a reproduction, by the direct photo-engraving process, of a group of the instructors and last graduating class of the Kyoto Training School, of Japan. Six American instructors are in the rear, and stand in the following order, beginning on the left: Dr. Berry, Mr. Learned, Dr. Davis, Mr. and Mrs. Buckley, and Mr. Cady. Behind Dr. Davis is Mr. Neesima. Messrs. Greene, Gordon, and Gaines, who have been identified with the school, were not with the group when it was taken.

Reference has frequently been made in the *Herald* to hindrances which have come to our work from the Turkish government. The opposition has now taken the form of open and direct hostility; but under the cover of law, difficulties have arisen which have not been easy to overcome. Protestant schools under the care of the Presbyterian Board and of our own missionaries have been closed; and it was only after a nearly four years' effort that Euphrates College at Harpoot was saved from a similar fate by a formal official recognition. We are happy to note that during the past few months a favorable change has taken place; and it is a matter of simple justice to say that we think that it is owing largely to the fact that Mr. Bayard, Secretary of State, has given special attention to the rights of American citizens in Turkey under the "capitulations" as they have been expanded and confirmed by usage, and that he has instructed the Legation at Constantinople to see that those rights are respected. We have read with great pleasure, in a recently published volume of the State Department, the instructions given by Mr. Bayard in April last to Mr. Straus, the newly appointed minister to the Sublime Porte. It is a very able paper, showing rare knowledge of the subject, and covering the history of the relation of Christian powers to the Porte, and laying down the principles which must govern our diplomacy. So far as we can see, it leaves nothing to be desired. Our missionaries do not ask any exceptional privileges. They simply ask to be allowed to pursue their legitimate and beneficial work in peace; and now that the Department of State is giving them its protection, we trust that they can do so. Even before Mr. Straus went to Constantinople, Mr. King, who was *chargé d'affaires*, was able, through Mr. Bayard's support, to inaugurate an improvement: and we learn that Mr. Straus is faithfully laboring to discharge the duties of his office according to Mr. Bayard's instructions, although the difficulties are many and not easily overcome.

The deep resentment existing in the minds of many Chinese against foreigners, on account of the opium-traffic, is well shown by an incident narrated by a member of the China Inland Mission, who reports having found one day, in a large house, three women sitting together, smoking their pipes — one an old lady in her ninetieth year. As soon as this old lady caught the name of Jesus in the conversation, she arose and, coming toward the missionary, said: "Do not mention that name again! I hate Jesus! I will not hear another word! You foreigners bring opium in one hand and Jesus in the other!" Later, taking the book from the hand of the missionary, she read a few sentences; but seeing the name of Jesus, she contemptuously shut the volume, saying, "Take it away! Take it away! I do not want your opium or your Jesus!" Can anything be sadder than having our holy faith thus connected, though wrongly, in the minds of the Chinese with a vile traffic?

THE DISTRESS IN CENTRAL TURKEY.

Distressing reports continue to come to us from Adana and Zeitoon concerning the sufferings of the people because of famine and fire. The facts have been given to the public through the secular and religious press, but they need reiteration until they reach the eyes and touch the hearts of all who would relieve distress. These poor people in Turkey have no way of making their cry heard throughout this portion of Christendom save through the Board which has planted the institutions of the gospel among them. A letter of thanks, couched in touching language, has been received from Christians in Adana, in view of aid already forwarded from this land. But the great need has been by no means met. We can do nothing less than spread the facts before the public, and we here give extracts from two letters recently received. Rev. Mr. Marden sends a report from Zeitoon as to the condition of the people since the great fire : —

"The Marash government has now sent a large quantity of flour, which is being carefully distributed to every family, and also both the Armenians and Protestants of Marash are sending bread and clothing. The unburnt houses and stables are crowded with homeless men, women, and children, while others are gathered in groups among the rocks and under the trees. Large numbers are absent from the city during the summer, in the mountains and vineyards, but in a few weeks the winter's frosts will drive them home. Special provision must be made for several thousand people both for food and shelter, or great suffering and loss of life are inevitable.

"We are pushing forward a plan for the erection of barracks in an open field before the town, and have some hope of success. The governor of Marash will reach Zeitoon to-morrow and will no doubt render efficient aid in measures of relief. The prompt action of both the government and the citizens of Marash has greatly relieved the present distress and is worthy of all commendation. The poor people of all classes were quite overcome by the long struggle to save their homes, and now, as they begin to realize their great loss, every face wears a look of despair.

"Yesterday we held preaching services on the roofs of houses on each side of the burnt district. There were good audiences, with many Armenians present. The old Protestant church, the new parsonage and schoolroom were all burned, and a large part of the stone in readiness for the new church was ruined by the heat. There is now no suitable place for preaching, nor for either the boys' or the girls' school.

"I cannot speak much of the state of religious interest at present because all is in such confusion. Our Protestant preacher has regularly attended the 'Lovist' clubs on Sundays, always receiving a cordial welcome and abundant invitations to preach. Their special meetings had been suspended through the hot season, to be resumed in the autumn, but all is now changed."

Rev. Mr. Montgomery wrote from Adana, on the thirteenth of August, shortly after the earliest drafts were sent him from Boston, of the use made of the funds :

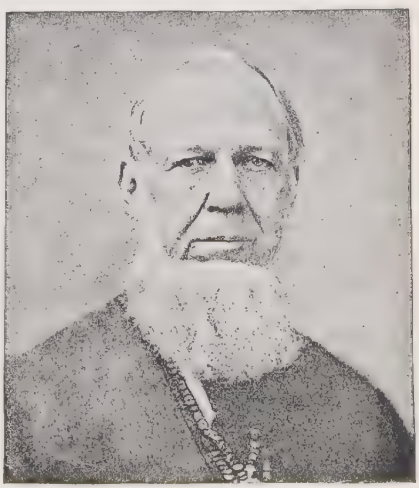
"Two weeks ago, upon the receipt of Mr. Ward's letter saying that he had $1,800 for us, we began issuing rations of wheat to over one thousand families

(about five thousand persons), allowing twenty-two ounces of bread per day to an adult, and giving enough to last fifteen days. Our committee consists of ten of our best men, and eight men give their whole time to the work of examining applicants for food, distributing the wheat, and keeping full accounts. Last week the number of starving poor had increased so much that I was forced to allow the addition of five hundred more names to our list. Yet I am painfully impressed with the fact that our funds are not at all adequate to the numbers needing aid.

"As the summer progresses everything eatable and salable in the houses of the poorer and middle classes is becoming more and more exhausted. The number of the unfortunates is increasing every day. The cry comes up also from the villages on the plain that hundreds of people are starving. Large numbers of people are kept alive by eating grass, roots, refuse thrown into the streets, cucumbers, berries, and small fruits. There was brought to me this week a kind of nauseous, bitter, puckery bread, made from the pods of a low thorn found upon the plain, which I should think would kill the eaters, and yet I am told that whole villages eat it and have nothing else. The gratitude of those who are being helped appears sincere, and heaven's richest blessings are invoked, by Moslem and nominal Christian alike, upon the Protestants, and the gospel is confessed often by both classes as the only true religion, while hundreds of people are found in our church every Sabbath who never entered it before."

Do not these facts present all the appeal that is needed? The winter is before these poor people. What can we do for them? The fact stated in an editorial paragraph concerning the generous contributions of Swedish Christians in the United States for the object is suggestive as to what those in more affluent circumstances might do.

REV. ALBERT A. STURGES, OF MICRONESIA.



THIS beloved missionary of the American Board, one of the pioneers in carrying the gospel to Micronesia, fell asleep in Jesus at Oakland, Cal., on Sabbath morning, September 4. He was born in Granville, Ohio, November 5, 1819; graduated at Wabash College in 1848, and at Yale Theological Seminary in 1851. On December 26, 1851, he was married to Miss Susan M. Thompson, of Granville, Ohio, and on the eleventh of January, 1852, they embarked from Boston for the Sandwich Islands. There lies before us, as we write this, the memorandum drawn by Mr. Sturges while on board the vessel *Snow Squall*, just before she sailed to take him to the island world of the Pacific. In reply to the question, "What induced you to commence study with reference to a liberal education?" his

answer is given: "That I might serve God more efficiently." "What led you to think of going to the heathen?" His reply is: "Their lost condition." At the end of the memorandum given to miscellaneous entries we find the following remarkable sentences: "This is the *happiest* hour of my life; worlds would not induce me to retrace the step I have taken. My heart is with the heathen. There I would *live* and there *die*. Thanks to my God for the privilege of being a messenger of his to make known his grace among the heathen. All is well. The Lord is my portion and his service is my delight." Such was the spirit in which this devoted man commenced his missionary work. The history of his life confirms his declaration that his heart was with the heathen. For thirty-three years he wrought untiringly at his missionary station on Ponape. He took the greatest delight in his work, and manifested rare tact in his relations with the natives, and skill in drawing out their activities in Christian work. The whole energies of his soul were devoted to his work. His last letter written from Ponape, just before a paralytic stroke which came upon him in 1885, says: "I cannot tell how thankful I am to be here, and to have so much strength given me to preach the gospel to these needy people. Especially on the Sabbath is my heart full of gratitude to the Master and the Board for sending me back to help these infant churches into a better life." Much of Mr. Sturges' time was devoted to translating the Scriptures, and he had the great satisfaction, before his death, of seeing the New Testament completed, and sent to his beloved people on Ponape. It was a sad trial to him when, in 1885, he was compelled to return to this country, where, though laboring under great physical difficulties, he was able to carry on his work of translation. Those who have seen him in the latter months of his life recall the wonderful patience which he manifested in stepping aside from the work which he loved, and remaining comparatively useless and helpless. He has now gone to the great reward, and has met, without doubt, many whom he once found naked savages, now clothed in white robes and with palms in their hands. A friend remembers hearing him say that were it possible he would return from heaven to Ponape to help his dear people. He was called away before tidings had reached him of the sad trials which his beloved islanders has recently experienced. We cannot believe that the fruit of his labors among the churches of Ponape can be destroyed.

THE CASE OF REV. MR. DOANE AND THE SPANISH GOVERNMENT.

Since the statement made in our last number letters have been received from Manila confirming the expectations entertained as to the speedy release of Mr. Doane. He had been kindly treated by the Spanish authorities; though nominally a prisoner, he had full liberty in going and coming as he pleased from the hotel in which the governor-general had given him free quarters. There had been no indignities put upon him, and at no time had he been summoned before any judicial tribunal. On the sixth of August he wrote announcing an interview between the governor-general, the United States consul, and himself, in which he was informed that he might return freely to Ponape, and that the vessel taking

him would sail on the eighth of August. The report of this interview was drawn up by the United States consul, Hon. J. G. Voight, and is as follows: —

United States Consulate, Manila, August 6, 1887.

Rev. E. T. Doane, Missionary: —

Dear Sir, — At the final interview held this forenoon at half-past ten o'clock at the captain-general's palace, between his excellency, yourself, and the undersigned, the captain-general reiterated and confirmed his previous declarations with reference to the American missionaries established in the East Carolines, as follows: Yourself and other missionaries to exercise and continue in full power to preach, teach, catechize, distribute Bibles, hold schools, make proselytes to the Protestant faith, and, in short, to pursue the missionary and other work precisely as heretofore, and to consider yourselves as completely protected in every one of these rights. Also, to have and hold any landed or other property to which your mission there can show clear titles from the original native chiefs or owners, confirmation of which titles will duly be extended by the present Spanish authority yonder; and in conflicting views, the differences to be settled by the governor-general in virtue of his power of final decision, unless such cases are under exclusive jurisdiction of the Spanish courts here at Manila.

On the other hand, you missionaries are expected and directed to act throughout in good faith and obedience to the Spanish laws and authorities as actually in force in yonder regions; to respect the opinions of others in all matters, especially of religion; and not in any way to interfere with the Catholic friars or priests in their natural endeavors to both spread their own creed and open their own schools, etc.; to abstain from contentions, and not by any means, directly or otherwise, to incite a spirit of resistance or disloyalty among the native population, but on the contrary, to use your influence in making them good Spanish subjects.

The captain-general, in sending out various seeds for cultivation, would kindly appeal to your good offices to promote the propagation thereof, and hopes that you will not hesitate to write to him personally whenever you think you have reason to complain; and he desires you to be left undisturbed in the arduous and honorable task you have so long devoted your honored life to in Ascension (Ponape) Island. And at any rate he requests you to send him a letter as soon as you deem proper after your return thither.

And with my own best wishes for your happiness, I have the honor to remain,

Dear Sir, Yours respectfully,

JULIUS G. VOIGHT,
United States Consul.

This letter will be regarded as satisfactory, and indicates a purpose on the part of the captain-general to allow our missionaries full liberty in the prosecution of their work. Whether this officer can or will control the subordinate officials throughout the Spanish possessions, so that they shall not interfere with Protestant missions remains to be seen. We must hope for the best. It is evident that Mr. Doane, both by his Christian character and by the statements he made, produced a good impression upon the Spanish official. The following letter was addressed by the governor to Mr. Doane in reply to a statement which the latter had prepared, respecting the state of the Caroline Islands as found by the missionaries, and the work subsequently done by them in the intellectual and moral training of the islanders. We give a translation herewith of the letter: —

Governor-general of Philippine Islands, Manila, August 4, 1887.

E. T. Doane: —

My dear and esteemed Sir, — I have with much pleasure read the letter you were good enough to address me the 29th ultimo, and in which you communicate to me such an

interesting account of the work done in the Eastern Carolines by the missionaries of the society established in Boston under the name of the American Board of Commissioners for Foreign Missions.

The important labors in the field of culture performed by yourself and the other missionaries cannot but be appreciated and considered of extraordinary service to humanity and civilization; as likewise the great hardship suffered by yourself in the propagation of the gospel do convince me of the faith and enthusiasm with which you have borne and overcome all sorts of obstacles and troubles in the conversion to Christianity of the savages of those islands.

Wherefore, in acknowledging your interesting letter, I wish to express to you thanks for the well-known services rendered by yourself and the other missionaries, which, as is but natural, have resulted to the advantages of Spain, inasmuch as in establishing her actual dominion in the East Carolines she has found those natives already fitly prepared to enter upon the life of a cultivated people.

I therefore reiterate to you the assurance of my most distinguished considerations, and remain,

Your obedient servant,

[SIGNED.] EMILIO TERRERO.

We learn nothing from the correspondence received concerning an offer of indemnity for the losses sustained. This will probably be a matter for future consideration between the American and Spanish governments. It is difficult to understand just what is meant by the dispatches coming from Madrid, which have appeared in the public prints, that the governor-general of the Philippine Islands had proclaimed martial law throughout the Caroline and Pelew Islands, because of "the attitude of the natives" against Protestant missions. The dispatch implies that the governor deprecated the hostility manifested against these missions, but in as much as this was done by his own subordinates, there seems to have been no reason for proclaiming martial law. A later dispatch through the same channel says that the natives of Ponape have risen against the Spaniards and have killed the local governor. At the time of writing this we have no confirmation of this statement; neither has the State Department at Washington. It is to be hoped that the Ponapeans, though naturally greatly exasperated by the domineering and unjust course of this man, have not been led to commit any excesses. If there has been any such violence, it is possible that it has been by a vagabond class of natives who pass under the name of "beach combers," a wild, lawless set of wanderers to be found on all of the larger islands, who are opposed to all law and order, and who especially hate the missionaries. It was this class of men that the Spanish cohort of rulers and priests who came to Ponape aroused against our mission. This class has hitherto been kept in subjection by the Christian element, and there is no need of martial law to control them, provided the Spaniards do not interfere with missionary work. We trust that long before this time Mr. Doane is again at work on Ponape, but let it not be forgotten by the friends of Micronesia that the mission is in peril and that nothing save the mighty power of God can save the good work begun from destruction.

ANNUAL SURVEY OF THE WORK OF THE AMERICAN BOARD, 1886–87.

BY THE FOREIGN SECRETARIES, REV. N. G. CLARK, D.D., AND REV. JUDSON SMITH, D.D.

[*Presented at the Annual Meeting of the Board, at Springfield, October 5, 1887.*]

TURKEY, INDIA, CHINA, JAPAN, AND PAPAL LANDS.

BY DR. CLARK.

THIS portion of the Annual Survey includes the work of the Board in Papal lands, in the Turkish Empire, in India and Japan — thirteen different missions.

In eleven of these thirteen missions there has been but little change in the number of missionaries the past year — a loss of two ordained missionaries and a gain of two; a loss of five women and a gain of seven, and one young man to be a teacher in the College of Ahmednagar — making a net gain of three on a roll of 246. Fourteen new missionaries have responded to the urgent calls from Japan, including four ordained missionaries, one teacher for the Kyoto Training School, and six young women. To this number should be added Dr. and Mrs. H. M. Scudder, who, after forty years of service for Christ in India and in this country, go out as independent missionaries, at their own charges, to have part in the spiritual regeneration of Japan. Their singular enthusiasm and self-denying consecration have awakened new interest in foreign missions, wherever known. Five others at once joined them, one going out at her own charges.

The number of young women who have devoted themselves to the foreign work the past year is quite unprecedented in our history, and yet several more are needed at once to supply vacancies in existing schools for higher education of young women at important centres in the Turkish missions, in Papal lands, and in Japan.

The organization of Woman's Boards was effected none too soon for the great work offered them for the spiritual and social elevation of women in every portion of the great mission field.

In close connection with the welfare of missionary families, the friends of missions will be glad to know that success has attended efforts to raise funds for the purchase of the house and grounds of the Home for Missionary Children at Auburndale. Special recognition is here due to the persistent labors of Mrs. Walker for this object, aided for several years by Miss Mary B. Herring, an elderly lady connected with the Episcopal Church, whose untiring devotion in this crowning labor of a self-denying and consecrated life deserves more than a passing mention. The property is now held by a Board of Trustees, and is in the immediate charge of Mrs. C. W. Sanders, formerly of the Ceylon Mission, aided by the sympathy and counsel of Mrs. Walker and two other ladies appointed by the Prudential Committee.

The number of missionary children resident at the Home the past year was thirty-two; of missionary families, resident for the whole or a part of the year, six; besides as many more who have shared the hospitalities of the Home as guests for longer or shorter periods. Mrs. Walker distributed in aid of missionary children, in addition to the annual grant received from the Board, $1,597.98, and toward the support of the Home, $490.60; in all, $2,088.57, received in part from the income of the fund for this purpose, and in part as the result of personal solicitation. With the increase of this fund — now amounting to $15,742.08 — it is hoped that she may soon be spared the weariness and anxiety attending such personal solicitation.

The number of missionary children who have enjoyed the advantages of the Home from its first humble beginnings nineteen years ago is 111. Of these fifty-four have united with the churches in Auburndale, and twenty-four with other churches.

THE MISSIONS.

The missionary force in Papal lands consists of eight ordained missionaries and their wives, and four single women, distributed as follows: six missionaries in Mexico, one in Spain, and one in Austria. There is little change to report beyond steady enlargement on the different lines of effort. Two new churches have been organized in Northern Mexico, and relatively large additions have been made to the churches in Western Mexico. The missionaries are regarded with more favor and their work is generally appreciated, especially in the northern part of Mexico, where there is less bigotry and much greater religious freedom. In Spain the evangelistic work is largely in the hands of native pastors and preachers, while the efforts of the missionary family are specially directed to the education of young women, and with a good degree of success. In Austria, notwithstanding the renewal of persecution at some points and vigorous efforts to hinder all evangelical effort, steady progress is reported, and all attempts to discredit the missionary with civil authorities, in the hope of his expulsion from the field, have signally failed. It is to be regretted that the missions in Spain and Austria are still left, with all their promise and all their burdens, each to the care of one missionary.

Our immediate object in Papal lands is to illustrate the true spirit of the gospel in a few living churches of Christ. Such illustrations, it is hoped, will be a means of enlightening the people and of raising the standard of Christian life in the Catholic Church, and so eventually of leading to necessary reforms.

THE TURKISH EMPIRE.

It is not easy to give a just impression of the great change that has come over our Turkish missions, during the last few years, in the relations of missionaries to the native churches, largely, it is believed, as the consequence of the visit of the Deputation four years since. As the result of measures then discussed, hearty coöperation has been secured in all plans for the promotion of the gospel. There is but one testimony from every station of the four missions, from the Danube to the Tigris, of mutual respect and confidence. The results are already manifest, in larger additions to the churches, in larger contributions toward the support of their own schools and churches, and generally, in a deeper sense of personal responsibility for the progress of the gospel on the part of evangelical communities.

It is but fitting that we should acknowledge the good offices of our government, as shown in the remarkably clear and judicious instructions of the Secretary of State to Mr. Straus, the present American Minister at Constantinople. If these instructions can be carried out, it is believed that our missionaries will enjoy their rights as American citizens in the prosecution of their labors.

The year, however, has not been without its peculiar trials. The as yet feeble evangelical communities have been distracted, and in some cases divided, by the proselyting efforts of Baptist agents, supported and encouraged in their divisive and perversive work by the mistaken zeal of individual Baptists in this country, not encouraged, we are happy to say, by the Baptist Missionary Union. Mormon agents have also put in an appearance at the capital, while locusts have swept large sections of Mesopotamia, and dearth and famine fallen as a fearful scourge on Cilicia, in former days one of the granaries of ancient Rome; and fire has laid waste a portion of Constantinople, and almost wholly destroyed Zeitoon, one of the mountain cities in the region of the Taurus. Yet despite all these adverse influences, the outlook for the Turkish missions was never so hopeful as now.

In Bulgaria, in spite of rumors of war and the unsettled political condition, no hindrance has been experienced to the prosecution of our labors. The native churches are doing their best to sustain their own institutions. No happier illustration of the elevating power of the gospel in quickening national life and inspiring a higher and worthier civilization is to be found than in Bulgaria. Young men trained in our institutions and at Robert College are taking their proper places as leaders in national affairs.

Four missionaries, with an able corps of native assistants, issue four weekly newspapers in as many different languages, with a circulation of about nine thousand copies, going into all parts of the empire. They put to press over eighty thousand volumes, educational and religious; while about twenty-two thousand copies of the Scriptures were distributed by Bible societies. More attention has been given to evangelical work at the capital, with better hope of success than for many years. New interest has been developed among the Greeks at Smyrna and at other points near the coast of the Black Sea. Higher Christian education is more valued, and special efforts are made by the people themselves for the education of their children at Adabazar and Marsovan, where a high school has grown into a college. Similar interest has been shown in the Central and Eastern Turkey Missions. The College at Harpoot numbers nearly five hundred pupils including its primary department, and Central Turkey College, at Aintab, has never before done so good work in raising up young men for Christian teachers and preachers. The recent bequest of $15,000 in aid of this institution by a gentleman of this city of Springfield was most worthily bestowed. A few more bequests of this character would be of inestimable value at many points in the great foreign field, and may well have a place in the regards of thoughtful Christian men.

Time would fail us to speak of the forty-eight women in these missions devoted to education and direct Christian work for the elevation of their sex. No agency is more effective for the spiritual and social regeneration of twenty millions of souls awakening to the hope of better things. The following figures may be suggestive, but can give no adequate impression of the work in progress in the Turkish Empire: 170 missionaries, men and women; 105 churches, with a membership of 9,701; fifty-seven pastors, and over one hundred other preachers; 313 cities and villages occupied; fifty high schools, colleges, and seminaries, attended by 2,420 youth of both sexes, and not far from 14,000 children in common schools, — such are the agencies sustained and encouraged by this Board, at an expense of about $200,000 a year, for the republication of the gospel in Bible lands.

MISSIONS IN INDIA.

The time has come and passed for a great enlargement of work in our India missions, and generally of missionary effort in India, if that immense country, half as large as the entire United States, with more than four times its population, is to be won to Christ. Notwithstanding all that has been done, the heathen population is larger to-day than when Gordon Hall landed in Bombay, and it has a population that in its higher classes is breaking with old traditions, giving up its old faith, and in imminent danger of drifting away from all religion. Thousands of young men are flocking to its great universities, till it is said that three millions of its better educated classes, constituting the brain of India, are familiar with our English tongue. The missionary work has not kept pace with the great intellectual change in progress. The enemy is taking new courage, and by means of the press and a remarkable system of colportage, is fighting us with our own weapons. In India the portion of the population dependent upon the missions of the Board for the knowledge of the gospel is not far from seven millions, among whom we have but 29 ordained missionaries, with their families, and 11 unmarried women; 77 churches, with a membership of over six thousand souls, are the fruit of past

labors. Here, too, Christian education has of late made great progress, especially in behalf of young women, till the number of pupils in High Schools, many of them from the higher castes, who could not otherwise be reached by the gospel, already number over two thousand, or, more exactly, 782 young men and 1,275 young women. The common, or village, school is in these missions an indispensable factor in evangelistic work; it is one of the first means of introducing the gospel into a heathen community. The Scriptures heard and read, and the hymns sung, convey the truth for the first time to many a heathen home. The school becomes the nucleus of a Christian congregation. Scores, not to say hundreds, of villages around every station might soon be occupied by schools and Christian teachers, were adequate means supplied. One of the veteran missionaries, Dr. Bissell, in a recent letter, after referring to what he felt to be the unwise use of funds here, adds: "The least we can do is to pass the cry to the children of God in favored Christian lands. Oh, that they knew in this their day the glorious work and opportunity which the Lord has given them; and the good men who gave half a million or a million to found a university in the midst of a people who know hardly what to do with it! Oh, that they knew what such a sum might accomplish for the glory of Christ if judiciously used in a thousand towns and villages, supplying with a school and a little chapel multitudes that have not yet learned the first principles of the oracles of God."

It is not too much to say that with the addition of $5,000 a year to our current expenses in India for the purpose of starting these Christian schools, and following them up with preachers of the gospel, the volume of work accomplished by the Board might be doubled, perhaps trebled, within the next ten years. It is doubtful if any field, if we except Japan, offers greater opportunities for immediate results than India. The Christian institutions established for the training of a native agency are now all that could be desired, and nothing seems lacking but increased means, with a small yearly addition to the missionary force to superintend the work, in order to reach the grandest results.

New and more inviting fields must not turn our thoughts and efforts away from India, which, under the sway of Christian England, offers the freest opportunity for the evangelization of one sixth of the population of the globe.

JAPAN

In the *Missionary Herald* for April fifteen years since (1872) is an account of the imprisonment and death in prison of a Japanese teacher for the offence of teaching his language to one of our missionaries — so bitter was the feeling against Christianity at that time. Yet two years later a church was organized by our mission in Kobe, and Christian work begun at other points. At the Annual Meeting of the Board at Rutland of that year, 1874, a Japanese appeared on the platform and, to the surprise of everybody, pleaded for a Christian college to be established in his country; and at the close of his plea he quietly added that he should not leave the platform till the money was granted. There he stood, and there were we; he had the floor. He repeated his demand. The situation was critical. There was great silence. But William E. Dodge was there, and John B. Page, and Alpheus Hardy, and other good men, and the money was forthcoming. That Christian college has now three hundred students, and with enlarged accommodations would have at once five hundred. The blessing of God has rested upon it. Within a year over sixty of its young men have made profession of their faith in Christ. In vacations, as lay preachers, they go everywhere preaching the Word. In the thirteen years since the date of the first church, forty more have been organized, and the report of the mission to the close of the year 1886 gives a membership in these churches of over four thousand. Of the additions since January we have no report; the number now can hardly be less than five thousand.

Other societies have joined with us in the evangelization of this most interesting country, till Christianity is a power in the land.

Grateful as it becomes us to be for the success that has attended our efforts, it has fallen far short of what might have been, had adequate means been employed. For seven years prior to the close of 1886 only three ordained missionaries had joined the mission, and two of these were for work in the English language. During the year now under review four of the older missionaries and four of the single women were obliged to seek rest in the home-land, leaving but four men who could devote themselves to purely evangelistic work. The representatives of other societies, seeing our weakness, felt called upon to come in and take possession of portions of the field we had begun to cultivate and were unable properly to care for. Our mission was thus placed at a great disadvantage as compared with others; but with November of last year came the long-desired reinforcement of four mission families. In August came Dr. Scudder and party, and now others are on the way, bringing up the entire force to seventy-four, of whom twenty-four are ordained missionaries and twenty-one unmarried women. Though years must elapse before the new missionaries can use the language so as to do their best work, yet not a day need pass after touching the shores of Japan before a missionary can begin to be helpful, especially by teaching in English, now in so great demand. The mission is fired with new courage and new hope. Already their eyes turn northward and southward and westward into new regions; but opportunities improved open the way to others hardly less urgent. As one of the missionaries writes: "Improving one opportunity gives us two new ones. We hope the Christians of America will be ready to respond for a little longer; then, if God continues to bless us in the future as in the past, the missionary stage in the religious history of Japan may soon be over." (Mr. Cary, August 4.)

In keeping with this statement, the last mail brings a call for four more ordained missionaries and six more women to be sent forward at once.

It is enough to take one's breath away to attempt to keep pace with the changes in Japan, political, social, and religious. We seem to be witnessing the birth-throes of a great nation out of heathenism into the light and blessedness of the Christian civilization.

Thoughtful Japanese see the marked difference in the moral character of youth trained in mission and in government schools, and are ready to furnish their thousands of dollars to erect the necessary buildings and to furnish the needed equipment for higher Christian education, if missionary teachers will only take charge of them. In one such school the Japanese trustees, of their own action, ordered that the Scriptures should be read and prayer offered daily in the school. The world moves, — certainly, in Japan. So deep and so widespread is this interest that Christian young men and young women from abroad are called for to take service in government schools at moderate living salaries. No arrangement has yet been made to meet expenses to and from Japan for such as may wish to engage in this work. It lies just outside the province of missionary boards and must be left to private enterprise. A lady connected with the English Church has recently gone to Japan, accompanied by several teachers, all at her charges — an example we are glad to commend to Christian women in this country.

The work for women is opening within the last year as never before. Our Girls' Schools at Kobe, Kyoto, and Osaka are crowded. So, too, Miss Dudley's school for training Bible-women and evangelists. A like experience awaits the School for Nurses at Kyoto. There is really no limit to the calls on our missionary ladies for instruction in the arts of domestic life, as well as in the Scriptures, from women of all ages and of the better classes. In a few years this great opportunity of the ages will have passed. Shall not the means be granted at once to secure the triumph of the gospel in the Sunrise Kingdom?

We note in all these missions a steady advance in the direction of self-support, a healthier tone of Christian life on the part of professed Christians, a livelier interest in Christian education, a great and hopeful change of public sentiment in regard to the social and moral elevation of woman. In no branch of the service has there been so much to encourage. In general, it may be observed, the outlook abroad was never more hopeful for enlarged effort on every hand. Never before were such opportunities offered to men and women of generous Christian ambition to make their lives tell for the promotion of the kingdom of Christ.

CHINA, AFRICA, AND THE PACIFIC ISLANDS.

BY DR. SMITH.

We bring here the reports from nine missions, namely: four in China, Foochow, North China, Shanse, and Hong Kong; three in Africa, Zulu, West Central Africa, and East Central Africa; two in the Pacific Islands, Micronesia and the Hawaiian Islands. Five of these have been established twenty-five years and upwards, and are thoroughly organized for their varied work; four have been planted within seven years, and are but just beginning to measure themselves with the almost boundless opportunities that surround them. Amid widely varying conditions, and with methods suited to the diverse circumstances, the work of preaching and teaching, aided by the printed page and the ministry of medicine, and everywhere reinforced by the Christian life and spirit of the laborers, has been carried on with faithfulness and good success. We report three deaths in these missions: that of Mrs. Clara Wilkes Currie, a precious gift from our Canada churches, who within less than three months after landing in Western Africa was suddenly cut down at her post, and lies buried at Bailundu beside Bagster, the pioneer of the mission; that of Rev. Lorenzo Lyons, one of the Hawaiian Island veterans, of special gifts as a composer and translator of hymns for the native churches, whose summons came only at the end of fifty years of useful service; and that of Rev. Albert A. Sturges, one of the pioneers in the mission to Micronesia, who departed in peace after thirty-five years of self-denying and effective service, when his work was done. It is a pleasure to report twenty-six missionaries commissioned the past year to reinforce these fields, and eight returned, or soon to return, to these missions.

CHINA.

There are many cheering indications that the slow progress of missionary work in China is soon to be exchanged for greater and much more rapid gains. The faithful labor of many years is at last taking effect upon the convictions of the Chinese rulers and people; the aim of this Christian work is better appreciated, and the public opinion of the outside world is beginning appreciably to affect the policy of this great empire. The Imperial proclamation issued from Peking last autumn, defining the work and aim of Christian missionaries as teaching virtue and persuading men to do right, and requiring the Chinese to welcome their labors and to live with them as guests, however slow it may be in reaching the provinces and affecting the conduct of the people, is yet a distinct sign of better things. In these fields we have a present force of sixty-seven laborers, twenty-four of whom are ordained missionaries; and there are now on their way thither ten new missionaries, including one who is ordained. And yet, what are these, compared with the obvious and crying needs of the field? In this great empire we face more than one fifth of the human race, and here, without a question, is the greatest missionary problem of the immediate future. The fact that the number of converts in China has more than doubled within ten years, and now exceeds 30,000, is

at once a proof that Christian work is grandly successful here and is a powerful stimulus to more abundant labors. We shall not begin to meet the opportunities of our work in China if we do not speedily double our entire force of laborers there.

The past year has been one of the best in the history of the Foochow Mission. The work has been well maintained on all the stations, and the services of the native agency were never so valuable and productive as now. The medical work has assumed larger proportions, and at the same time has proved in a higher degree helpful to the evangelistic work. More than six thousand different persons have received medical treatment in some form, and to nearly every one Christian instruction has been given. Two flourishing societies of Christian endeavor are reported, and a marked impulse in the line of Christian temperance has reached nearly every member of the mission churches in and around Foochow. With its fifteen churches of 336 members, more than ten per cent. received upon profession of their faith this year; with its two boarding schools ably manned and gathering sixty pupils of special promise; and with a field embracing many millions of souls, this oldest of our missions in China gives good report of the past and holds out a cheering promise for the coming years.

The North China Mission has been weak-handed at nearly every station, and has been compelled to leave much work unattempted which was ready to its hand. Notwithstanding, the record of the year shows energetic work, broad plans, and important gains at many points. Larger numbers gather at the chapels for the stated preaching services; inquirers are both more numerous and more deeply impressed by the truth they hear; in some places Chinese homes are freely opened to the ladies of the mission, and Christian conversation is welcomed. The number of those added to the churches upon profession is greater than for several years past, 107 in a total of 961, and the tone of Christian life is perceptibly improving. The eight native preachers, graduated from the Tung-cho Theological School two years since, have all been actively engaged in evangelistic work, some of them with marked success, and are proving a most valuable reinforcement of the mission. Excepting the necessary withdrawal of experienced and valued missionaries, perhaps nothing for some years has proved so great an affliction to the mission as the deaths, within a few weeks of each other, of helper Hou at Pang-Chuang and of helper Mèng at Pao-ting-fu, Christian brethren who had been long in the service of the mission and had greatly endeared themselves to foreigners and natives alike by their noble characters and devoted labors. Such men, and they do not stand alone, are a complete and unanswerable refutation of the doubt often expressed whether, after all, there are any true Christians among the Chinese. It only needs that a few such men in every province of the empire be inspired with the sense of a divine call to become apostles to their own people, and the evangelization of China's millions will hasten apace. The High School at Tung-cho has been well attended, and is steadily enlarging the range of studies and elevating the standard of admission, and promises to become a school of liberal training in the highest sense. All the pupils in its classes last year were professing Christians, and a goodly number of them enter the theological class for the coming year. A flourishing Young Men's Christian Association has been organized at Tung-cho, with the happy result of deepening the Christian faith of its members and of enlarging the evangelizing activity of the station. The Bridgman School for Girls at Peking has enjoyed a year of prosperity, and reports, along with a hopeful religious interest, a marked increase in the number of pupils providing for their own support either wholly or in part. The medical arm of the mission staff in North China is exceptionally large and efficient, and the report of the year shows 15,000 different cases treated at four stations. A population of from six to eight millions is easily accessible from the two stations in the province of Shantung; and this fact, taken with the almost limitless openings in the province of Chihli, the seat of the Imperial government, with a population of thirty-six millions, suggests the unparalleled opportunities that greet us in this great mission.

The Shanse Mission, after serious depletion of its numbers, for various causes, and after some disappointments in its plans, seems at length to have passed decisively out of this period of relative weakness, and to have taken firm root and definitely begun its evangelistic work. Two stations, wisely chosen, in central Shanse, are now well manned; and the mission calls for large reinforcements to enable it to occupy two or more additional stations naturally within the limits of their field. A few inquirers have been found at Tai-ku, and also in one of the villages near Fen-chau-fu, and the brethren press on their work with new courage. The unexpected return of Mr. Price and Dr. Osborne, with their families, has greatly enhanced the new spirit of hopefulness in the mission. The field is large and populous and full of promise to which this mission ministers the Word of life.

Patient and faithful work in the Hong Kong Mission has yielded some excellent results, and has prepared the conditions of much greater results hereafter. A broad and unoccupied field lies immediately beside the scene of Mr. Hager's work, and nothing but the want of an adequate force prevents its immediate and faithful cultivation. Why shall not the South China Mission be at once strongly reinforced and set to reap this precious harvest?

AFRICA.

Africa is still the Dark Continent, and between the narrow paths which adventurous men have marked across its surface lie vast territories and populous tribes as yet all unknown to the civilized world. Nowhere, however, are exploration and commercial enterprise more active; every year the curtain of ages visibly lifts, the area of knowledge broadens, and almost every week brings some new facts to light and heightens the zeal with which the civilized nations are vying with each other to "make a world out of Africa." Nowhere is there presented to our day a more fascinating problem in Christian missions than the preaching of the gospel and the planting of the seeds of Christian nations and a new Christian civilization amid the 200,000,000 of this great continent. It must be a weak mind and a dull heart that does not feel the impulse and catch the fire of this grand enterprise. For centuries has this great continent been lying at the mercy of the robbers and murderers of the earth, stripped, peeled, its hidden spaces flowing with the blood and resounding with the cries of the innocent and helpless victims of an accursed and gigantic wrong. In God's plans the time has come at length when this debt should be paid; and the Christian nations are waking to his call. As yet the mission stations are few and far between; but a beginning has been made, and there can be no pause till Christ's kingdom comes in glory from the Desert to the Cape and from sea to sea. The missions of the Board in Africa lie as yet near to the coast, and minister to but a fraction of the people who are naturally dependent on them for evangelization. But they are so located as to advance by natural growth toward the interior, and they are established among peoples whose language and race connections promise a wide diffusion of the gospel when once they are fully imbued with its life and power.

The East Central Mission, located on Inhambane Bay, five hundred miles north of Durban, has suffered a serious loss in the withdrawal of Mr. Wilcox, by whom the work at this point was first begun. Upon the other two stations the schools and regular religious services have been maintained, and good progress has been made in mastering the language and providing textbooks for the schools. The religious interest reported a year since has suffered some abatement by reason of the disturbances in the mission; but it is thought that a nucleus may soon be gathered of those who are ready for Christian baptism. The numbers of this mission ought speedily to be quadrupled, and a definite advance toward the interior begun.

The West Central Mission occupies three stations, two inland and one at the sea,

and rejoices in the wide field that is accessible. It mourns the untimely death of one of its number; it welcomes the coming of the physician, for whom it has waited four full years. The new station at Bihé is well opened, and the sudden death of the hostile king has relieved it of its greatest apprehension. The mission schools have been flourishing, and the task of preparing books for the use of the pupils and translating the Scriptures has made good progress. The brightest fact in the year's record is the baptism at Bailundu of fourteen young men, all under twenty years of age, and the organization of the first church of the mission, officered with its own deacons and set at once to Christian work. A few seem ready for this step at Bihé and at Benguella also. The new year opens on this mission with brightening prospects and enlarging hope.

The Zulu Mission reports a year of exceptional prosperity in all departments of its work. The churches have nearly all been visited with special religious interest and report an increase of 129 members in a total membership of 969. The Theological School and the three high schools have gathered 169 pupils, and in the two schools for girls the number might easily have been doubled if there had been room to receive them. Many of these pupils have been hopefully converted, and the religious life of others purified and strengthened. The desire for education is widespread and very strong; it is no infrequent occurrence that girls come from the kraals without the knowledge or consent of their families and beg to be admitted to the mission schools. The temperance agitation of three years ago has yielded lasting results, and other native customs out of harmony with a Christian life are giving way before the deepening hold of the gospel. A better and abler native agency is coming to the help of the mission, and the time seems near when the churches can all be supplied with native pastors. The mission staff must soon be deprived of several of its most valued members, whose years and long service demand relief. To press the work steadily on and to reach out to new fields that open close at hand, a few young men and women are most urgently needed, and will find a work of rare interest and importance awaiting them there.

THE PACIFIC ISLANDS.

The work of the Board among the islands of the Pacific began sixty-eight years ago in the Sandwich Islands, and thirty-five years since was extended to the three eastern groups of Micronesia, the Gilbert Islands, the Marshall Islands, and the Caroline Islands. This work has been successful beyond any other which the Board has attempted. Within less than fifty years from the beginning, in 1863, the Sandwich Islands were Christianized, and so far advanced in self-government that the immediate supervision of the Board was withdrawn. The course of events since that day has not met all expectations, and it seems needful in some degree to resume the work and to send new missionaries to this field. The recent political revolution has removed some obstacles in the way of introducing these new laborers, and has peculiarly prepared the native pastors and churches to welcome them and to receive their help. It is obvious that the obligations of the American churches to these islands will not be properly met until the precious results of past Christian labors there have been secured and made permanent, and the native race, exhibiting now unexpected vitality and power, is fully equipped for an honorable career among the Christian and civilized nations of the earth. The churches will respond quickly and generously to such a call.

In Micronesia a like rapid progress has marked all Christian work, and though it is scarcely more than a quarter of a century since the first converts there were baptized, this mission now includes 46 wholly self-supporting churches, with 5,312 members, a larger number of communicants than in any other mission of the Board. Six high schools, for training native preachers and teachers and their wives, gather 178 pupils, and send out new and well-trained laborers every year into the widening field; while 42

common schools, taught by natives and wholly self-supporting, give instruction to some 2,800 pupils. The Scriptures are translated wholly or in part into five different languages, and other Christian literature, as well as schoolbooks, has been provided by the missionaries. The work thus far has extended to about half the islands of the three groups embraced, and new islands are visited every year.

Since the report of the year closed, the startling tidings have been received that the new Spanish governor on Ponape has arrested and imprisoned Mr. Doane and deported him to Manila, in the Philippine Islands, for trial; and that the work on that island is otherwise sadly interrupted. The charges against Mr. Doane are frivolous, almost childish; and it seems evident that Roman propagandism lies at the root of all this trouble. Happily our government has interested itself in the matter, and promptly called upon Spain to restore Mr. Doane to his work, to make ample reparation for the injury to American interests there, and to give adequate security for the future. At the best, however, the presence of the Spanish officials and priests with convict laborers must serve in no small degree to disturb and check the missionary work. The Governor-General at Manila, upon hearing the case, dismissed all the charges against Mr. Doane, set him at liberty, and promised to send him back to Ponape on a Spanish cruiser to sail from Manila August 8. The later news of an insurrection of the natives on Ponape, with the death of the governor and the expulsion of the Spaniards, though surprising and as yet not officially known to our government, suggests some of the new and perplexing trials to which our work in all those islands may hereafter be exposed. The importance of prompt, vigorous, and decisive action by our government at this juncture, in order to the proper protection of the missionaries and of the invaluable results of their past labors in these islands, as well as to secure the undisturbed continuance of this beneficent work, cannot be too strongly emphasized; and the unanimous public sentiment of this nation and of the Protestant powers of the world will justify and applaud the act.

From the fields which we here survey we gather the impression of a great and growing work, of steady and inspiring gains, and of limitless opportunities. Some checks and discouragements we mark, but neither the weakness nor the wickedness of man avails to destroy the work or greatly to retard its growth. The work and the workers alike belong to Him of whom it is said: "And of his kingdom there shall be no end."

CONCLUSION.

Such is the brief record of that great work which the Board sustains in twenty-two missions among unevangelized people in all parts of the earth. In almost 1,000 populous centres a force of 2,500 laborers, foreign and native, is preaching the gospel in twenty-five different languages, and conducting a great evangelistic and educational work. Fifteen new churches have been organized, and out of a total membership of 28,000, nearly 3,000 have made profession of faith this year. In ninety-six high schools and colleges 6,000 picked youths of both sexes are in training to reinforce the native agency, besides 34,000 pupils under Christian instruction and influence in common schools. And above all, the Christian character of the native converts is assuming greater depth and earnestness and their share in evangelistic work is steadily increasing in value as well as in amount.

With a work thus fruitful and enlarging, with open doors on every hand, and with ample resources to meet all these demands, the divine call to enlarged efforts and to deeper earnestness in evangelizing the nations grows emphatic and distinct beyond all precedent.

GENERAL SUMMARY. 1886–87.

Missions.

Number of Missions	22
Number of Stations	89
Number of Out-stations	891

Laborers Employed.

Number of Ordained Missionaries (11 being Physicians)	166	
Number of Physicians not ordained, 8 men and 4 women	12	
Number of other Male Assistants	10	
Number of Women (wives, 163, unmarried, besides Physicians, 106)	269	
Whole number of laborers sent from this country	——	457
Number of Native Pastors	155	
Number of Native Preachers and Catechists	393	
Number of Native School-teachers	1,164	
Number of other Native Helpers	325	2,037
Whole number of laborers connected with the Missions		2,494

The Press.

Pages printed, as nearly as can be learned	18,650,000

The Churches.

Number of Churches	325
Number of Church Members	28,042
Added during the year	2,906
Whole number from the first, as nearly as can be learned	101,089

Educational Department.

Number of High Schools, Theological Seminaries, and Station Classes	55
Number of Pupils in the above	3,623
Number of Boarding Schools for Girls	41
Number of Pupils in Boarding Schools for Girls	2,318
Number of Common Schools	878
Number of Pupils in Common Schools	34,417
Whole number under instruction	41,151

SUMMARY OF THE REPORT OF TREASURER OF THE A. B. C. F. M. FOR THE YEAR ENDING AUGUST 31, 1887.

EXPENDITURES.

Cost of Missions.

Mission to West Central Africa	$14,711.21
Mission to East Central Africa	3,427.09
Zulu Mission	25,138.39
Mission to European Turkey	30,108.44
Mission to Western Turkey	102,901.75
Mission to Central Turkey	28,291.38
Mission to Eastern Turkey	45,196.24
Marathi Mission	42,766.70
Madura Mission	50,137.62
Ceylon Mission	11,946.59
Foochow Mission	19,416.20
Hong Kong Mission	395.51
North China Mission	62,845.21
Shanse Mission	9,404.51
Mission to Japan	103,322.19
Northern Japan Mission	10,715.15
Sandwich Islands (grants to former missionaries and to schools)	11,241.10

Micronesia Mission	$28,808.87	
Mission to Western Mexico	7,314.98	
Mission to Northern Mexico	10,977.68	
Mission to Spain	14,414.01	
Mission to Austria	9,176.89	$642,657.71

Cost of Agencies.

Salaries of District Secretaries, their traveling expenses, and those of missionaries visiting the churches, and other like expenses	$9,900.89

Cost of Publications.

Missionary Herald (including salaries of Editor and General Agent, and copies sent gratuitously, according to the rule of the Board, to pastors, honorary members, donors, etc.)		$16,636.86	
Less amount received from subscribers	$9,069.18		
and from advertisements	4,945.72	14,014.90	
		$2,621.96	
All other publications		1,745.60	
Less amount received from Dr. Anderson's Histories of Missions	$13.90	4,367.56	
Less amount received for "Mission Stories"	410.10		
Less for temporary balance at credit of the *Mission Dayspring*	1,342.83	$1,766.83	$2,600.73

Cost of Administration.

Department of Correspondence	$11,052.52	
Treasurer's Department	6,616.43	
New York City	1,530.02	
Miscellaneous Items (including care of Missionary Rooms, repairs, coal, gas, postage, stationery, copying and printing, library, anniversary at Boston, honorary members' certificates, etc.)	5,018.60	$24,217.57
		$679,376.90
Balance on hand August 31, 1887		1,577.13
Total		$680,954.03

RECEIPTS.

Donations as acknowledged in the *Missionary Herald*	$366,958.40	
Legacies as acknowledged in the *Missionary Herald*	98,414.59	
From the Legacy of Asa Otis	48,808.31	
From the Legacy of S. W. Swett	154,319.96	
Interest on General Permanent Fund	11,071.28	$679,572.54
Balance on hand September 1, 1886		1,381.49
		$680,954.03

LEGACY OF ASA OTIS, NEW LONDON, CONN.

In accordance with the action of the Board at its Annual Meeting in 1879 (see Annual Report, p. xi), the remainder of this legacy is set apart for new Missions.

Balance of securities remaining in the Treasurer's hands September 1, 1886, at par		$226,361.99	
Appraised value of same	$271,668.50		
Received for Premiums on Sales		280.00	
Received for Dividends and Interest		18,031.60	$244,673.59
Expended for new Missions as follows: —			
West Central Africa Mission		$14,602.43	
East Central Africa Mission		3,249.62	
Hong Kong Mission		337.51	
Shanse Mission		8,925.92	
Northern Japan Mission		10,715.15	
Mission to Northern Mexico		10,977.68	$48,808.31
Balance August 31, 1887			$195,865.28
Appraised value of securities now held	$236,788.00		

LEGACY OF SAMUEL W. SWETT, BOSTON.

In accordance with the action of the Board at its Annual Meeting in 1884 (see Annual Report, p. ix), this legacy is "set apart to meet special calls for a brief period of years, in the evangelistic and educational departments of our missionary work abroad, emphasis being placed upon the present emergency in Japan and upon the great opportunity in China."

Balance of the Legacy, August 31, 1886	$336,160.34	
Received from the Executors during the year	4,550.00	
Received for Premiums on Sales	18,252.57	
Received for Dividends and Interest	18,487.02	$377.449.93
Expended during the year ending August 31, 1887, and included in the foregoing statement of "Cost of Missions," as follows: —		
For the Zulu Mission	$2,000.00	
For the Missions in Turkey	43,833.71	
For the Marathi Mission	8,713.20	
For the Madura Mission	10,010.00	
For the Ceylon Mission	2,000.00	
For the Missions to China	38,762.83	
For the Japan Mission	43,745.00	
For the Sandwich Islands	1,350.00	
For the Micronesia Islands	3,905.22	$154,319.96
Balance of Legacy, August 31, 1887		$223,129.97

"MORNING STAR" (FUND FOR REPAIRS).

RECEIPTS.

The balance of this Fund, September 1, 1886, was	$14,967.04	
Donations from Sabbath-schools and individuals, received prior to August 31,	1.25	
Received from sale of pictures of the vessel	3.50	
Income from investments	1,466.34	$16,438.13

PAYMENTS.

For arm on figure-head of vessel	$9.50	
For report of Committee	13.90	
For repairs at Honolulu	5,644.29	$5,667.69
Balance held as a fund for repairs, and invested		$10,770.44

PERMANENT FUNDS OF THE BOARD.

GENERAL PERMANENT FUND.

Amount of General Permanent Fund, September 1, 1886	$214,887.42
Added during the year	500.00
	$215,387.42

PERMANENT FUND FOR OFFICERS.

The Permanent Fund for Officers amounts as last year to	$59,608.00
The Income of the Fund for Officers, applied to salaries, was	3,907.67

HOLLIS MOORE MEMORIAL TRUST.

This Fund received in April, 1886, from Rev. E. K. Alden, D.D.	$5,000.00

MISSION SCHOLARSHIPS.

The balance of this Fund, September 1, 1886, was	$2,100.00
Added from Legacy of Dr. Hugh Miller, Helensburgh, Scotland	1,645.63
	$3,745.63

C. MERRIAM FEMALE SCHOLARSHIP.

This Fund amounts as last year to	$3,000.00

LANGDON S. WARD, *Treasurer.*

Boston, Mass., October 1, 1887.

THE MESSAGE AND THE MESSENGER.

BY REV. N. G. CLARK, D.D., FOREIGN SECRETARY.

[*Approved by the Prudential Committee for presentation at the Annual Meeting of the Board, at Springfield, October, 1887.*]

THE Psalmist in one of his ascriptions of praise, rising above the sentiment of his age and people, exclaims: "All nations whom thou hast made shall come and worship before thee, O Lord, and shall glorify thy name." (Psalm 86: 9.) The apostle John answered from the vision of the redeemed world: "I saw, and behold, a great multitude which no man could number, out of every nation, and of all tribes and peoples and tongues, standing before the throne and before the Lamb, arrayed in white robes and palms in their hands; and they cry with a great voice, saying, Salvation unto our God which sitteth on the throne, and unto the Lamb." (Rev. 8: 9, 10, New Version.)

Man, a fallen spiritual being, is to be redeemed not as found in any race or tongue, but as represented in all races and kindreds and tongues. The possibilities of human character are not exhausted in any one race or clime; and God is as much honored by the triumphs of his grace in Japan or in Africa as in our own favored land. All nations, with the distinctive peculiarities of each as modified by the thousandfold variety of influences brought to bear upon each; as determined by native endowment, by physical surroundings, by prevailing religious ideas and customs, by contact with other nations, by opportunities of culture, all extending back for generations and centuries, even to prehistoric times, — all nations are to accept the gospel and illustrate some new phase of its renovating power and blessedness. The kingdom of God is to prevail over the earth; it is only a question of time, conditioned on the loyalty and faithfulness of the Church.

The two great facts of human history entering into the life of mankind, determining its character in all its manifoldness of race and condition, and fixing its destiny for time and eternity, are sin and redemption — the one by nature, and the other by grace.

Back of all accidents and incidents of race or physical surroundings, back of all intellectual peculiarities, native or acquired, is the one common spiritual nature that yields to sin and error, or responds to truth and righteousness. It may be dwarfed, perverted, corrupted, lost sight of in its moral debasement and bondage to evil, but its existence under all its coverings and wrappings is the sole possibility of an awakening from death unto life. The fact of sin is the confession of the ages, the burden of history, the minor key of poetry, the wail of the oppressed, and the cry of the suffering from man's inhumanity to man the world over. In manifold forms the carnal mind of man shows its enmity to God. The whole creation groaneth and travaileth in pain together, waiting for the manifestation of the sons of God. It is a fact wholly irrespective of peculiarities of race or outward conditions.

On the other hand is the work of grace, summed up in the words: "God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish, but have eternal life. For God sent not his Son into the world to condemn the world, but that the world through him might be saved. He that believeth on him is not condemned, but he that believeth not is condemned already, because he hath not believed on the name of the only begotten Son of God." (John 3: 16–18.) In illustration of his mission our Lord says to Nicodemus: "Except a man be born again, he cannot see the kingdom of God." On another occasion, in view of the solemnities

of the final award: "The hour is coming in which all that are in the graves shall hear his voice and shall come forth; they that have done good unto the resurrection of life; and they that have done evil unto the resurrection of damnation." This revelation from God recognizes the distinctively spiritual nature of man as made in the image and likeness of God, and therefore capable of redemption; it is a message of love and of hope to those who are dead in trespasses and sins; and it is a message which sets forth the greatness of the sacrifice required that redemption might be effected. And lastly, it is a message of grace. The new life is not the reward of service rendered, but is conditioned on believing on the Son of God. The believing, trusting spirit will reveal itself in loving service as it has opportunity, but the redemption and the new life begotten in the soul are of grace. It is a spiritual work in the spirit of man, by the Spirit of God, making use of the divine message to regenerate and to sanctify mankind. It was this message of love and of grace that Paul was commissioned by our Lord to proclaim when sent to the Gentiles, "to open their eyes and to turn them from darkness to light, and from the power of Satan unto God, that they may receive forgiveness of sins, and inheritance among them which are sanctified by faith that is in me." It was this gospel of Christ that Paul found to be the power of God unto salvation to every one that believeth, to the Jew first, and also to the Greek. As an ambassador for Christ, he besought men to be reconciled unto God as their urgent, instant duty; Christ has died for all, and all who now repent and believe will be saved. "Behold now is the accepted time; behold now is the day of salvation."

The question for us to-day is, How can this message be made known to civilized and uncivilized races; to individuals of the most varied character in the different races and among different peoples? The best answer may be found in the example of our Lord. He does not seem to have found any difficulty in presenting the great truths concerning himself to the most varied characters: to the woman of Samaria; to the poor blind beggar; to Matthew the publican; to the young ruler, or to Nicodemus, a teacher of Israel. His language was not that of the schools; not in the elaborate, subtle arguments of learned scribe or Pharisee; not in the technical terms of modern theological schools; but it was in the simplest language of everyday life. In this he found words which became spirit and life to believing souls. The trouble was never with words as inadequate to express his thoughts, but with hearts unwilling to receive them. He who was the light of the world, whose one supreme motive was the salvation of men, presents his message as received from God in such form that all that is really essential to the object can be readily understood by all honest and candid minds of whatever race or condition. In like manner the language of the Scriptures of the Old and the New Testament is such as may be understood in its great lessons by men of every grade of culture in heathen or in Christian lands. No book admits of so ready a translation into every language and dialect spoken among men; nothing better attests its divine character and purpose; for while the Bible is a mine of sacred truth whose depths of spiritual meaning no study can exhaust, and which richly repays the lifelong labors of the ablest scholars and theologians, — continually bringing forth treasures to bless the religious life of the world, — yet so simple is "the way of holiness" it reveals that the simple-hearted reader can readily find it, and, with an honest spirit, "wayfaring men, though fools, shall not err therein."

This message from God has had peculiar trials at the hands of men. It has been forbidden to the common people, locked up in cloisters, and its place given to the traditions of a selfish priesthood; it has been interpreted to suit the vagaries of sects and schools; it has been subjected to every variety of criticism by friend and foe, and it has given rise to elaborate doctrinal systems at variance with each other according to the prevailing philosophies of the time.

The truth of God is a compact whole; all its parts are in harmonious relation to

each other. It is a worthy and useful endeavor to try to see those relations and to be able to state every truth fairly in its relation to other truths, so that all these together shall constitute an orderly system of theological truth. To do this with complete accuracy, however, is beyond the power of a finite mind. All systems, however helpful, are necessarily imperfect in greater or less degree, and their advocates have often pressed them with undue force. The message of the gospel has thus furnished opportunity for an endless variety of sects and parties, and for bitter controversies not only over non-essential usages, but also over doctrinal forms, that give at best only phases of truths that are too large and too many-sided for full comprehension and complete statement under any one form.

The great facts and truths of the message abide, like the stars in their courses, a source of blessing to us all, and we can safely regulate our voyage by their bearings, though our instruments are imperfect and our calculations not always exact.

For scientific purposes, as well as for the convenience of the ordinary observer, the stars in the firmament may profitably be grouped in constellations both in the astronomical and theological heavens.

How suggestive the fact that the creeds of Christendom, duly edited by Dr. Schaff, fill three large octavo volumes. Ecclesiastical and political history vie with each other in records of conflict, and in both by conflict large blessings have been gained; in the one, great truths have been established, and in the other great rights have been maintained. It has been by great controversies in the Church that the great leading truths of the gospel have been freed from the falsities which had been fastened upon them, and have been settled in their main conceptions as the unchanging inheritance of the Church. The Church will ever be grateful to Augustine for more truthful and vivid conceptions of sin; to Luther for the restatement of the Pauline conception of the doctrine of justification by faith; and to the great English divines of the seventeenth century who have wrought great biblical truths into the intellectual and moral life of all who use the English tongue, and all this with only the greater regret for the internal conflicts that have exhausted her aggressive force. Happily, however, while the leaders of the Church militant have thus often wasted on each other zeal and strength that might have done better service in contending against the common foe, or are perplexed and distressed as they see their elaborate systems go down before a sharp-sighted criticism, both they and the humble believers of the Lord's host, though at times somewhat bewildered by the noise and confusion of the strife, hold fast to their humble faith, accept the plainly revealed truths of the gospel, and are cheered and sustained by the blessed experiences of a Saviour's love. In the meanwhile, the grave closes over the hostile leaders of many a hardfought contest, and their names go down the ages together because of the real love they had for Christ and his cause. They believed better than they knew.

And further, amid the utmost variety of doctrinal belief and speculation, the rank and file in all evangelical denominations have been at one in regard to the plainly revealed and essential truths and facts of the gospel message. This is no more than should have been expected from the motive of Him who gave the message. With the evergrowing life of the Church, new and broader and richer conceptions of particular doctrines may be expected; but such conceptions are not to be contended for as if the very existence of the Church depended upon them. Creeds and dogmas are of value in helping us define our conceptions of truth, but they are not the whole truth.

Let it be borne in mind, we repeat, that the gospel message is addressed to man everywhere as man — not to men of any one race or clime or culture, but to the distinctively spiritual nature of man. All additions to this message that come from peculiarities of race or culture are so far forth a hindrance to its reception by another race because coming in conflict with correspondent peculiarities. Hence translations of the Scriptures

into new languages are properly made only from the original tongues; hence, too, as a rule, our missionaries have found it unwise to translate English works, however valuable, into the languages spoken on mission grounds. Pilgrim's Progress and possibly some other like works are exceptions. Often the revision required to suit the modes of thought of another people costs as much time and effort as the preparation of new works. The ideas can be transfused into another language, but not the formal conceptions. The sermons of Mr. Moody have recently been translated and found acceptance in the Tamil Missions; and this because of their biblical spirit and adherence to biblical conceptions.

The Brahmo-Somaj complain that the Christ preached in India is an Occidental Christ. What they really need is not an Occidental nor an Oriental Christ, but the Christ of the Gospels. There is but one Christianity for the East and the West. The substance, the inward life, will be the same, but the form of its expression must be suited to the race that receives it. We cannot suppose that the emotional nature of the negro or the Hindu will ever find the delight in the Assembly's Catechism experienced by the students of Williams College under the instruction of President Hopkins.

Few lessons from the history of the Church are of more importance than these: the loss of power from conflicts over formal statements of truths which no such statements can adequately express, and that the real advances of the Church have been made as the great central truths have been made prominent. As examples of the first, see how Christendom was rent in twain during the eleventh century by the culmination of a conflict over the question whether a particular word should or should not be used to express a doctrine in regard to which no man knew anything or could know anything, or would have been the better if he had known anything. Luther and Zwingle were alike devoted to Christ, alike zealous in promoting his kingdom; but their differences over the formal statement of a truth which both accepted, and would have died for, rent the Protestant world and turned back the Reformation from the Alps and the Pyrenees to the shores of the Baltic. That is a sad chapter of history which records the internal conflicts of Protestantism during the sixteenth and the first half of the seventeenth century. All further progress was stayed till out of the spiritual life of a few elect souls was born the missionary enterprise that now girdles the globe.

Happily we are not without illustration of a different tendency in our times. The representatives of five different Presbyterian Boards unite in one organization for missionary work in Japan, and representatives of as many different churches have labored together in connection with the American Board — men and women of whatever denomination at home, forgetting that they are anything but Christians, devoted to the one common object of promoting the kingdom of God. In a remarkable document that marks a new era in the history of missions, our Presbyterian brethren say: "We are not in Europe nor in the seventeenth century; this is the nineteenth century, and we are in Japan. Our opponents are not other evangelical Protestant churches; these are our allies. What we are face to face with are Confucianism, which is æsthetic agnosticism, and Shintooism and Buddhism, which are superstition and idolatry. The great message, therefore, which the Church of Japan has for the nation — the good confession for which she should be willing to lay down her life — is this: I believe in God the Father Almighty, Maker of heaven and earth; and in Jesus Christ, his only Son, our Lord. For this reason (and also because of the necessity that the Church should range herself among the evangelical churches of the Reformation) many have thought that nothing better could be done than to adopt the Nine Articles of the Evangelical Alliance." The native churches of Japan are moving in this direction. Caution is needed, however, lest the desire for union should lead to the sacrifice of important principles. A union has already been proposed between those gathered by missionaries of six different boards on the doctrinal basis of the Apostles' Creed, the Nicene Creed,

and the Nine Articles of Faith adopted by the Evangelical Alliance. The creeds of the different denominations to which the missionaries belong are treated with all proper respect as instructive; as worthy efforts of Christians in Germany, Great Britain, and the United States to give dogmatic expression to the great facts and truths of revelation; but our Japanese brethren fall back upon those statements which all evangelical denominations accept and which are shorn of the peculiarities that separate them one from another. They would accept the gospel message as set forth in the Word of God, and they would have little to do with the logical formulas in which men of other races have sought to give expression to its great truths. In their fresh Christian life, quickened to new aspirations, eager to bring others to rejoice with them in the Saviour's love, they care little for the subtleties of the schools, little for the niceties of biblical criticism, little for different forms of theological statement; but a good deal for a book that reveals them to themselves in their deepest spiritual needs and makes manifest the love of God in Christ as the Redeemer of lost souls. In due time Japan will have her Henry B. Smith and Charles Hodge to define her religious thought, but for the present "The kingdom of God is not in word but in power." And not in Japan alone, but elsewhere as well, the gospel is making its advances along the lines of those great truths which have been accepted alike by all evangelical denominations. In great missionary conferences, whether held in India, China, Japan, Great Britain, or in this country, — and in the great assemblies of this American Board and of Woman's Boards, — the supreme interest always centres in the truths held in common by all. In the progress and triumph of the one kingdom of God, the hearts of all are alike lifted into a higher spiritual atmosphere, and any intrusion of lower motives, any allusion even to sect or doctrinal peculiarities, grates on the finer sense like a discord in music.

Why else is it that the prayers of consecrated souls of every name, and that the hymns of the church we most love to sing, are all set on this higher key? That Bernard, Watts, Charles Wesley, and our own Ray Palmer sing together the one song of redeeming love? How much of the success of our loved and honored evangelists, whose names I need not mention in this presence, is due to their adherence to those great truths and facts that compel the assent of all who listen to them.

It is interesting to notice the tribute paid to the power of the simple truths of the gospel by one of the most eminent statesmen and philosophers of the past generation, Mr. Guizot, although our estimate of the value of some religious discussions would be higher than his. "I bow before the mysteries of the Bible and the gospel, and I refrain from the discussions and scientific solutions by means of which men have tried to explain them. I have a firm faith that God allows me to call myself a Christian; and I am convinced that when I shall, as will soon be my lot, enter into the full light of day, I shall see how purely human is the origin and how vain are most of the discussions in this world concerning the things which are divine."[1] The things in which evangelical Christians agree infinitely outweigh those in which we differ; so we form Evangelical Alliances, Young Men's Christian Associations, Young People's Societies of Christian Endeavor, and make divers and sundry efforts to promote comity and union among believers. So we strive, and rightly, to give scope to the unity of spirit that may dwell under the most varied forms of church order. The message of life is one.

We have thus endeavored to call attention to the fact that the divine message of grace is addressed to the common spiritual nature of all men of whatever race or condition; that to realize the divine purpose this message must be kept free from all admixture of merely human opinions or conceptions from whatever source derived, and confined to those great truths and facts which, plainly set forth in the sacred Scriptures, are

[1] The Congregationalist of August 5.

accepted by all evangelical believers and constitute a ground for united Christian effort at home and abroad. It is obvious, therefore, that the messenger, whoever he may be, missionary, pastor, or evangelist, must not only have spiritual apprehension of the message, but the message must so apprehend him, must so possess his whole soul, that from the fulness of his own religious life and personal consecration to Christ his one supreme object must be, and can only be, not to lead men to accept this or that dogma or hypothesis of the schools, not this or that form of church creed or polity or ritual, but Christ Jesus the Lord, as at once the redeemer and the life of lost souls, — Christ, in whom is neither Greek nor Jew, Barbarian, Scythian, bond or free.

The man who is not constrained by the love of Christ, whose sympathies are not drawn out in behalf of the millions of his fellowmen, dwarfed, degraded, and spiritually dead in trespasses and sins, who can think of using his opportunities to teach some extra-biblical doctrine or speculation of the schools, is not the man to be sent abroad or to win souls to Christ at home. It is the Spirit that quickeneth; the flesh profiteth nothing. "The words that I speak unto you," said our Lord, "they are spirit and they are life."

INFERENCES.

1. The divine message should be given as far as possible in biblical language, free from all adulteration and admixture. We have no reason to expect that the Holy Spirit will bless anything but his own truth to the regeneration and spiritual nurture of human souls. The historical effects of Christianity entering into the life of mankind and illustrating its divine origin have recently been set forth with a breadth of view and a splendor of diction such as no ordinary theme could have inspired; but the most careful reader will find none other than the vital and essential truths of the gospel as the inspiring forces of the social and moral elevation so eloquently portrayed.

2. The instruction given in mission training schools, colleges and seminaries for both sexes should be preëminently biblical, first and last, and always. The sainted Calhoun, of Mount Lebanon, once asked what studies he found most effective in developing character, replied upon the instant, "The Bible." In the constant pressure to introduce the sciences and the arts in their economic relations, it becomes a missionary organization to hold fast to those truths which are vital to all progress and to all genuine civilization.

3. A strict adherence to the message as that in which all evangelical Christians are agreed will secure mission comity at home and abroad. No one mission board will feel at liberty to enter upon a field already occupied by another, least of all to introduce its peculiar views of doctrine, ritual observance, or polity, so as to distract and disturb the minds of believers, to interfere with the growth and development of self-supporting institutions of the gospel, or to appropriate the results of the expenditure and toil of others. The immense waste of men and means on denominational interests at home will be stayed, and a far larger share than now can be devoted to the evangelization of the millions of our fellowmen in foreign lands, and the great trust committed to us as to no other people can thus be more worthily fulfilled.

4. It is the common conviction of all familiar with the progress of missions and with the vantage-ground now gained that the time has come for enlarged missionary effort. By means of rapid and easy communication the world has been brought to our very doors. The Bible in all the leading languages spoken among men; believers of every name and land illustrating the transforming power of the gospel; a civilization such as only Christianity can develop, the aspiration and the hope of Japan and China; the Great Powers of Europe enlisted to favor the introduction of the gospel into the Dark Continent; and now tidal waves of missionary interest sweeping over the great universities of England and Scotland, breaking on our shores and stirring the hearts of thou-

sands of our men and young women as never before — are not all things ready that the Church should arise and shine, the glory of the Lord being risen upon her?

Other missionary societies in this country feel a new impulse to grander effort, and shall we be insensible to the grandest opportunity of the ages? While thousands and millions of immortal souls, in this the nineteenth century since Christ was upon the earth, are left to die in their sins without the knowledge of his love and death in their behalf, has not the time come when the constituency of this Board, of every name, of every school, of every shade of theological opinion, should unite in one grand forward movement for the triumph of the kingdom of God upon the earth?

THE MUTUAL RELATIONS OF THE AMERICAN BOARD AND THE CHURCHES.

BY REV. E. K. ALDEN, D.D., HOME SECRETARY.

[*Approved by the Prudential Committee for presentation at the Annual Meeting of the American Board, at Springfield, Mass., October, 1887.*]

THE final command of the ascending Lord, "Go ye therefore, and make disciples of all the nations," was addressed to individual believers. Each disciple is under obligation for himself to accept the command and to endeavor to the utmost of his ability to fulfil it. In the accomplishment of this endeavor, "two or three" may be "gathered together" in the name of Christ, — the Master, according to promise, being "in the midst of them," — in order unitedly to plan for the wisest and most efficient accomplishment of what they recognize as their common work. These "two or three" may multiply to twenty, to two hundred, to ten thousand.

This has been the genesis of modern missions. Not forgetting what took place during the preparatory period of the seventeenth and eighteenth centuries; the story of John Eliot and the Mayhews; of the Danish missionaries and the Moravians; of John Sergeant and David Brainard; of the correspondence between friends in Scotland and New England; and of the treatise of Jonathan Edwards, urging to an "explicit agreement and visible union of God's people in extraordinary prayer for the advancement of Christ's kingdom on earth," — all of which movements furnish illustrations of the same general principle, — we may appropriately emphasize the signal manifestations which became apparent on both sides of the ocean at the close of the last, and the beginning of the present, century. The fire burned in the heart of William Carey; it began to burn in the heart of Andrew Fuller; it kindled in the hearts of a few others, and there sprang up in 1792 The Baptist Foreign Missionary Society of England; in 1795 The London Missionary Society; in 1800 The Church Missionary Society. So on this side of the Atlantic. The same fire from the same divine source, eight years before the formation of the American Board, so burned in the heart of a young man in Connecticut, nineteen years of age, that he remarked to his father that "he could not conceive of any course of life in which to pass the rest of his days that would prove so pleasant as to go and communicate the gospel of salvation to the poor heathen." Another young man in Western Massachusetts, under the same divine influence, at a little later day declared that "he had his mind made up to the point of working his way before the mast to some part of the pagan world, in case that should be found necessary to carry out the object of his [missionary] enlistment." At about the same time another young man in the same vicinity had been uttering to himself almost precisely the same words, not knowing that any one else shared in the feeling. There were also two other young men of kindred spirit, one in Connecticut and one in Eastern Massachusetts, and two young women similarly moved on the banks of the Merrimack. The pastor of the Tabernacle Church of Salem was, during the same preparatory years, brooding

over the same problem; and one of the men of a neighboring congregation, not a member of the church, had poured out before the Lord ten thousand dollars in silver coin, which had been acquired by commerce with the Indies and was now dedicated to the raising up of missionaries who should carry to these same Indies "the unsearchable riches of Christ." As the result of this personal interest, inquiry, and consecration on the part of individual men and women, the divinely appointed hour at length arrived when five men, with an audience of one, gathered around the little parlor-table at the parsonage in Farmington, and the first Foreign Missionary Society on this Western Continent held its first session. That Society to-day is in attendance upon its Seventy-eighth Annual Meeting. It has had the honor of commissioning and sending forth to their noble service over nineteen hundred missionaries and assistant missionaries to fifty distinct missions. It has been trusted by individual donors and by churches with the expenditure of over $23,000,000, not one dollar of which has ever been perverted by those who have administered its financial affairs. It has gathered into its native churches more than 100,000 souls, and its present educational institutions enroll under Christian instruction over 41,000 pupils. Faithful to the trust it received three quarters of a century ago, it is at this hour holding at its stations and out-stations nearly one thousand centres of Christian power, which extend almost literally around the globe; and it is believed that during no year of its history has it been more blessed of God than during the year just closed, and that at no time was it more perfectly confided in by friends more numerous and enthusiastic, and more earnestly devoted to the most thoroughly aggressive missionary work, than it is to-day.

We believe also that it is entering upon a period of far more enlarged and efficient usefulness than it has ever yet known, and that one of the helps to this usefulness will be a more hearty recognition of the mutual relations of the Board itself as an organization, and of the churches which have accepted it, or may accept it, as their chief agency for the prosecution of their own foreign missionary work. For churches no less than individuals are under obligation to proclaim the gospel of Christ to the ends of the earth. This they may undertake, if they choose, by each local church for itself selecting whatever agency it may prefer for the most efficient prosecution of the work; or they may combine for the same purpose, if this seems more desirable, in a fellowship of churches. But as by some method each individual must meet his personal responsibility to proclaim the gospel of Christ to the heathen world, or prove derelict to his duty, so by some method must each covenanted church meet the same responsibility, as it belongs to the communion of Christ's disciples, or fall under the same condemnation.

A PRACTICAL QUESTION.

How far has the American Board met the requirements of these two obligations — first, the obligation of individual disciples; second, the obligation of local churches to proclaim Christ to the heathen world? The answer is simple and explicit. The American Board has met these requirements just as far as it has been trusted. Individual disciples desiring some way of personally going to the heathen world, individual disciples desiring some way of sending their consecrated gifts to assist others in going, have found this a helpful agency for the work. Local churches also, awaking to their obligation as churches, and desiring, in their organized capacity, to send some representative of their own body, or to send their united, consecrated gifts on the same beneficent errand, have found here the same helpful agency.

During the first twenty-five years of the history of the Board, only a few local churches, as such, contributed to its treasury. The gifts were mainly from individuals and from auxiliary societies — these societies made up of men, women, and children, some of them exceedingly efficient and gathering in donations from a goodly number of the individual members of the church, although the churches, as organizations, held no

official connection with the work. During the last fifty years the number of churches recognizing their foreign missionary obligation has largely increased, so far, at least, as the bestowment of gifts is concerned. The privilege of churches to select and set apart out of their own membership personal missionary representatives is but beginning to be recognized. But this day of promise will surely come, and all who watch for the tokens of the Lord's advancing kingdom will gladly welcome it.

THE RELATION OF THE BOARD TO THE CHURCHES.

I. These statements indicate the precise relation which the American Board, as an organization, has hitherto held, and now holds, to the churches.

1. It is an efficient and approved instrumentality through which any church which so elects may hold a direct connection with the work of evangelizing the heathen world. For this work and for any other benevolent work, each church has the right and the privilege of selecting its own agencies. And this selection by a church brings it into an immediate relation to the selected agency. When, for example, any church, as a church, selects the American Home Missionary Society as one of its agencies for receiving the sympathy, prayers, and contributions of that church for one department of its work at home, that church is in direct connection with that particular organization for the accomplishment of that particular work. So in the same way for another department it is in fellowship with The Education Society, or The American Missionary Association, or The Church Building Society, or The New West Commission, or The Publishing Society, or with any other association for home or city evangelization. On the same principle, when a church elects to carry on its foreign missionary work through contributions to the American Board, that church is in direct relation to that Board for this precise service. And it matters not, in this respect, what the particular nature of the organization is. It may be a commission of nine men, or of thirty-five, or of two hundred, which perpetuates itself according to its own rules, in order thereby to increase both its efficiency and its security; or it may be an association of which all who contribute a certain amount to its treasury are members. So soon, however, as it is elected by a particular church as its own organ for service in behalf of that church, it has become such an organ, and so continues as long as the church so approves. In this way all our benevolent societies have become appropriately the honored servants of churches as truly as they are of individuals. Great numbers of churches have adopted them and rejoice in them as their own chosen agencies for Christian activity. A church is just as truly, not always in as formal a manner, but as truly, connected with a benevolent society which it has itself adopted as its own agency, as it is with a conference or council of churches with which it becomes connected for the purpose of such a conference or council. For this reason the American Board properly stands forth and presents itself to the Christian public as affording a favorable opportunity for a small home missionary church just formed in a new town in Nebraska, and also for a large, strong, well-established church, 250 years old, in Springfield, Massachusetts, each for itself, if it so elect, to carry on its own foreign missionary work according to its ability through this same selected instrumentality. The church which accepts this opportunity may be Independent, or Union, or Presbyterian, or Reformed, or Methodist, or Baptist, or Congregational. It may be a church in the United States, or in Canada, or in Turkey. But whenever it accepts the American Board as its own chosen organ for missionary service, it has thus become by its own act so far forth associated with that Board, and may rejoice in all its honorable history and its broad work as something with which it is itself vitally connected.

This is not theory, but fact. No church is under obligation to choose the American Board as one of its benevolent agencies; but any church is permitted to do it, and any county conference or state association or national council may, if it is so disposed,

recommend this agency to the churches connected with such a conference or association or council. This has been done repeatedly along our history and will doubtless so continue for years to come. As stated more than fifty years ago in Upham's Ratio Disciplinæ: "These missionaries may justly be considered as sent abroad by the churches, inasmuch as they are supported by their contributions, attended by their prayers, and protected by their constant solicitude. It is true that the immediate agents are missionary societies; but these societies, when the subject is rightly considered, are agents and representatives of the churches" — "representatives," of course, in the sense implied in the author's language, not ecclesiastically, but as approved "agents." And this emphasizes in its most important feature the relation of the Board to the churches. It presents itself as affording a favorable opportunity for the prosecution of the foreign missionary work, and it rejoices that that opportunity has been heartily accepted by several thousand churches. Some of these churches, for what they regarded for themselves a more efficient method of prosecuting the same work, have, in a friendly manner, withdrawn from any official connection with the American Board as churches, although individuals in these churches have still continued to contribute through its treasury, and some of them are among our most respected Corporate and Honorary Members. Other churches, for similar reasons or for other reasons, may hereafter withdraw. It is, of course, both the right and the privilege of any church to choose its own missionary agency, and to retire at its option from such an agency. But the Board itself remains, as it has always remained and doubtless always will remain, ready to receive the sympathy, the prayer, and the gifts of any individual and any church, and is pledged by its Constitution and its history to be faithful to the trust reposed in it.

At present it is sustained, so far as the action of churches is concerned, almost entirely by those which bear the name "Congregational," and it has so been officially recognized by the National Council of Congregational Churches as one of its approved benevolent agencies; so that there is a proper sense in which the American Board to-day acts as the foreign missionary organ to a large degree of the Congregational churches of the United States, and to some degree of the Congregational churches of Canada. And this fact carries with it certain obligations. While the Board is not only not an "ecclesiastical court," but is not an ecclesiastical body of any kind, and can never, under any circumstances, in an organic way become such, except by surrendering its act of incorporation, it is nevertheless bound to the churches which confide in its integrity and efficiency as sacredly as though it were thus connected. Indeed, for this very reason, because, although it is not an ecclesiastical body, it is confided in on matters most vital to the Christian faith and the Christian life, it has been chosen both by churches and individuals as their elect agency for the accomplishment of this great missionary work.

2. It therefore becomes the duty of the American Board, in its relation to the churches, to furnish missionary intelligence and to exert all possible persuasive influence to encourage and animate all churches and all persons to a more thorough missionary consecration. It is both its duty and privilege to call upon all the four thousand Congregational churches of the land to contribute of their substance and of their sons and daughters to this broad and blessed service. And in order to accomplish this result, it must lay its work — through its Annual Reports and Annual Meetings; through the platform, the pulpit, and the press; through all wise and efficient instrumentalities — before the churches and the people. In other words, it is bound, as an agency which has been selected and trusted for this very purpose, to make its missionary power felt in every conceivable way, at home and abroad, in behalf of the churches as well as of the individuals it appropriately — in the sense already explained — represents.

3. For this reason it emphasizes continuously those great doctrines of the Christian faith which are the common heritage of the churches, which from the beginning have

sustained the missions of the Board — doctrines which are themselves the strongest incitement to the missionary work. This idea seems to have entered into the very form of the organization of the Board, as indicated in the special paper upon the subject presented by the Prudential Committee through the pen of Secretary Treat twelve years ago. Commenting upon "the provision which gives to the Corporate Membership the power to perpetuate itself," the paper continues: —

"The reasons for this provision have not been preserved. Its precise intent and object, therefore, we are left to conjecture. The convenience of such an arrangement, and to some extent its pecuniary value, must have been foreseen. But another reason, doubtless, was felt to be more urgent still. That great and sore defection which was casting its shadow upon the churches of New England, and was destined to weaken them so sadly and imperil their rights, civil and ecclesiastical, so grievously, must have made the founders of the Board tremblingly alive to the safety of those new interests which had been entrusted to them. Their natural and unavoidable solicitude in this regard would seem to be a sufficient explanation."

If this judgment of the Committee, as given twelve years ago, was correct, as it doubtless was, it adds emphasis to the consideration that any betrayal of doctrinal faith on the part of the American Board would be the betrayal of a trust which has been committed to it in an important sense by churches as well as by individual donors; committed to it by the honored dead of the past seventy-five years as well as by the living of to-day. Several hundred thousand dollars of invested property in this and in other lands is at the present time held by this Board, given by men and women who confided in this particular organization as one not only which under no circumstances would compromise, but as one which under no circumstances would fail to propagate with all earnestness, those great vital aggressive truths which constitute the well-understood scriptural doctrines held from the beginning by the churches which have sustained our missionary work. In relation to so serious a matter as this, this Board cannot be too watchful. And even if it should seem, at some critical hour, to be in any respect a little overcautious, may not something be pardoned to the spirit of profound regard for the sacredness of a trust, and also to the clear conviction that what for the moment is by some regarded as overcaution will at no distant day be revealed to all as God's appointed deliverance, possibly his only deliverance, for the churches as well as for the Board, from a fatal defection and a permanent disruption?

4. And in this connection it may appropriately be added that here is emphasized one of the chief offices of that wide-extended missionary work of the churches which is carried on through the instrumentality of their great benevolent societies; namely, to promote and secure an established Christian fellowship on the broadest basis both of faith and of life, binding them together by a bond stronger far than — what has been the dream and the despair of so many ingenious theorizers — an organic ecclesiastical unity. Whatever desirable end could be accomplished through such an organic unity, we may be sure will be accomplished more safely and efficiently as, through our approved missionary organizations, we push on more vigorously our one broad missionary work.

THE RELATION OF THE CHURCHES TO THE BOARD.

II. Thus far we have considered the relations of the American Board to the churches. We may now appropriately ask, What are the relations of the churches to the Board? And if the principles already presented are accepted, the answer is not far to seek.

1. If the Board furnish the favorable opportunity, as seems to be attested by its history and work, for the fulfilment of the Lord's final command, then churches, as well as individuals, should, as far as they choose, gratefully recognize the fact, and each for

itself in a special and emphatic manner heartily adopt this organization as its own. It would be well if such an act of recognition and adoption were formally entered upon the records of a church and were occasionally, by some solemn and appropriate service, renewed. Let it be understood at the formation of every new church that one of the specific trusts for which that church is organized is the proclamation of Jesus Christ to those whom it cannot personally reach, extending to the remotest borders of our own land and to the uttermost parts of the earth. And then let the approved benevolent agencies for this work be immediately and heartily adopted as the trusted channels through which that church, as a church, proposes henceforth to fulfil, in part at least, its Lord's command. This will lead to systematic, sympathetic remembrance in prayer and gifts, to consecrated person and consecrated property; and the result will be a missionary pulpit and a missionary church vitally connected from the beginning of its history with the broadest interest of all the churches, for the extension of the kingdom of Christ throughout the world.

2. A wise use can be made by the churches of the fact that the American Board has provided for a permanent honorary life-membership, so constituted by a comparatively small payment, entitling to all the rights of discussion and conference, including the making and supporting of motions in debate, including everything in fact excepting only the formal vote, which is limited to Corporate Members. This puts it into the power and privilege of the churches to be to this degree definitely represented by their pastors and other influential men, through what is equivalent to a special delegation, as far as they may choose to appoint them for the service. The recognition of this provision, which has not been overlooked in the past and may be more practically taken note of in the future, makes the Annual Meetings of the Board largely representative, as they should be, both of churches and of individual donors.

3. Not only in this method, but in several other well-advised methods, the churches have exerted, and may exert, a most powerful influence upon the society they adopt and sustain as their own. Particularly has this been done, and it can yet be done far more effectively, by the happy conjunction of kindly words — animating or admonitory, as to each church may seem desirable — and generous contributions. What if the annual offering of a church were accompanied, occasionally at least, by a brief church or pastoral letter to the Executive Officers or Committee, urging them, whenever such urgency may seem to a church to be called for, to broader plans and to their more efficient prosecution! What if conferences or associations of churches should unite in such letters, sending on, as an additional thank-offering, a check for $1,000 or $10,000, and earnestly requesting advanced movements in India or China! What if there should be a resolute effort on the part of the churches of Chicago, for example, to send on a special, consecrated supplementary $50,000, with an apostolic epistle drawn up by their most persuasive representative, urging their Eastern brethren to "push things" more vigorously in response to the pathetic appeals from Turkey and Japan! What if Brooklyn and New York, what if Hartford and New Haven, should send similar epistles! The Committee and Executive Officers at Boston will bear with equanimity and good temper a great deal of urgency of this kind. Let it be multiplied and emphasized from all parts of the land, and nothing will be more helpful both to the churches and the Board. It is a good thing for the officials of any society to know that they are watched by four thousand churches, that they are expected to plan largely and execute vigorously, and that the churches are behind them with prayer and sympathy, with encouragement, — and fraternal admonition as well, whenever it seems needed, — always accompanied with liberal gifts.

4. By such methods as these the churches can hold the Board, recognizing it as their own agency, stedfastly to its trust, taking heed that it does not to any degree swerve from the faith, keeping it, in this particular, under sympathetic watch and care, especially

during any hour of peculiar peril. Already are the churches in some measure mindful of this duty; and the effects have been, as they always must be, exceedingly wholesome. When churches and conferences of churches and ministerial associations send on words of encouragement or of counsel to the Missionary Rooms at Boston, as has been done to a happy degree of late, particularly when the counsels are italicized with pledges of largely increased contributions, the atmosphere of those Rooms is wonderfully freshened, the eyes of the Prudential Committee are enlightened, and a quickened life goes into the correspondence, which is felt to the remotest out-station of Eastern Turkey and to the most distant island of the Pacific. In the same spirit, the churches may appropriately make whatever suggestions may seem to them at any time helpful toward promoting a closer fellowship between themselves and their missionary agency and work. Such suggestions will be most carefully considered, and some of them, without doubt, judiciously adopted. In other words, there should be the freest and most fraternal consultation at all times between the churches of the land and the representatives of their benevolent associations, so that there should be, neither on the part of the churches nor of the societies, any question as to who are the responsible proprietors in the great concern.

To a large degree this fellowship of the churches with their missionary boards has always existed from the beginning of their history. We think it has been growing in strength of late years, and that it was never more influential in all its important features than it is to-day. If any suggestions can be made from any source which shall increase its efficiency, such suggestions should be most thoughtfully weighed and, if they meet general approbation, should be heartily adopted.

Whatever may or may not be proposed, one thing is certain. The American Board to-day has its golden opportunity for a far larger work, as an expression of the fellowship of churches which have conferred upon it the honor of their affectionate confidence, than it has ever yet known; and the churches to-day have their golden opportunity for a far more efficient prosecution of what is their own missionary trust abroad, through their well-approved missionary organization, than they have ever yet known. It will be a dark hour indeed if, for any reason, they part company or attempt to move forward with divided counsels. It will be the bright and morning star, heralding the coming day, if, "holding fast that they now have, that no man take their crown," they move forward, stedfast in the ancient faith attested and reaffirmed by the history of threescore and seventeen years, filled with a new divine life always fresh from its exhaustless Source, with hands and hearts more closely united for their far grander and more illustrious future.

THE APPEAL OF THE HOUR.

BY REV. JUDSON SMITH, D.D., FOREIGN SECRETARY.

[*Approved by the Prudential Committee for presentation at the Annual Meeting of the American Board, at Springfield, Mass., October, 1887.*]

THE religion of Jesus Christ is destined to overspread the earth and pervade all the nations. This purpose is in the eternal and unalterable counsels of God; it inspires every page and promise of sacred Scripture; and human history is taking shape from its progessive fulfilment. Philosophy is haunted by this deep, persistent fact, and poetry feels the kindling of this mighty hope as it sings of

"One far-off, divine event,
To which the whole creation moves."

I. Of all the forces which coöperate to lead mankind onward to this consummation, the foreign missionary cause to-day evidently takes the leading place. Commerce brings its

help; invention supplies resources; exploration and war find or break a way; learning multiplies facilities; kings and nations unwittingly lend their aid; the resources of earth sea and sky are tributary to this end. But that aggressive Christian propagandism which is bearing the gospel all abroad to the nations that know not God is the advanced line of the movement and the centre of its power. The best life of the foremost nations finds its highest expression here, and thought can conceive of no richer blessings which it will ever lie in man's power to bestow.

While all else is preliminary and subservient,

"A motion toiling in the gloom,"

here the divine purposes attain to fruitage and assume visible shape in human affairs.

1. This fact is much more distinctly seen and recognized to-day than it has ever been before; and as a result, the work of foreign missions occupies a new place in the thoughts of men. It no longer has to explain itself and apologize for its existence, as was once the case. It does not need to justify its aims or painfully prove the possibility of its success. A great history lies behind it now, lifting it far above all question and doubt, and demonstrating by incontestable and glorious facts the mighty forces that reside within it, the competency of the gospel to redeem and lift up every people on the earth. Theoretical considerations are needed no more; facts open to the eyes of all and drawn from a hundred fields have vindicated it beyond the possibility of cavil or doubt.

2. But we need not confine our thought to the past. The present course of events in the world at large reveals at many points the real supremacy of this influence, and abundantly confirms the view we urge. Take a single instance. No one will question the high significance of the Berlin Conference of 1884, where the Great Powers of Europe and America, the acknowledged leading powers of the age, by their authorized representatives deliberated long and patiently the future of Africa. Without a battle, without a blow, by the free consent of these powers, an imperial domain of vast population, of superb resources, the natural seat of a power that should influence every part of the Dark Continent and shape its future for ages, was solemnly dedicated to the best arts and culture and faith of the Western world. The Congo Free State marks the dawn of a new era in human history, a new age in the political and moral order of the world.

Now to whom is the Berlin Conference due? More than all besides to Henry M. Stanley. But what influences have combined to develop this man into a great explorer and a sagacious founder of empire? Above all things else, the deeds and character of David Livingstone. And who was Livingstone? A man of varied gifts, an explorer, a great discoverer, a natural leader of men; but before all, and above all, and throughout all, a Christian missionary. His extended travels, his incredible endurance of fatigue and hunger and peril, his superb patience and undaunted heroism, all sprang from his profound missionary consecration, and were tributary to his one supreme purpose that the gospel might speedily reach the benighted millions of Africa and stay the sore plague that wasted there without restraint. And when, after pushing northward from Kuruman to the Zambesi and the central lakes, and from Zanzibar boldly westward to St. Paul de Loanda, he had laid open the heart of the continent and had rung out the first note of the gospel of liberty that was coming, at the last he breathed out his heroic life alone upon his knees by Lake Bangweolo with a devotion which has summoned the zeal and loyalty of Christendom to Africa's redemption.

This is but one of the many proofs that the silent growth of Christ's kingdom in the earth rises far above all the noisy questions of politics and commerce and science in our day and dominates them all, and gives main direction to human life and thought and the deeper flow of events.

II. But aside from the summons to new and deeper devotion which comes from such a fact, there are particular aspects of the foreign work at this time which peculiarly

challenge Christian thought and announce the dawn of a new era in Christian missions.

1. The most obvious fact that greets us in this survey is the vast extent of the field which is accessible to the gospel. Turn the eye whithersoever we will, — east, west, north, south, to continent or nation or island, — with scarce an exception, the gates are open, the barriers are down, and the message of the gospel may be spoken to the millions of earth's inhabitants, in every zone, in every tongue. Seven days, in silent expectation, the Israelites marched about the city of Jericho; and on the evening of the seventh day, when the seventh circuit of that day was done, the impregnable walls fell down flat before them, and the city with all its treasures was theirs. Our seven days are at last accomplished, and the walls of heathenism are falling to the ground before our very eyes. What a contrast is all this to the facts when the work of this Board began! Seventy-five years ago last February five men and three women, the first missionaries of the Board, sailed from these shores to begin their work in the heathen world. There was then no open field for them to enter. The Prudential Committee, in their instructions, after expressing the desire that the mission should be located in Burma, designated no precise place for their residence, and added: "After due deliberation you will be at your discretion as to the place where to make your station."

To-day thirty-four missionary societies are at work in Africa, and all its 200,000,000 souls are practically within the reach of Christian missions; thirty-three societies have begun work in China, and all its 350,000,000 souls may be visited with the message of the gospel; more than fifty societies have entered India, and the light is dawning upon its 250,000,000; Turkey and Persia and Japan are filling with mission churches and mission schools; practically, the whole world is open, and the grandest day of opportunity for the kingdom of God that the earth has ever seen has fully dawned. If the cry of the lost nations reached the ear of those young men at Andover, with whom our work begun, and would not let them rest, how that selfsame cry, to-day repeated from every people and land, and grown more articulate, must thrill the very heart of Christendom, and command instant and glowing response!

2. Observe how the work itself expands and thrives. The Bible is to-day translated, either wholly or in part, into 287 languages and dialects, including all that are widely spoken; so that the message of salvation from the printed page may reach nine tenths of the entire population of the globe. The adherents of the religion of Jesus Christ to-day outnumber the followers of any other faith in the world. Christian missions number more than 2,000,000 adherents on heathen soil; and at the present rate of increase will include 20,000,000 before this century closes. Obstacles are not all overcome; the hardships and perils and heroisms of the work are not all past; Christian faith still finds itself often tried and courage is put well to the test; and checks and defeats enough attend the work to prove that the evil spirits of hate and murder are not yet exorcised; that still "through much tribulation we must enter into the kingdom of God."

But in spite of all that is thus set down or suggested, in spite of all obstacles and defeats, the great task of evangelizing the nations moves steadily, resistlessly forward; nay, checks, losses, defeats, and deaths, all tend to clear its way, to deepen its purpose, and to intensify its force. The Christian Church once met the haughty power of the Roman Empire and bled beneath its blows for two full centuries; but in the end it triumphed and mounted the very throne of its deadly foe. The cross that prevailed over the Roman eagles is as mighty to-day and is stedfastly rising above the hostile power of China and Turkey and Africa, and soon shall fill those vast populations with a new hope and a nobler life.

3. And now observe how events here at home are keeping pace with this wonderful opening of the nations abroad. The dozen foreign missionary societies with which this

century opened have become more than a hundred; and the hundred laborers have grown to five thousand. The interest in this work has widened, and respect for it has deepened, till every branch of Christendom feels its power. Scarcely a Christian body in the world to-day is without its representatives on this field of glorious service; while the stronger denominations are annually expending vast sums upon this enterprise. I say nothing here of what *might* be done were the whole body of Christendom awake and in earnest; but compared with what was true fifty years ago, the Christian Church is deeply stirred by this great cause, and is arousing itself in some fair proportion to the majestic claims of the work.

(1) But it is especially to be noted how Providence has anticipated the course of events and prepared us for the hour to which we have come. I do not pause to speak of the place which America has come to occupy among the Great Powers of the world; of the special confidence reposed in her in the great empires of China and Japan; of the high hopes fixed upon her throughout the continent of Africa. Amid at least one half the unevangelized people of the world to-day it is a distinct and positive gain in point of respect and power for the missionary to hail from our republic. This is a most significant and solemn fact. Only England has a cosmopolitan influence that can be compared with this.

(2) The two great and constant demands of the foreign missionary service are for men and for money. And in both respects we are amply prepared to meet the call of the hour. (*a*) Look at our colleges and seminaries, full to overflowing with a body of young men and women, the choicest the sun ever looked upon. New colleges for women have been multiplied of late, and are overcrowded, while the older schools are as full as ever before. It is the merest fraction of these youth that now are seeking the foreign field, one in ten or twelve of the whole number. But fully one half of these pupils are naturally qualified for this work, and the volunteers might be quadrupled for some years without seriously drawing upon the forces needed for the various Christian enterprises here at home. For what other purpose have these thousands of youth been brought to these rare privileges and august days? Is it not too plain for a doubt that they have "come to the kingdom for such a time as this"? We can spare them, can spare as many as the work requires, and shall be all the better prepared for the service here because we send them to this work. Those first missionaries did more for American Christianity when they left our shores for the work abroad than had been possible in any posts of service within their reach at home. The sun has never seen a grander service than the foreign mission field now offers, or one in which choice culture and high powers could yield so vast a blessing to the millions of the earth. Luther saw no such golden opportunities; Paul fell on no happier days.

(*b*) Look again at the financial ability of our churches. They share fully in the general thrift and prosperity of the country; and to-day the wealth of Christian communicants in this country is multiplying ten times as fast as their contributions to all benevolent and religious purposes. When the total contributions to missions is set over against the wealth from which they are taken, the contrast is startling and intolerable. We have not begun to draw upon the resources available for this work; benevolent gifts bear no proportion to the sum freely expended for the merest luxuries. The total present income of a great society like the American Board could easily be met by the churches within ten miles of Boston, if they were as much in earnest to convert the world as they were twenty-five years since to save the Union. There is nothing which Christian life needs at this time more than to feel the demand of this great cause upon its resources until its sinews are tested and its full strength drawn out in lifting at the task of the world's evangelization. Our prosperity has come for this purpose. We are set in the very forefront of the battle for the Christianization of the nations; and our numerous youth, our unparalleled wealth, the worldwide confidence we enjoy, are God's furnishing for this august task.

(*c*) How swift and resistless the challenge to our zeal and Christian loyalty! The world lies open to the entrance of the gospel as never before since time began. Christian missions have already engirdled the globe and opened a highway into the very citadels of heathenism and all false religions. America, in God's providence, enjoys a repute that yields to her citizens peculiar advantages in prosecuting this work. Our educated Christian youth are counted by tens of thousands, and within the past year two thousand of them have pledged their lives to this service, if God opens the way. The resources in the hands of Christian people are ample fully to man this work ten times over, and that to the vast advantage of every other Christian interest in the world.

When the thoughts and feet of the first great missionary to the Gentiles were directed to the new continent across the sea, the divine vision and speaking message came not in the bustle and stir of daily toil, but in the stillness and hush of night, when the senses were at rest and the soul awake to God. And it was well.

In the din and strife of the times, to which we of all people respond most deeply, there is danger that we shall miss the heavenly voice and fail to see God's signal in the sky. We must learn how to withdraw from the agitations that surround and vex us; we must learn to close the ear to the insistent voice of the age and train it to discern the still, clear accents of Him who "speaks, and it is done; who commands, and it stands fast."

> "Well roars the storm to those that hear
> A deeper voice across the storm."

Only in the hush of earnest thought and in the chamber of prayer, when the world and self are withdrawn and we stand face to face with God and his eternal truth, can we duly appreciate these facts or hear God's call.

We do not talk too much of missions; we certainly pray far too little; we lay our plans too noisily; we boast too confidently; we have not yet taken them to our hearts and dedicated to them our lives and staked our all upon them, as there is need. We become absorbed with petty details, the methods of the work, the drill and uniform of the recruits, mere incidents of the scene, so that we have no eye for the grand movement itself, and fail to catch the majestic march of events, or to realize that the hour of decision has already struck and the crisis is at hand. The discoveries of science, the arts and the learning of the times, the policies of nations, the very course of events, are instinct with meanings and lend themselves to divine purposes, and are the true burning bush in which God is visibly revealed to men. It is time to cease from men and from all minor things, and in fervent prayer give heed to the call of God as we join our forces, every Christian heart in every Christian land, to press on the work of preaching Christ to the nations in this day of God's right hand until the world is won and the shout of victory goes up to heaven.

4. What hinders the immediate effort to plant the gospel in every nation and island and home in all the earth within the next few decades? Nothing but the faltering zeal and purpose of the mass of Christian believers now on the earth. That precisely is the critical question. Are *we*, the *Christians of to-day*, awake to these facts and responsive to the claims of this glorious work? Do we understand that this vast responsibility rests upon *us?* That it is possible now, as never before in the world's history, to preach the gospel to *all the nations?* And do we mean, God helping, that this work shall be done ere we die? This is the deep significance of the hour to this generation. We, — *the Christian people of this land*, — we are on trial; the reality and power of our Christian faith are put sharply to the test. Favored beyond all past generations in our opportunities to spread the gospel to the ends of the earth, are we equal to our privileges? Shall we prove worthy of the high responsibilities which God has placed upon us, or shall they pass over to a worthier and happier age? The millions upon millions of the

unevangelized sigh and pine for the grace of life, and sweep swiftly on their darkening way. We have the gospel; it is *our life* to minister to their need; if we falter and prove recreant here, they perish and we suffer a fatal loss. What element is wanting to make this plea resistless to our thoughts? Are we less courageous than the little band that began this work? After seventy-five years of glorious progress shall our faith falter and our loyalty fail? Are we then unworthy of the men that lived and wrought before us, degenerate successors of those who through faith have subdued kingdoms, and wrought righteousness, and endured a great fight of afflictions in a score of heathen lands, and now, resting from their labors, summon us to reap where they have sown and finish their work?

Adoniram Judson joyfully in prison for Burma; David Livingstone dying as he prayed for Africa; nay, Jesus Christ upon the cross for a world's salvation, — this is the spirit that befits the hour, this is the purpose that will win the lost world to faith and eternal life.

In the war for the Union there came a time, after years of bloody battle, when it seemed as if the last dollar and the last man had been sent to the front and the nation could endure no more. Then, suddenly, the call came from Washington for a new loan and an army of volunteers almost as large as all who had enlisted before. A moment the nation stood appalled. A moment it counted the dreadful cost and weighed the issue that was at stake. And then, with a sudden burst of patriotism, from every loyal State and city and town the volunteers flocked to the standards, shaking the land with their tread, and singing as they marched, —

> "We are coming, Father Abraham,
> Three hundred thousand more!"

In the great struggle to win the world to our Lord we have reached a critical hour. The problem grows upon our hands, the harvest whitens on every side, the nations mutely stretch forth their hands for help, the Master bids us "Go, disciple them all." Oh, that we may know our times, and with the outflung heart of utter loyalty lift up the cry and send it round the world and up to heaven: "We come, we come, the hosts of the redeemed; we come, to do thy will, O God!"

Letters from the Missions.

West Central African Mission.

QUIET AT BIHE.

LETTERS from this mission report that all are in good health, save that Mr. and Mrs. Stover, of Bailundu, are suffering from overwork. The quarrel between the Bihéans and Bailundus, which has for a long while put in peril missionary work, seems to have ended with the death of the king of Bihé. Mr. Sanders, under date of July 23, writes: —

"We are all in good health just now. To-day my wife and I have moved into our new house. It is but fair to brother Fay to say that he has done a great deal of the work of building. We hope soon to be settled and then devote all our strength to our main work. I am sorry to say that three or four with whom I thought we were getting influence for good have drawn back.

"Since the last mail the late *osoma* has been buried. As yet, the new chief has not been called to take possession of his office. Since the funeral the roads are supposed to be open, and messengers are no longer afraid to travel. Our neighbors' pigs, too, are allowed to run at large, and favor us again with their unwelcome presence.

"Mrs. Sanders hopes — we dare use no stronger word in this land of delays — to open school again in about two weeks.

Several (say four) outside lads, who during the cold season have discontinued coming to evening prayers, have signified their intention of attending school. We shall devote one room of our house to school purposes till next year, when brother Fay will finish his house and leave his present house vacant for school and religious services."

A MARRIAGE AT BAILUNDU.

Mrs. Stover, in a private letter, reports the first Christian marriage ever witnessed in that section of Africa. Cato, the bridegroom, is one of the first lads who came under the influence of the missionaries. Mrs. Stover says: —

"Our cares are constantly increasing with the expansion of the work. And not the least of our anxieties at present is the work of the adversary in the form of the *pádre* at the *ombala*, but we know these little lambs are in the hand of the loving Father, and we pray him to keep them safe. I realize more than ever the need of prayer. Two weeks ago to-night Cato and Nesoko were married. I must tell you about the wedding. Cato had his house all in order. It has a hard floor, such as the natives have, but it is whitewashed, has two windows and a fireplace, so they are free from smoke. He made a good strong bed and a tick filled with grass. Bright cards and pictures on the wall, looking-glass, comb, towel, etc. The day before, he made the bridal robes, which consisted of four yards of gingham and six trade handkerchiefs. About noon of Thursday it was reported that the wedding would not take place, as the parents claimed they had never received the betrothal present. Cato sent word that if she was not allowed to come then, he would not marry her at all. About three o'clock a relative appeared escorting the bride, who was accompanied by two young girls. The gate was opened for them, and one of the boys led the way to Cato's house, the girls following, while the relative sat down and had a palaver with Cato. Her friends requested the groom to send them some beer and mush. He granted the mush, but refused the beer.

"While the lad I mentioned was escorting the bride, with her attendants, to their house, half a dozen or more boys seized clubs and dashed for the chicken-yard, and, in an amazingly short time, a rooster and his mate were in the pot. When supper-time came, all the boys put on their Sunday suits and carried their meal into Cato's house, eating with the bride. That evening, at the close of prayer-meeting, Mr. Stover joined them in marriage. All passed off very nicely and they did their part much better than I had anticipated. I had a nice large cake on hand and gave them a treat. There was a goodly number from the villages present.

"The next day the bride remained in her house, the two girl friends waiting on her. A pig was killed by the groom and sent to her people, and at night she went home to her village and remained till the following Tuesday. When she returned to take up her abode with her husband, a large basket of meal and another of beans, also a rooster, were sent to Cato by the mother-in-law. They carried out all the native customs so far as they were not objectionable. After a girl is married, it is a shame for her mother ever to be seen by her son-in-law."

Austrian Mission.

SOME RIGHTS CONCEDED.

On the twenty-seventh of August last Mr. Clark wrote: —

"Just this moment comes a bit of good news. You will remember the authorities in Pisek forbade our holding Bible meetings there with invited guests. Our appeal to the governor of Bohemia has been most favorably decided. He states that we have the full right to hold such meetings, and that any special permission for such gatherings, with invited friends, is not at all necessary. The dear souls in Pisek, who have suffered much persecution, will now breathe more freely. We shall, with God's

help, hold our Bible services at least twice a month in Pisek.

"To Him whose mercies we so richly enjoy be all the praise."

The full value of this decision in relation to mission work is very great. Some two weeks later Mr. Clark wrote: —

"The past few days have been occupied in some special work in meeting a direct attack upon me and the mission church. The paper of the archbishop published an article so lacking in correct statements that it was calculated to do us much harm. It was copied at once in four prominent journals of the country. These four papers have now printed my reply, which will not be very edifying to the party attacking us. It has also furnished an unexpected opportunity of telling all Bohemia what the governor said in his last decree concerning our work, namely: that our free church has the full legal right to hold private meetings, that is, with invited guests, wherever we wish, and that we may do so without first asking the authorities. This decision is of special value in starting work in new places. Our rights are few enough, but now we have some conceded rights. The article attacking us contains a news item that we otherwise might not have learned. It seems that the archbishop, on April 20, wrote to the governor and begged him to protect his followers from the inroads of the free reformed church (A. B. C. F. M.).

"How much better if he would see to it that the gospel in its simplicity was preached in his churches. We never preach against him and his churches. But the simple gospel is still a power."

Western Turkey Mission.

SMYRNA.

MR. BARTLETT, of Smyrna, reports that the fears entertained that he and his family might be under the necessity of leaving their work, on account of the health of Mrs. Bartlett, had been much relieved, her health having been so far improved that the necessity of returning to the United States is averted, at least for the present. As to the work at the station Mr. Bartlett says: —

"The peculiar condition of things in the Smyrna station has been a severe strain upon the nerves of the missionary laborers there, but we are always hoping for better times, and we will still hope on. The persecution was, no doubt, a benefit to the Greek work, which was by this means more widely advertised than it could otherwise have been, and indeed the entire evangelical work in Smyrna was thus brought into more prominent notice, and has, in consequence, assumed a position of more importance before the people and before the government, all of which we must regard as so much real gain. Nothing in the way of indemnity has yet been received, though our consul made a demand for damages. To draw money from the Turkish government is not an easy matter.

"From Boordoor we have very encouraging reports, as also from Afion Kara Hissar, to which place I sent a man from Marash some two months ago. There the new man has taken up the work in right good earnest, visiting much from house to house and waiting for results, and at last report, a congregation of eighty attentive listeners assembled to hear the Word on the Sabbath. The work at Oodenish has also been much more encouraging of late, but the laborer there feels obliged to leave on account of the health of his wife, and the head teacher of the Boys' School in Smyrna (last year) will take the place thus vacated."

Madura Mission.

HINDU LIFE. — STEDFAST CHRISTIANS.

MR. PERKINS writes from Periakulum, August 1: —

"We have a very promising work among the Hindu girls in Periakulum, which is under the care of my wife. The school, though only four months old, has already fifty girls. They are of the higher castes, and though many will not remain after

they are twelve or thirteen years of age, yet they are taught to read and often hear the stories of the Bible, thus obtaining a favorable impression of Christianity and also, what is very important, securing an entrance for the Bible-women, when the little girls become heads of families. You would be surprised to see how blind and superstitious many of these women are. It is impossible for them to see the cause of their crushed and saddened lives, and, strange to say, they often hold back the husband, father, or brothers who may be favorably impressed toward Christianity. In conversation with the *tasildar* of this place, an educated and cultivated Brahman, I was surprised to hear him say: 'My wife cannot read; our women know nothing.' 'But,' I asked, 'how do you find companionship in women so far below you, intellecually?' 'Oh,' he answered, 'we never consult with them about our affairs as you English do, nor do we tell them of the things going on in the great world; for if we did they would deem it a fable.' So it is, they know nothing of the outside world, nothing of aught save the old idolatrous superstitions of their people and the gossip of their little village or street.

"We must not expect too much of a people just emerging from centuries of heathen life. At home, in civilized America, the real work of the church is carried on by a minority of the number enrolled as church members. Here even the leaders are in many respects children and need careful, wise, and skilful attention. Conscience must be developed, and it is a slow process. You can form but a faint conception out of what a sink of iniquity and vice these souls come, and not only that, but they are still obliged to live amid these same terrible surroundings, the odds being against religious growth.

"That is one trouble we have with some of the young men who leave the college and seminary well educated, disciplined, morally clean, and with all tendencies toward God, religion and a pure life; but what follows? Many are from necessity called to take villages removed from the missionary's influence, and there they are, almost alone to battle with the temptations of their terrible village life. It is like a drunkard who, trying to reform, stands at the bar while liquor is flowing to others on the right hand and on the left. It is a marvel if he stands. Yet there are some who stand the test and have stood the test for years, and oh, what a relief to allow our thoughts to rest lovingly upon them, and what a power these faithful few are for the Saviour in this place! The heathen, ever ready to pick flaws in Christianity, ever ready to point out the failings and inconsistencies of professing Christians, yet are able and ready to recognize and acknowledge the true metal when it appears, and they honor, respect, and listen courteously to those whose lives correspond with their profession. Take a certain pastor of our mission for example, no matter where he goes nor the caste or kind of people he addresses, he is welcomed, given attention, and is allowed to speak with a direct and personal application not allowed to some others."

DINDIGUL. — SELF-SUPPORT.

Dr. Chester writes, August 6: —

"Matters in the Dindigul station have been moving on pleasantly and successfully. It is very hard to get the native Christians up to the mark we would like them to reach in the matter of self-support. Not only are many of our native Christians very poor, but among those who are better off, crops often fail from want of timely rain, and then they have little or no money on hand, even for their family expenses. I am still working at this and also in trying to have our native Christians, especially our church members, do more, personally, for the conversion of their heathen relatives and countrymen. I am having a work of much interest going on among a class called Chucklers. They are low in the social status, but, as a class, improving in their manners and not so poor as formerly. More of them are becoming cultivators. In four different villages a number of families of this class

have renounced heathenism and are receiving Christian instruction. What is specially interesting in the work is that it is growing and spreading. Since I last wrote you we have had the dedication of another church, in the village of Pangampatti. It is a tiled building and cost 250 rupees. I gave from mission funds fifty rupees. But in this case one man who was particularly interested in the matter gave fully half of the entire expense."

MELUR.

Since the return of Mr. and Mrs. Burnell to the United States, Mr. Gutterson has had charge of Mana Madura as well as of Melur. Of the latter place he says: —

"There has been no year since we took charge of this station in which the work of itineracy and street preaching has been pushed more vigorously and with greater enthusiasm on the part of all the mission agents; calling together the agents from both the stations under my charge, a large itineracy was conducted in the northern part of Melur station, during which twenty-one villages were visited, 186 meetings held, 4,913 different persons preached to, 189 tracts were given, and 161 Scripture portions and religious books were sold.

"In one of the villages visited by these evangelists is an important temple, rich in rice-fields and gardens, having elephants, dancing-girls, and all the appendages of an Indian temple, and consecrated to the worship of Siva and Vishnu; it is presided over by a priest who is a Sudra, but supposed to be a very holy man and worshiped as a god. Our young men went there, and on coming to his house at four P.M. were told that it was the hour for retirement from his daily avocations and for religious duties, to be preceded by bathing by this holy man, and that no one could see him. He, however, learning that they had come, shortened his ceremonies, came out to speak with them and appointed an hour for the exhibition of pictures and preaching, and not only came himself, with other temple officials, to the service, but expressed himself as greatly pleased with the doctrine, and as a proof of his pleasure sent them a donation of seven rupees. They hesitated to accept it, saying that they had not come for the purpose of asking gifts. 'Take it then for your mission work,' he said; upon which they accepted it.

"Since coming from the Hills both our weekly prayer-meetings and our Sabbath services have been more interesting, and there is a spirit of earnestness and of union among our catechists and teachers which is very cheering and promises much for the future."

Ceylon Mission.

FROM THE NATIVE PASTORS.

THE annual letters of the native pastors of the Jaffna churches, addressed to the Secretary of the American Board, have recently been received and are of much interest. As usual, brief extracts from some of these letters will be given, as they show the character of the men and the work they are doing. The letters are written in English, in good, fair handwriting, better, it must be said, than the average handwriting of ministers in this country, and no change has been made in the language here quoted. One of these letters, that from Erlalai, we reserve for future use.

From Rev. T. P. Hunt, Chavagacherry: "At every one of our quarterly communions since my last letter we had the pleasure of welcoming four or more new members. The church committee, who met yesterday, have decided to recommend four more for reception at our next communion, which is to be on the 24th instant. This will make seventeen additions from July to July. Of this number nine are from heathen families, who, however, have some Christian relatives, with the exception of only two. Of those from heathen families one is the daughter of a man known as an ascetic, who spent most of his lifetime in pilgrimages, and died in Benares in self-sacrifice by throwing himself down from the second or third floor of a house facing a heathen temple in the holy city.

"Another new member is half an ascetic himself; though he lost long ago his belief

in popular idolatry, yet in other respects he continued to be a heathen and put on the garb of a devotee, wearing long hair and unshaven beard. When he came to know fully of Christ, he accepted him as his Saviour and received baptism in his holy name. One of the four propounded for admission on the 24th instant is the son of a woman who is now gone on her tenth or eleventh pilgrimage to Kadirgamam in the southern part of Ceylon. He expects a wild opposition from his mother at her return after an absence of two or more months."

From Rev. J. I. Christmas, Tillipally: "The present strength of this church is 124 adults and 35 children. I am glad to say that the majority of the members are growing in grace and perform their Christian duties with more or less satisfaction. Our church was augmented during the twelve months past by the addition of eight individuals on profession of faith, besides seven infant baptisms. Out of the whole force of 135 adults at the close of 1886, 28 have been formed into a separate church at Erlalai North, near our station, under a new pastor, in July last, and still every department of benevolent work has been carried on well, to the praise of the Good Shepherd of the flock.

"The heavenly rain only is wanted, for which we, poor Christians of Jaffna, request the prayer and sympathy of you, the ministers, and all the American people who are much interested in the conversion of this benighted, heathen people."

From Rev. D. Stickney, Oodoopitty: "It is encouraging to find in the villages several who were acquainted with the truths of the Bible while in school, who remember them and in due time, we hope, will be benefited by them. So the schools are doing a work slowly and silently, and those children who are taught with care can never be as ignorant, superstitious, or bigoted as those not enjoying similar advantages."

From Rev. H. L. Hoisington, Oodooville: "The communion service of our Lord Jesus Christ was held six times during this year; that is, from July, 1886, to July, 1887. Forty-four were received to the church on profession of faith. Out of these, seventeen were from the boarding-school and the rest from village schools and homes. Out of these, one died, having led a Christian life for only six months. His Bible knowledge was exemplary. He died in full assurance of hope. I think the Word of God does its work everywhere. It is not left in vain."

From Rev. W. P. S. Nathanael, Manepay: "On the eighth of March we held our annual thank-offering, and it was an occasion of great joy and thankfulness. Christians and school-children were present with grateful hearts. The meeting was interspersed with short addresses, prayers, and singing and Bible readings. The amount collected and promised amounted to Rs. 58.50. This sum we consider to be great, seeing the failure of the crops and depression in the country. The Christians of Sandilopay and Amiotta had separate meetings of their own, and realized Rs. 6.50 in all."

North China Mission.

OPIUM PATIENTS.

A LETTER from Mr. Sprague, dated Kalgan, July 12, reports a visit at Yü Cho and other out-stations, including one city forty miles from Kalgan, from which many opium-smokers have come to Dr. Murdock's hospital at Kalgan. Of these reformed men Mr. Sprague writes: —

"We met ten or more of them. Most of them gave unmistakable proof that they kept aloof from opium. Instead of the gaunt, wild, feeble look they had when they entered the hospital, they are now hearty, robust, and ruddy. Indeed, many of them are so changed that their friends who have not seen them since their reform fail to recognize them. I am surprised to see that they pick up as quickly as from some fevers, and lose all traces of opium using. Two or three out of the ten had gone back to their pipes. One said he had been in great pain but would not take opium for relief — no, not if he died of

pain. This man said when in pain he prayed God for relief, as Dr. Murdock had taught them to do, and the pain left him.

"In the same court with this man we saw an old woman, the mother of our Christian gatekeeper, tear down her paper idols and burn them. We trust the Holy Spirit is working on these hearts. We want soon to see them again. I spent three Sabbaths among the Christians and found nearly all the farmers hoeing their corn on the Sabbath as on other days. Some of the boys were hired out to heathen neighbors for the year. Some elders in the church had lost their Sabbath reckoning. It would fill a long letter to sum up their arguments proving to their own minds that it is impossible always to avoid work on the Sabbath. And I presume a missionary secretary would have to live in China some time to appreciate fully all the difficulties in the way. The most practical way I can yet think of is to give them in some way more frequent and regular Sabbath services. And as at most of these places there is actually no one who can read intelligently, their leader must for the present come from outside their own number. That means more laborers native or foreign.

"We found two young people who had been baptized in infancy desiring to make a public profession of their own faith in Christ. After careful examination we received them to the church."

SHANTUNG.

Mr. Smith, on his return from the United States to Pang-Chuang, met a great number of people from the various villages near that station. He says: —

"Our Sundays are particularly full. We have a Sunday-school at ten A.M., preaching at eleven A.M., another meeting at four, and a children's meeting (English) at seven. Besides this, there are two classes of girls in the morning and a woman's meeting in the afternoon. Of all these Mrs. Smith has charge. Mrs. Porter has the foreign children in a Sunday-school during the afternoon. It is very hard to give definite, comprehensive, and connected ideas to those whose minds are very unreceptive, most of whom have no habits of fixed attention, and only the merest fraction of whom can read. We hope much from the continuous and minute study of Matthew, on which we have entered. I am not sure that the proposed Young Men's Christian Association can be carried into effect here, as our membership is scattered and not very available for definite work. We have striven mightily to get the idea lodged in some minds, especially of the returned students from Tung-cho, that having freely received, they should in like manner give.

"But the difficulties which they see are many, and it must be a work of time and faith. Our observations in the United States, and especially in a California pastorate, have shown us how alike are fields the most remote, and how the same difficulties which appear in heathen lands appear also at home."

PROMISING TOWNS.

Dr. Porter reports a two weeks' trip made by himself and Mr. Chapin to the Ling Ching district. Miss Evans accompanied them to Ho Chia Tun and was greatly encouraged by the large company of women who attended the meetings. The first portion of the time a drought was prevailing, while the latter portion they were hindered by the excessive rains. In almost every village the rain god had been carried out and baked in the sun "in the hope that his dry heart would relent." Of Ho Chia Tun, Dr. Porter writes: —

"I found the little church in a very hopeful condition. The school-teacher, as the local preacher, has his time well occupied, aside from school hours, in discussion with many native scholars and young students as to the relative truth of Christianity and Confucianism; a discussion which tends rapidly to the enlarging of men's ideas of God, creation, spirit, eternity, and which we are always glad to court. The circle of interest is steadily widening. A young man sent to Tung-cho last autumn, and now returned for vacation, has carried these discussions into a

large circle of his former associates and fellow-students. They recognize his simplicity, ability, and range of new thought, and rightly ascribe it to his connection with us.

"My visitors were many. Among them a wealthy shopkeeper, who was very courteous to me, inviting me to his grounds and guest-room. The good name of the church is extended by such courtesies. The grandson of this man is a student in the local district examination court, under the direction of the *hsiao yuan* (the district examiner). He came over to have a talk about Confucianism. He laughed loudly at the idea of a Creator above and beyond the two primordial ethers, the *yiu* and *yang!* The philosophical crudity of the Chinese is balanced by their gross ignorance in other directions.

"I visited another place seven miles south and found there a most intelligent inquirer. A teacher for ten years in Peking, he had returned home to be a village doctor. He visited us last winter in hopes of getting a place. I gave him books and sent him home. He has used those books most studiously. An intelligent, affable man, of pleasing presence and good gifts of speech, he now interested me very much in the progress he had made in knowledge of the gospel. I shall have hope that he is a true disciple. From him I learned of several others interested through him. The village where we visited was engaged in praying for rain. Every man over seven and under seventy had gone to make a noise and stir up the god."

Dr. Porter reports among other places visited were Cheng Chia Kou, a fine river town where it is desirable to open a chapel, Ping Tsao, Meng Tsung, Yao-Tai, as well as the city of Ling Ching. Mr. Chapin believes that the way is opening gradually in the latter city for a pleasant reception, when he shall take up his residence there.

PROGRESS IN CHINA.

Mr. Sheffield makes the following cheering statements: —

"More than usual signs of progress are shown in China these months. A railroad is really in process of construction from Tientsin to Tai Ku. Some little steamers and a few gunboats (little Chinese affairs) are being brought to Peking, to place on a lake in the imperial city. They are only toys from our point of view, but they mean change, and change must be forward. The foreign office has appointed a company of scholars to go abroad to study Western progress, to make careful reports to the home government. Further, examinations are ordered to be held in mathematics. Other foreign studies must follow in due time.

"These things are not Christianity, but they are the shaking up of the old order of things, and along with the new ideas that are forcing their way, Christianity should make her presence felt everywhere. How can she do this best? There are no manifest new lines of procedure open to us. The missionaries on the field and the churches at home need to be filled with a deeper sense of the magnitude of the work that is opening before them."

Northern Japan Mission.

NIIGATA. — EVANGELISTIC EFFORT.

DR. DOREMUS SCUDDER, in his annual report of the mission, says of the work at the central station: —

"The services at the little preaching place were attended by about twenty people at the time this report opens. The attendance has steadily grown until it now numbers over eighty in the morning and sixty in the evening. These audiences render the present quarters very uncomfortable. Interest at first was confined to the families of the church members, but gradually it has grown to take in many city government officials, pupils of the Boys' and Girls' Normal Schools, the private English school of Mr. Abe, and many other of the city residents. The best and most thoughtful people of this place are being reached, and there is a demand, both outside and inside of the church, for a new building, to which the members have yielded by decid-

ing to erect a cheap edifice capable of seating 200 people. There were added at the January communion three, at the March service one, and on May 1 eight, members. Of these three were by letter, one of whom was a reclaimed Christian, and one other of whom had been a Christian only in name and was here led to true faith in Christ. Two children also have been baptized. Bible study meetings have been held once every week in a boarding-house, at which one of the deacons — a noble young Christian, Mr. Murata by name — resides. The fruit of this meeting has been the conversion of the lady who keeps the house, her two sons, and two other young men boarding there, and the establishment of the first temperance boarding-house in this province. Having fulfilled its mission, the meeting has been recently moved to the home of a provincial official who, with his family and friends, is eagerly seeking the truth. Twice a week a Bible study meeting has been held in Mr. Abe's English school, which has resulted in the conversion of Mr. Abe and his wife, of a teacher, Mr. Masuko, since gone to fill a subordinate position in the Japanese legation at Peking, and we trust of several boys who have not yet made public profession of their faith. In addition there has been another Bible study meeting in the home of the senior deacon that gives great promise, while in still another quarter of the city and in the home of a business man a similar weekly gathering is held. These little beacon lights are thus being lighted in various parts of the city and are attracting many to the truth.

"During the month of February the church formally decided to accept no Board money in any of its work, but to undertake to carry out a policy of self-support in both the city and out-stations. This policy does not contemplate the refusal of any private gifts that any resident missionary may make out of his own funds, the intention being that the missionaries should make common cause with the native brethren, striving as far as possible to share in their experiences, and by personal example lead them in the matter of benevolence as well as in the other Christian graces. This decision determined the continued stay of the resident foreign force. The work among the women has been energetically begun, a very well-attended woman's meeting having been organized, which has contributed its share to the new membership and gives very hopeful promise for the future. A most encouraging feature of this branch of the work is the interest now felt in the Girls' Normal School, where the lady missionary of this mission recently gave, by invitation, a course of lectures upon the women of America, and from which institution several girls have come to attend some of the weekly services. A still further indication of the trend of public opinion was given when the ladies' social circle, composed of the first ladies of the city, invited the resident female missionary to address them — a request that was complied with, and thus was afforded an excellent opportunity of introducing the subject of Christianity. The church has lost several valuable members who have gone to Tokyo or elsewhere, thus robbing it of much-needed strength in these early days. Its total membership now resident in the province is twenty-nine (not including the pastor and his wife), of whom twenty-two reside in Niigata."

OUT-STATION WORK.

The report of the mission gives an interesting account of a prosperous Young Men's Christian Association, and of the various movements which have resulted in the establishment of two Christian schools in the city, one for boys and one for girls. The story of the way in which native Japanese gentlemen were led to plan and contribute for these schools is remarkable. But we have room only for the account of the out-stations of Niigata. These are: —

"The five cities of Nagaoka with 25,000 inhabitants, Sanjo with 12,000, Gosen with 8,000, Shibata with 18,000, and Nakajo with 8,000. During the winter and spring visits have been made to all of these places. In that time Nagaoka has lost by emigration its two Christian families of four

church members, people of good standing, of wide influence, and of resources, able and willing to help on Christian work in every way. It has been a grievous loss. But the Lord has raised up a noble physician there, who with his family of ten are daily studying the Bible, hope soon to receive baptism, and have pledged, with other interested friends, a preaching place for the new evangelist, Mr. Shiraishi. This young man, who has been laboring at Haramachi, has just reached his future field after passing through this city. He is a noble, enthusiastic, and faithful worker, whose labors the Lord has signally honored. We expect great things of Nagaoka. During the year there have been two additions from this place, and two scholars in the Agricultural College are now awaiting baptism.

"Sanjo is the hardest place in the province and has lost its only Christian by the death of Dr. Fujisawa, who for years has endured every hardship for the truth and has always kept his hospital open for preaching services. This will close the city for a time, but the influence of this patient sufferer will tell, and Sanjo will yet have its church and its faithful band of disciples. Gosen is one of the bright places, with its two earnest young Christians and its recently organized branch of the Niigata Young Men's Christian Association. Mr. Kato, of the Niigata church, will labor there this summer. The first-fruits of the year's work will be gathered in the coming communion, a young school-teacher having applied for baptism. Shibata contains four Christians, and next to Sanjo, has been the most difficult place in the province. Lately these Christians have been aroused; several young men also are studying Christianity, and preparations are being made to found a branch Young Men's Christian Association. This city will no doubt prove an attractive place for work next winter.

"Nakajo could not by vote make up its mind whether to join the Presbyterian or Congregational body without splitting into two parts, and therefore a lot was cast, which resulted in favor of the latter, thus enabling the large majority to realize their desires. The church here, of sixteen members, one recently baptized, cannot be said to be self-supporting, for it has not and cannot support a pastor. The condition of the church calls for no comment either way. It is about half-asleep. As this city is only ten miles from Shibata, both places can be worked together and by one evangelist. There have, during the past seven months, been three baptisms in these outstations. This is not a great showing, but we are preparing for the reaping which is soon to come. Thus far it has been seed-sowing. A very interesting town of about 1,000 inhabitants, situated five miles from Nakajo, called Araihama, has been opened. There are three Christians in this place. Recently a converted woman, wife and mother of two of the three, died before the pastor or missionary could be summoned to baptize her or administer the sacrament. She left a bright record of faith, however, to cheer her friends. This is a very wealthy town, but very much opposed to Christianity. We look for good results here."

Notes from the Wide Field.

AFRICA.

MR. MACKAY AT UGANDA. — Letters from Mr. Mackay, of March 6, have been received, reporting another freak on the part of young king Mwanga — this time against the Christians. In February the king gave out that he intended making another onslaught upon the Christians. Prior to this some of the prisoners had been liberated, and others who had been in hiding, ventured out. One of these, who had been a page to the king, was sent to the *katikiro*, and has not been seen since. He is believed to have been murdered. The king gave out that he would kill any one who refused to read the Koran. An attempt was made to enforce this new law on a certain day, and

when the Arabs were all present with their books a fire suddenly broke out. Such a wind was blowing that the flames spread and almost all the king's houses were reduced to ashes. Much other property was also burned. Since then a page, when ordered to read the Koran, refused. As yet nothing has been done with him. One of the mission boys was captured with a bundle containing the Testament on his head, and the king was informed that those pardoned were reading as before. Executioners were sent to kill the lad who had this Testament, but he had fled. The people are all anxious and doubtful as to what the issue will be. Mr. Mackay adds: "But we are upheld by your prayers, and protected by an Arm infinitely mightier than Mwanga's."

George Schmidt Memorial. — The Moravian Mission in Cape Colony, South Africa, on the ninth of July last, commemorated the one hundred and fiftieth anniversary of the landing of George Schmidt at Cape Town. The story of this first missionary to South Africa has often been told: how after six years' imprisonment in Bohemia for conscience' sake, and then going to South Africa to labor among the Hottentots in 1737, he was driven away by the Dutch settlers in 1743. Fifty years later one survivor was found of his little congregation, and the place where Schmidt's hut stood was reoccupied and became, indeed, "the Vale of Grace," as its name, Genadendal, implies. At this station there is now a large settlement and a congregation of more than 3,000 members, and the mission work which has extended itself from this centre now includes two provinces in South Africa with sixteen stations, where sixty missionary agents have charge of 12,300 converts. The *Periodical Accounts* of the United Brethren report that as a memorial to Schmidt, and for the purpose of carrying forward his work, it is proposed to build a substantial church on the site of his early labors. The present church is eighty-seven years old and much dilapidated. It is hoped that this edifice, substantial and ample, can be completed by 1892, so that its completion will celebrate the one hundredth anniversary of the resumption of the mission.

San Salvador. — This mission of the English Baptists is allied with their Congo Mission, San Salvador being the capital of the old Congo state. The cheering tidings come from the missionaries at that station that on the arrival of more new missionaries the king welcomed the company and appeared in a full and brilliant uniform and promised every help. The missionaries report that the natives listen with great attention, and that more eager or more regular audiences cannot be found in England. Weekdays and Sundays the people assemble for Christian instruction. Women are gathered in classes, and great results are expected.

MADAGASCAR.

At the conclusion of the treaty between France and Madagascar it was claimed by the French that they were to have the control of the foreign relations of the island, and that all representatives of foreign powers should address the Malagasy queen through the French consuls. England resisted this pretension, and Germany and Italy have supported her claim, and now the British consul has presented his papers directly to the queen. This certainly is proper, and it is a matter for great rejoicing, so far as the interests of the Malagasy are concerned, that France has been obliged to abandon her claim.

RUSSIA.

The Exiled Bible Agent. — We have heretofore referred to the fact that Mr. Amirkhaniantz, an agent of the British and Foreign Bible Society at Tiflis, had been banished to Orenburg, on the confines of Siberia, on the charge of proselyting. No opportunity for appeal was given him, and his wife and seven children went with him across the snowy Caucasus. This question of intolerance has awakened much thought, inasmuch as a Russian priest had challenged Mr. Amirkhaniantz to public disputation on religious questions. For accepting the challenge and vanquishing his opponent, he

was thus tried. Rev. Mr. Wilson, of Persia, in a letter to *The Church at Home and Abroad*, speaks of this Bible agent as a remarkable linguist, and a most faithful Christian. The Armenian Catholics once tried to bribe him to silence at Etchmiadzin, with a salary of $2,500, but he spurned the bribe, and now the Russians and the Gregorian Armenians have joined forces to overthrow this man who has tried to give them the Bible.

Increase of Protestantism. — So extensive have been the defections from the established Greek Church in southern Russia that the Holy Synod have appointed a commission to investigate the matter. This commission has now reported, acknowledging that these defections are great, and plainly accusing their own clergy for their failure to discharge their clerical functions. The remedy for what they deplore seems to them to be greater zeal in attendance upon church services, more preaching, and more attention to church music. This report is substantial evidence of the power of Protestantism; and even the effort to withstand this new movement is very likely to help forward a needed reformation in the Greek Church.

PERSIA.

Spiritual Progress. — *The Church at Home and Abroad* has an intensely interesting report of what has occurred in Persia within the last two years. This was the field of the old Nestorian Mission of the American Board, and is very dear to us still. A year ago it was reported that a larger number had been received to the church within the twelve months than during any former year. During the last winter more converts were won than in any of the first twenty-five years of the mission, though that period was marked by some memorable revivals. In western Persia there are now 1,932 church members in place of 713 fifteen years ago. During the revival which followed the Week of Prayer the number of inquirers was over five hundred. This revival was conducted wholly by native pastors. Of the seventy-nine students in the college at Ooroomiah, seventy are followers of Christ. The western mission has ninety-four village schools with over two hundred scholars. Dr. Labaree reports that the Moslems of Persia are more accessible than those of any other land. They are receiving large editions of the Bible, and those who have accepted Christianity, though a small company, have shown remarkable stedfastness and zeal.

CENTRAL AMERICA.

The Mosquito Coast. — In our September number we gave an account of recent revivals in the Moravian Mission in Mosquito-land; and later reports enlarge upon the extent and thoroughness of the work. A station, Twappi, has been established near the borders of the Nicaraguan state. At this town the old chief was greatly pleased at receiving a minister, showing them a place for their house and other buildings. This house the people themselves built, and word was sent to the missionary to come. Starting late, to avoid the heat, the party did not arrive until midnight. The people, not expecting them, had retired to rest. As soon as the single watchman saw the visitors, he shouted through the place: "Get up, our teachers have come." Soon all the people, young and old, came streaming out of their houses; and though it was close upon midnight they insisted upon having a meeting in their chapel. The women wore the white handkerchiefs which distinguish them from the heathen. At Karata, an out-station at a distance from the missionaries, the people, under the leadership of an earnest young man, had met regularly and had built their own little meeting-house. The story of this work of grace on the Mosquito coast is full of interest.

Notes for the Month.

Special Topic for Prayer.

For the blessing of the God of missions upon the new year of labor upon which the American Board now enters: that its missionaries may be strengthened in body and soul; that the

native churches, with their pastors and all converts to Christ, may be made true and efficient witnesses for the Saviour whom they have received; that all mission seminaries and schools may be filled with spiritual life; that those in pagan and Mohammedan lands, who have heard but have not welcomed the gospel, may submit themselves to Christ; and that the Holy Spirit, in fulness of converting and sanctifying power, may be poured out upon Christians at home and abroad, so that they may be prevalent in prayer and may abound in gifts for the advancement of the kingdom of God throughout the earth.

ARRIVALS AT STATIONS.

September 2. At Ahmednagar, India, Rev. Robert A. Hume.

DEPARTURES.

August 23. From San Francisco, Rev. Chauncey Goodrich and wife, returning to North China; also, Rev. M. L. Gordon, D.D., and wife, returning to Japan.

September 10. From San Francisco, Rev. Cyrus A. Clark and wife, to join the Japan Mission.

September 21. From San Francisco, Rev. C. C. Baldwin, D.D., and wife, returning to Foochow, and Miss Caroline Koerner to join the Foochow Mission; also, Rev. Alexander B. Winchester and wife, James H. Ingram, M.D., and wife, Mr. Henry J. Bostwick and wife, Miss H. Grace Wychoff, Miss E. Gertrude Wychoff, and Miss Luella Miner, to join the North China Mission.

October 8. From New York, Rev. Edwin E. Bliss, D.D., and wife, to rejoin the Western Turkey Mission; also, Rev. Henry C. Haskell and wife, to rejoin the European Turkey Mission.

October 12. From New York, Rev. James H. Pettee and wife, returning to the Japan Mission.

October 13. From Boston, Rev. William F. English and wife, to join the Western Turkey Mission.

ARRIVALS IN THE UNITED STATES.

September 11. At San Francisco, Rev. J. H. Roberts and wife, of North China.

MARRIAGE.

September 7. At Ahmednagar, Rev. Robert A. Hume to Miss Katie Fairbank, both of the Marathi Mission.

DEATHS.

October 10. At Princeton, N. J., Rev. Royal G. Wilder, editor of *The Missionary Review;* a missionary in India in connection with the American Board from 1846 to 1858.

August 16. At Singarenni, India, Miss Hester A. Hillis, formerly of the American Board's mission in Ceylon.

For the Monthly Concert.

[Topics based on information given in this number of the *Herald.*]

1. Reports from the Annual Meeting. (Pages 421–423, 485.)
2. The case of Mr. Doane, of Micronesia. (Pages 430–432.)
3. The distress in Central Turkey. (Page 428.)
4. The statistics of the year of missionary work. (Page 443.)
5. From the native pastors in Ceylon. (Page 467.)
6. Rights gained in Austria. (Page 464.)
7. Christians in India. (Page 465.)
8. Items from North China. (Pages 468–470.)
9. Remarkable development in Northern Japan. (Pages 470–472.)

Donations Received in September.

MAINE.

Cumberland county.
Portland, St. Lawrence-st. Cong. ch. and so. 20 00
Saccarappa, ——, 2 00
Standish, Cong. ch. and so. 10 00——32 00
Franklin county.
Farmington Falls, Cong. ch. and so. 6 20
New Sharon, Cong. ch. and so. 2 46——8 66
Kennebec county.
Winthrop, Cong. ch. and so. 29 00
Oxford county.
Andover, Josiah Bailey, 5 00
Bethel, 2d Cong. ch. and so. 15 00——20 00
Penobscot county.
Bangor, Central Cong. ch. and so. 100 00
Brewer, 1st Cong. ch. and so. 13 25——113 25

Piscataquis county.
Monson, Rev. R. W. Emerson, 10 00
Somerset county.
Skowhegan, Island-ave. Cong. ch. and so. 10 13
Union Conf. of Ch's.
Waterford, 1st Cong. ch. and so. 13 09
Waldo county.
Liberty, A friend, 2 00
238 13

NEW HAMPSHIRE.

Cheshire co. Conf. of Ch's. W. H. Spalter, Tr.
Hinsdale, Cong. ch. and so. 20 50
Coös county.
Lancaster, Cong. ch. and so. 17 00
Grafton county.
Bethlehem, Cong. ch. and so. 11 00
Hanover, Cong. ch. at Dartmouth College, 49 50—60 50
Hillsboro' co. Conf. of Ch's. George Swain, Tr.
Hancock, Cong. ch. and so. 25 00
Merrimac county Aux. Society.
Pembroke, Cong. ch. and so. 7 92
Tilton, Cong. ch. and so. 60 00—67 92
Strafford county.
Tamworth, Mrs. Amanda M. Davis, 50 00
240 92

VERMONT.

Addison county.
New Haven, Cong. ch. and so. 42 46
Caledonia co. Conf. of Ch's. T. M. Howard, Tr.
St. Johnsbury, Rev. C. F. Morse, 10 00
St. Johnsbury Centre, 1st Cong. ch. and so. 5 65—15 65
Chittenden county.
Richmond, Cong. ch. and so., 31; Friends, 12, 43 00
Grand Isle county.
So. Hero and Grand Isle, Cong. ch. and so. 30 00
Orange county.
No. Thetford, Cong. ch. and so. 7 20
Windham county Aux. Soc. H. H. Thompson, Tr.
West Brattleboro', Cong. ch. and so. 17 57
Windham, Cong. ch. and so. 39 80—57 37
Windsor county.
Norwich, Cong. ch. and so. 15 00
210 68

Legacies. — Guildhall, Jane Keith, by Azro Burton, Ex'r, 100 00
310 68

MASSACHUSETTS.

Barnstable county.
Hyannis, A friend, 1 00
Berkshire county.
Curtisville, Cong. ch. and so. 29 00
So. Egremont, Cong. ch. and so. 28 44—57 44
Bristol county.
Mansfield, Cong. ch. and so. 13 38
Taunton, Union Cong. ch. and so. 29 90—43 28
Brookfield Asso'n. William Hyde, Tr.
Hardwick, Calvinistic ch. and so. 13 00
West Warren, Rev. G. H. Morss, for Industrial School, Jaffna, Ceylon, 5 00—18 00
Essex county.
Andover, South Cong. ch. and so., 75; West Parish ch. and so., 50, 125 00
Essex county, North.
Amesbury, Main-st. Cong. ch. and so. 11 65
Essex co. South Conf. of Ch's. C. M. Richardson, Tr.
Beverly, E. M. Knowlton, 2 00
Lynn, Three members of No. Cong. ch. 5 00
Middleton, Cong. ch. and so. 16 16
Rockport, 1st Cong. ch. and so. 23 39—46 55
Franklin co. Aux. Society. Albert M. Gleason, Tr.
Leverett, Mrs. Ralph A. Field, 2 00
New Salem, Cong. ch. and so. 6 00
Warwick, Cong. ch. and so., for China, 25 00—33 00
Hampden co. Aux. Society. Charles Marsh, Tr.
Holyoke, 2d Cong. ch. and so., 137.02; 1st Cong. ch. and so., 32.07, 169 09
Longmeadow, Gents' Benev. Soc. 47 65
Springfield, Olivet Cong. ch. and so. 35 05
W. Springfield, Park-st. Cong. ch. and so. 16 30—268 09
Hampshire co. Aux. Society.
Amherst, Amherst Coll. ch. 98 08
Easthampton, 1st Cong. ch. and so. 85 86
Enfield, Cong. ch. and so., to const. Rev. CHAS. A. SAVAGE, H. M. 50 00
Hatfield, Cong. ch. and so. 45 50
Worthington, Cong. ch. and so. 17 79—297 23
Middlesex county.
Auburndale, A friend, for Hawaiian Islands, 10 00
Cambridgeport, Pilgrim Cong. ch. and so., m. c. 10 35
Malden, 1st Cong. ch. and so., 39; "W.," 100, 139 00
Melrose, Orth. Cong. ch. and so. 15 00
Natick, Cong. ch. and so. 200 00
Newton, Eliot Cong. ch. and so. 100 00
Winchester, 1st Cong. ch. and so. 39 00—513 35
Middlesex Union.
Ashby, Orth. Cong. ch. and so. 10 64
Norfolk county.
Brookline, Harvard Cong. ch. and so. 160 03
Dedham, Cong. ch. and so. (of wh. m. c., 15.20), 306 38
Franklin, 1st Cong. ch. and so., with other dona., to const. WILLIAM F. RAY, H. M. 40 96
Hyde Park, 1st Cong. ch. and so. 46 03
Quincy, Evan. Cong. ch. and so., m. c. 10 00—563 40
Old Colony Auxiliary.
New Bedford, Trin. Cong. ch. and so. 106 64
Wareham, H. B. Cannon, 10 00—116 64
Plymouth county.
No. Carver, Cong. ch. and so. 7 00
Rockland, Mary N. Shaw, 5 00—12 00
Suffolk county.
Boston, Mt. Vernon ch., 1,000; Berkeley-st. ch., 96.06; 2d ch. (Dorchester), 61.85; Eliot ch., m. c., 7.61; do., A friend, 5; Union ch., m. c., 5.06; A friend, 5, 1,180 58
Chelsea, 1st Cong. ch. and so. 35 00
Revere, 1st Cong. ch. and so. 21 11—1,236 69
Worcester county, North.
Gardner, 1st Cong. ch. and so. 35 00
Worcester co. Central Asso'n. E. H. Sanford, Tr.
Webster, 1st Cong. ch. and so. 40 00
West Boylston, 1st Cong. ch. and so. 10 75
Worcester, Union Cong. ch. and so., 107.55; do., "H.," 5; Salem-st. Cong. ch. and so., 43.59; P. L. Moen, 500, 656 14—706 89
Worcester co. South Conf. of Ch's. Amos Armsby, Tr.
Sutton, Cong. ch. and so. 33 00
——, "W. L." 100 00
4,228 85

Legacies. — Southbridge, Samuel M. Lane, by F. L. Chapin, Adm'r, 3,102 76
Webster, John F. Perry, by James Bracker, Ex'r, 805 00—3,907 76
8,136 61

RHODE ISLAND.

Providence, Contribution of "Widow," 1 00
Riverside, Cong. ch. and so. 8 93—9 93
Legacies. — Geo. W. Angell, add'l, by Rev. Thos. Laurie, Ex'r, 2,008 50
2,018 43

CONNECTICUT.

Fairfield county.
- Bridgeport, 2d Cong. ch. and so. 85 50
- Danbury, 1st Cong. ch. and so., to const. Rev. J. ALLEN MAXWELL, H. M. 132 84
- Fairfield, 1st Cong. ch. and so. 100 00
- Georgetown, Cong. ch. and so. 18 00
- Stamford, 1st Cong. ch., Philip H. Brown, 10 00
- Trumbull, Cong. ch. and so. 24 14
- Weston, Cong. ch. and so. 20 00——390 48

Hartford county. E. W. Parsons, Tr.
- East Windsor, Cong. ch. and so. 10 00
- Farmington, Cong. ch. and so. 78 43
- Glastonbury, Cong. ch. and Sab. sch. 10 59
- Hartford, A friend, 20 00
- Hartland, Cong. ch. and so. 13 85
- Manchester, 1st Cong. ch. and so., 104.33; 2d Cong. ch. and so., 100, 204 33
- New Britain, 1st Ch. of Christ, 120 00
- Simsbury, Cong. ch. and so. 42 13
- Suffield, Cong. ch. and so. 11 43
- Wapping, Cong. ch., m. c. 93
- Wethersfield, Cong. ch. and so. 74 68——586 37

Litchfield co. G. M. Woodruff, Tr.
- Milton, Cong. ch. and so. 10 50
- New Milford, John S. Turrill, 60 00
- Thomaston, Cong. ch. and so. 21 35
- Winchester, Cong. ch. and so., m. c. 3 47——95 32

Middlesex co. E. C. Hungerford, Tr.
- Haddam, 1st Cong. ch. and so. 31 29

New London co. L. A. Hyde and H. C. Learned, Trs.
- Lebanon, 1st Cong. ch. and so. 48 60
- New London, 1st Cong. ch. and so. (of wh. m. c., 13.85), to const. HERBERT J. CROCKER, H. M. 131 96
- Niantic, 1st Cong. ch. and so. 9 25
- No. Stonington, Cong. ch. and so. 150 00——339 81

Tolland county. E. C. Chapman, Tr.
- Union, Cong. ch. and so., m. c. 2 00

Windham county.
- Scotland, Cong. ch. and so. 38 28
- Westford, Cong. ch. and so. 6 15——44 43

1,489 70

Legacies. — Guilford, Mrs. Chloe Bishop, by B. Monroe, Adm'r, 50 00

1,539 70

NEW YORK.

- Albany, Mrs. Amy R. Treadwell, 100; Julia Treadwell, 100, 200 00
- Aquebogue, Cong. ch. and so. 23 46
- Broome co., Annual offering of a friend, 1,000 00
- Buffalo, "Minimus," 4 00
- Homer, J. M. Schermerhorn, 200 00
- Newark Valley, Cong. ch. and so. 35 00
- New York, G. G. Williams, 100; R. H. Sloan, M.D., 35; A friend, 5, 140 00
- Norwich, Cong. ch. and so. 40 85
- Orient, 1st Cong. ch. and so. 13 29
- Pekin, Abigail Peck, 25 00
- Saratoga, Miss S. L. Wood, 5 00
- So. Hartford, Cong. ch. and so. 5 00
- Ticonderoga, JOSEPH COOK, to const. himself H. M. 100 00--1,791 60

PENNSYLVANIA.

- Erie, "M. W. T.," 10 00
- Philadelphia, Central Cong. ch., Dr. Jas. F. Stone, 10 00——20 00

NEW JERSEY.

- Cranford, Miss Hetty Woodruff, in aid of poor students in Central Turkey College, 500; and Aintab Female Seminary, 500, 1,000 00
- Jersey City, 1st Cong. (Tabernacle) ch., to const. Rev. JOHN L. SCUDDER, H. M. 50 00--1,050 00

VIRGINIA.

- Hampton, ——, 30 00

FLORIDA.

- Grand Island, A friend of missions, 2 00

OHIO.

- Cleveland, Madison-ave. Cong. ch. 10 00
- Conneaut, F. N. Hayne, 5 00
- Ellsworth, Lloyd Allen, 10 00
- Grafton, Cong. ch. 4 13
- Hudson, Cong. ch. 13 08
- Mt. Auburn, Presb. Sab. sch., for baby-organ for use of Rev. L. S. Crawford, 35 00
- Newark, Plymouth Cong. ch. 10 00
- Norwalk, Cong. ch. 12 20
- Oberlin, 1st Cong. ch. 80 64
- Ravenna, Cong. ch. 2 00
- Tallmadge, 1st Cong. ch. 93 70——275 75

ILLINOIS.

- Chenoa, Rev. H. G. Pendleton, 1 00
- Chicago, New Eng. Cong. ch., 25.24; Lincoln Park Cong. ch., 18.30; U. P. Cong. ch., m. c., 10.80; Cash, 125, 179 34
- Cobden, Union Cong. ch. 13 00
- Glencoe, Cong. Ch. of Christ, 38 28
- Hennepin, 1st Cong. ch. 2 75
- Knoxville, H. Rowles, 5 00
- La Salle, Cong. ch. 5 00
- Naperville, R. H. Dickinson, 25 00
- Ottawa, 1st Cong. ch. 29 09
- Payson, Cong. ch. 20 00
- Princeton, Cong. ch. 16 40
- Sheffield, Cong. ch. 40 16
- ——, Friends in Morrison, 25 00——400 02

MISSOURI.

- Brookfield, Cong. ch. 10 30
- Webster Groves, Cong. ch. 53 00——63 30

MICHIGAN.

- Benzonia, Cong. ch. (of wh. Amasa Waters, 15), 36 89
- Calumet, Cong. ch. 251 64
- Jackson, 1st Cong. ch. 136 14
- Laingsburgh, 1st Cong. ch. 3 50
- Manistee, 1st Cong. ch. 25 00
- Morenci, 1st Cong. ch. 10 00
- So. Frankfort, A friend, 5 00
- St. Joseph, By J. V. Hickmott, 62 70——530 87

Legacies. — Detroit, Elizabeth Gibson, by Elisha A. Fraser, Adm'r, 2,500 00

3,030 87

WISCONSIN.

- Green Bay, A friend, 1 00
- Koshkonong, Cong. ch. 5 17
- Leeds, Cong. ch. 10 00
- Madison, 1st Cong. ch. 11 17
- Mondovi, Rev. A. Kidder, 4; Mrs. S. Mead, 1, 5 00
- Pewaukee, Cong. ch. 4 50
- West Salem, Cong. ch. 30 00——66 84

IOWA.

- Belle Plaine, Cong. ch. 10 00
- Davenport, Edwards Cong. ch. 16 50
- Genoa Bluff, W. H. M. U. 1 30
- Hastings, Cong. ch. 5 00
- Kellogg, 1st Cong. ch. 12 25
- Monticello, Cong. ch., 15; do., Woman's Miss'y Union, 20; HENRY D. SMITH, with other dona., to const. himself H. M., 45, 80 00
- Oskaloosa, Cong. ch. 14 00
- Stuart, Cong. ch. 24 58
- Tipton, 1st Cong. ch., add'l, 5 50
- Warren, 1st Cong. ch. 3 25——172 38

MINNESOTA.

- Austin, Cong. Union ch. 42 66
- Brainerd, 1st Cong. ch. 10 00
- Cable, Cong. ch. 4 30
- Excelsior, Cong. ch. 16 45
- Glenwood, Cong. ch. 2 50
- Granite Falls, Cong. ch. 3 18

Hawley, Union Cong. ch.	6 65	
Minneapolis, Plymouth Cong. ch., 38; Vine Cong. ch., 2.67,	40 67	
Sauk Rapids, Cong. ch.	13 23	
Villard, Cong. ch.	3 00	
Waseca, 1st Cong. ch.	8 51	151 15

KANSAS.

Cora, Cong. ch.	5 25	
Manhattan, C. M. Soupene,	20 00	
Valley Falls, Cong. ch., add'l,	2 00	
Wano, Cong. ch.	6 05	
Wabaunsee, J. F. Willard,	7 50	40 80

NEBRASKA.

Chadron, Cong. ch.	8 00	
Hastings, Cong. ch.	32 90	
Naponee, Cong. ch.	2 50	
Red Cloud, Cong. ch.	2 75	46 15

CALIFORNIA.

Murphy's, Cong. ch.	13 00	
Oakland, 1st Cong. ch., 46.40; Ply.-ave. Cong. ch., 6.20,	52 60	
San Francisco, Plymouth Cong. ch.	20 00	
Santa Cruz, Cong. ch.	10 00	95 60

OREGON.

Portland, 1st Cong. ch., with other dona., to const. Rev. T. E. Clapp, H. M.		25 00

COLORADO.

Colorado Springs, 1st Cong. ch., 50.54; A friend, 100,	150 54	
Denver, Pilgrim Cong. ch.	1 25	
Silverton, Cong. ch.	7 45	
West Denver, Cong. ch.	24 00	183 24

DAKOTA.

Chamberlain, Cong. ch.	10 00	
Esmond, Cong. ch.	1 00	
Iroquois, Cong. ch.	3 00	
Jamestown, Mrs. M. S. Wells,	5 00	
Volga, Cong. ch.	2 36	
Wahpeton, Cong. ch.	6 07	27 43

TEXAS.

Austin, Rev. Henry L. Hubbell,	10 00

NEWFOUNDLAND.

St. Johns, Mrs. E. Thompson,	2 00

FROM THE CANADA CONGREGATIONAL FOREIGN MISSIONARY SOCIETY.

T. B. Macauley, Montreal, *Treasurer.*

For support of Rev. W. T. Currie, West Cen. Africa, add'l,	750 00

From Canada Woman's Congregational Board.

For a schoolhouse in W. C. Africa, to be named after the late Mrs. Clara Wilkes Currie, 500; For Mr. Learned, Japan, 50,	550 00

FOREIGN LANDS AND MISSIONARY STATIONS.

England, London, Mrs. Elizabeth B. Townsend,	100 00

COLLECTED BY REV. EDWARD RIGGS AND OTHERS FOR ANATOLIA COLLEGE, MARSOVAN, TURKEY.

Previously acknowledged, 937.79 (less 100.70 paid by Mr. Riggs for printing),	837 09	
Waverly, N. Y., 1st Presb. ch., for Industrial Department of College,	278 00	1,115 09

MISSION WORK FOR WOMEN.

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From Woman's Board of Missions for the Pacific.

Mrs. R. E. Cole, Oakland, California, *Treasurer.* 3,826 67

MISSION SCHOOL ENTERPRISE.

Maine. — No. Waterford, Cong. Sab. sch., for Africa, 1.30; Portland, 2d Parish, Y. P. S. C. E., 10,	11 30
Vermont. — Barnet, Y. P. S. C. E., 1; Burlington, College-st. Cong. Sab. sch., for Mrs. S. M. Wheeler, Harpoot, 56; Wells River, Cong. Sab. sch., 25; Windham, Cong. Sab. sch., 1,	83 00
Massachusetts. — So. Framingham, Cong. Sab. sch.	42 26
New York. — New York, Olivet Ch. Miss'y Assoc., for support Olivet Day School, 25.50; Calvary, Presb. ch. Progres. Miss. Band (add'l), for Girls' Seminary at Adana, 5,	30 50
Ohio. — Springfield, 1st Cong. ch. For. Miss. Soc.	7 50
Illinois. — Chicago, Collected by C. F. Gates for Mardin High School,	195 00
Missouri. — St. Louis, 3d Cong. ch., Y. P. S. C. E., for work in Japan,	2 08
Iowa. — Denmark, Cong. Sab. sch., 10; Stuart, Y. P. S. of C. E., 5,	15 00
Minnesota. — Waseca, Mrs. J. L. Claghorn's Sab. sch. class,	14 50
Turkey. — Monastir, "Sympathy" for schools in Japan,	2 20
	403 34

CHILDREN'S "MORNING STAR" MISSION.

New Hampshire. — East Derry, Cong. Sab. sch.	7 00
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Connecticut. — Mt. Carmel, Cong. Sab. sch., 2.30; New London, 2d Cong. Sab. sch., 17.49; Scotland, Cong. Sab. sch., 3.13,	22 92
New York. — Bridgewater, Friends, 1.30; Richford, Cong. Sab. sch., 40c.	1 70
Ohio. — Smithfield, Friends,	2 75
Illinois. — Chebanse, Cong. Sab. sch.	3 25
Michigan. — Detroit, Trum.-ave. Cong. Sab. sch.	22 00
Kansas. — Ponoma, E. K. Newcomb,	25
Colorado. — West Denver, Cong. Sab. sch.	12 00
Dakota. — Iroquois, Cong. Sab. sch.	1 00
Newfoundland. — St. Johns, Harry Parsons,	1 00
	75 87

Donations received in September,	$21,802 31
Legacies received in September,	8,566 26
	$30,368 57

CONTRIBUTIONS FOR SUFFERERS' RELIEF FUND FOR FAMINE IN CENTRAL TURKEY.

MAINE.

Alfred, A. B. Kimball, 2 00
Augusta, A friend, 10 00
Dennysville, Peter E. Vose, 5 00
Newcastle, 2d Cong. ch. 16 00
New Gloucester, S. H. Chandler, 25 00
Peaks Island, Children of Cottagers, 2 25
So. Windham, Arthur E. Cox, 1 00——61 25

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Barrington, Cong. ch. and so. 5 00
Exeter, A. B. C., 5; A friend, 5, 10 00
Hanover, Cong. ch. at Dartmouth Coll., 38.05; Dr. Wm. T. Smith, 1; A friend, 1, 40 05
Keene, Elizabeth J. Faulkner, 25 00
Littleton, Cong. ch. and so. 25 28
Manchester, H. P. Hase, 2 00
Nashua, Edward Spalding, 100; Mrs. Lucy Spalding, 50, 150 00
Pelham, A friend, 5 00
Walpole, D. Weres, 1 00——263 33

VERMONT.

Bellows Falls, Cong. ch. and so. 20 00
New Haven, Cong. ch. and so. 6 16
Springfield, Cong. ch. and so. 7 53
St. Johnsbury, Rev. E. T. Sandford, 2 00——35 69

MASSACHUSETTS.

Amherst, So. Cong. ch., 6.75; E. A. Davis, wife, and son, 2.60, 9 35
Andover, Mrs. Emerson and L. H. Eaton, 7; Emma L. Ward, 1, 8 00
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Boxborough, Cong. ch. and so. 8 00
Bryantville, E. Hapgood, 2 00
Cambridge, H. O. H. 25 00
Cambridgeport, Pilgrim ch. 5 00
Campello, Swedish Lutheran ch., 39.67; do., Sab. sch., 5; 1st Swedish Baptist ch., 11.50, 56 17
Chelsea, A friend, 10 00
Dover, Nellie Howe, 50
Dracut, Caroline L. Anderson, 5 00
East Stoughton, ——, 2 00
East Weymouth, Cong. ch. and so. 13 75
Enfield, Mrs. I. S. Woods, 20 00
Framingham, Plymouth Cong. ch. 30 00
Gloucester, A. N. H. 1 00
Great Barrington, A friend, 2 00
Greenfield, Rev. R. Crawford, 5 00
Haverhill, Algernon P. Nichols, 100; Rev. E. G. Stone and family, 3; A friend in North ch., 2, 105 00
Hopkinton, J. C. P. 1 00
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Leicester, Rev. A. H. Coolidge, 1 00
Leverett, Mrs. Ralph A. Field, 50
Lowell, A lover of Christ, 1 00
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Methuen, W. H. Littebrandt, 1; A friend, 1, 2 00
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Needham, Sarah Miles, 40
Newburyport, Ann P. Bassett, 10; A friend of humanity, 1, 11 00
Newton Centre, 1st Parish, 10 00
Newton Highlands, ——, 5 00
Norfolk co., "C." 10 00
North Abington, Cong. ch. and Sab. sch. 18 20
North Brookfield, C. H. P. 1 00
Orange, Mrs. M. C. Dexter, 2 00
Plymouth, Church of the Pilgrimage, 36 57
Quincy, Cong. Sab. sch. 32 00
Roxbury, Eliot ch., A mite-box, 5; A friend, 2, 7 00
Salem, "P." 5 00
Saxonville, L. F. Fuller, 5; Other friends, 5, 10 00
Somerville, Broadway ch., C. S., 5; "A.," 15; H. M. G., 3, 23 00
South Framingham, A friend, 10 00
South Hadley, X. Y. Z. 5 00
Topsfield, Rev. D. D. Tappan, 3 00
Wareham, H. B. Cannon, 3 00
Webster, 1st Cong. ch. and so. 44 87
Worcester, Swedish Cong. ch., 59.88; Union ch., Harriet T. Boardman, 5; Thos. W. Thompson, 25; Mrs. Belle M. Torrey, 15; A few Christian Swedes, 6; Mary A. Winter, 5; A friend, 1, 116 88——822 69

RHODE ISLAND.

Barrington, Ladies' Miss'y Soc. 10 00
Providence, Wm. W. White, 20 00
Slatersville, Cong. ch. 10 04——40 04

CONNECTICUT.

Bayport, A reader of *N. Y. Observer*, 10 00
Bristol, Two friends, 2 00
Enfield, Evelina P. Goltra, 5 00
Fairfield, E. T. Rowland, 25 00
Farmington, Cong. ch. and so. 20 00
Guilford, 1st Cong. ch., "Friends," 3 60
Hartford, Asylum Hill Cong. ch., "Unknown friend," 5; A friend, 2, 7 00
Meriden, Friends, 5; A friend, 2, 7 00
Middletown, A friend, 1 00
New Britain, ——, 5 00
Northfield, Cong. ch. and so. 10 00
Northville, Rev. F. P. Braman, 5 00
Norwich, "E. S. G." 10 00
Putnam, 2d Cong. ch. 15 00
Salisbury, Cong. ch. and so. 14 00
South Glastonbury, A few members of Cong. ch. 10 00
Stonington, Ellen Kirby, 10 00
Stratford, A friend, 2 00
Windsor, W. F. A. Sill, 50 00
Windsor Locks, E. L. Whitin, 10 00——221 60

NEW YORK.

Albany, T. Newton Willson, 10 00
Auburn, A friend, 10; Sarah H. Hunt, 5, 15 00
Binghampton, C. W. Loomis, 10 00
Brooklyn, E. H. Almond, 1 00
Buffalo, "Minimus," 3 00
Canandaigua, Mrs. I. P. Granger, 100; Lucy J. Grimes, 10, 110 00
Clinton, Mrs. A. S. Seymour, 15 00
Dobbs Ferry, Mrs. Ann Grey, 1 00
Essex co., A lady, 5 00
Gray, Amelia J. Burt, 2 00
New Egypt, Wm. A. Woodward and grandchildren, 5 00
New Haven, Sidney Shepard, 50 00
New York, Miss K. W. Gibbs, 10; E. A. Rollins, 10; N. M. Carter, 2; "X.," 1, 23 00
Pekin, Abigail Peck, 5 00
Southampton, W. J. Post, 5 00
Stanfordville, Rev. Alex. H. Morrill and wife, 10 00
Utica, "Two persons," 35 00
Windham, Mrs. L. B. Atwater, 2 00——307 00

PENNSYLVANIA.

Colerain Forge, Misses C. W. and M. Stewart,	20 00	
Ferndale, David Williams,	3 00	
Philadelphia, John Sparhawk, 10; Charles W. Sparhawk, 10; John Sparhawk, Jr., 10,	30 00	
Scranton, C. L. S. Dickson,	1 00	54 00

NEW JERSEY.

Asbury Park, Mrs. Sarah Tyler,	1 00	
Hoboken, J.	2 00	
Montclair, Alex. Robb,	5 00	
New Vernon, Presb. ch., An anonymous member,	5 00	
Ocean Grove, Mrs. Cruikshank,	1 00	
Orange, E. C. B., 2; W. F. W., 1,	3 00	
Orange Valley, Mrs. Trow,	25 00	
Plainfield, E. M. S.	1 00	
Roselle, A friend,	50 00	
———, Sympathizing friend,	1 00	94 00

MARYLAND.

Baltimore, H. A. C.	2 00	
Catonsville, Mrs. Wm. J. Albert,	20 00	
Oakland, Mrs. Mary A. Clyle,	10 00	32 00

KENTUCKY.

Washington, Geo. Taylor,	2 00

ALABAMA.

Swift, Mrs. C. A. Swift,	5 00

FLORIDA.

St. Augustine, A friend,	2 00

LOUISIANA.

Lafayette, Friends,	6 00

OHIO.

Berea, Lilian D. Russell,	1 00	
Cleveland, Franklin-ave. Cong. ch., "The King's Daughters," 10; A friend, 1; "A commercial traveler," 1,	12 00	
Marietta, E. L. C. Kettel,	5 00	
Norwalk, 1st Cong. ch.	6 00	
Oberlin, Wm. M. Mead,	10 00	
Springfield, Mrs. M. B. Willard,	1 00	
Wooster, H. W. B.	12 00	47 00

ILLINOIS.

Bunker Hill, Geo. Drew,	2 00	
Chicago, Contributions of Swedish Christians in the U. S. and Canada, sent to John Martenson, editor of *The Chicago Bladet*, 2,401.74 (less cablegram, 1.30), 2,400.44; Mrs. Susan F. Williams, 25; Mrs. L. A. Bushnell, 15; Mrs. C. S. B., 5,	2,445 44	
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Geneva, Rev. Chas. H. Abbott and wife,	20 00	
Ivanhoe, add'l,	1 75	
Marseilles, "Helping Hands,"	20 00	
Monmouth, ———,	1 00	
Princeton, Cong. ch.	10 00	
Turner, Mrs. R. Currier,	10 00	2,515 19

MISSOURI.

North Springfield, M. H. Merriman,	50 00	
St. Charles, Emma B. Walton,	2 00	
St. Louis, Pilgrim Cong. Sab. sch., 100; A pilgrim, 2,	102 00	154 00

MICHIGAN.

Covert, "Band of Hope,"	1 00	
Grand Rapids, C. Dosker and N. M. Stekelee,	5 00	
Romeo, Cong. ch.	14 76	
St. Joseph, Jessie King,	2 00	
Ypsilanti, Wm. McAndrew,	10 00	32 76

MINNESOTA.

Minneapolis, Lyndale Cong. ch., Young Ladies' Miss'y Soc.	6 00

IOWA.

Algona, Mrs. Hollis Gilbert,	1 00	
Chester Centre, Mrs. G. H. Sharpley,	1 00	
Clinton, Cong. Sab. sch.	5 00	
Des Moines, Plymouth Cong. ch., 12.50; M. E. Hall, 2,	14 50	
Dunlap, "A sympathizer,"	5 00	
Montour, Geo. Blake,	2 00	
Salem, H. S. Brown,	50	29 00

WISCONSIN.

Clinton, ———,	5 00	
Delavan, Mrs. E. Wells,	8 25	
Milwaukee, ———,	2 00	
Plattville, Pearl Gatherers,	14 10	29 35

KANSAS.

Brookville, Cong. ch., 1.50; Mrs. S. G. Wright, 1; Mrs. Anna E. Parker, 1,	3 50	
Wabaunsee, J. F. Willard,	1 00	4 50

CALIFORNIA.

Mills Seminary, Josiah Keep,	1 75	
Oakland, "Two friends,"	5 00	
San Diego, W. V. Couch,	1 00	
San Francisco, J. E. S. and M. L. S., 8; A thank-offering, 5,	13 00	20 75

OREGON.

Fairview, Cong. ch.	75	
The Dalles, Cong. ch.	9 25	10 00

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Starbuck, J. R. Pierce, 50c.; W. O. McAboy, 50c.; Mrs. Sara E. Monroe, 50c.	1 50

WYOMING TERRITORY.

Rock Creek, E. Barton,	1 00

NEW BRUNSWICK.

St. John, Mary Prentiss Ray,	5 00

CANADA.

Ayr, Ontario, Miss Morrison, 1; Misses Baltingall, 2; Other friends, 2,	5 00	
St. Catherines, Ontario, Alonzo V. Staats,	1 00	6 00

JAPAN.

Kyoto, Members of missions,	77 00
	4,885 65
Previously received,	8,122 13
	13,007 78

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MASSACHUSETTS.

Boston, T., 20; "N.," 6; Eliot ch., 5; A friend, 2,	33 00	
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NEW YORK.

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	66 00

For Young People.

A HINDU VILLAGE.

BY REV. JOHN S. CHANDLER, OF MADURA.

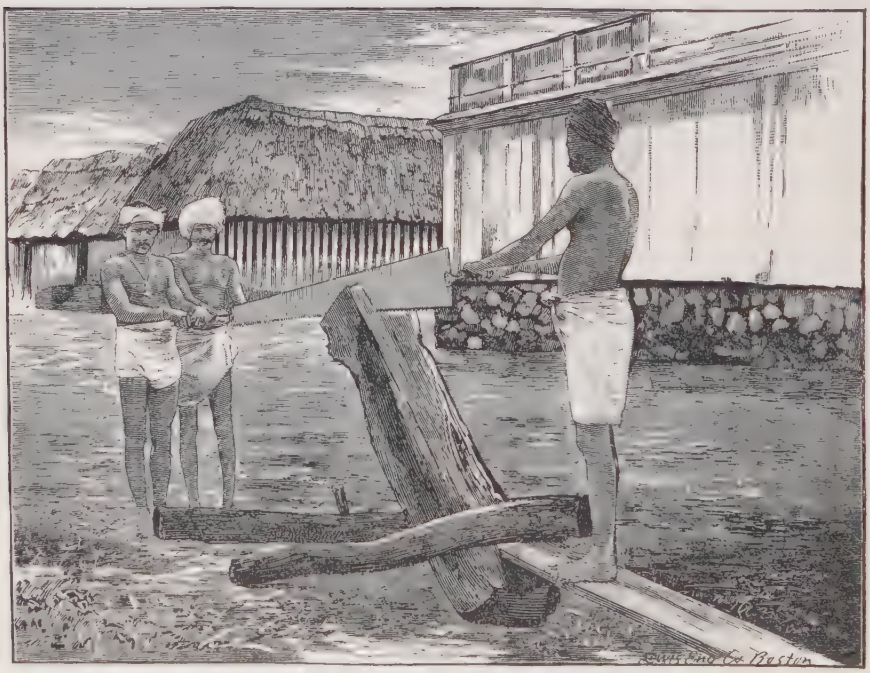
Many a village in South India has no road leading to it. Cart-tracks from different directions are the only approaches, and in the wet season these are flooded with water or enclosed in the fields and cultivated. Then the only way for carts is through the water. Foot passengers can always reach them, for the natives go barefooted and do not mind water and mud. Even with shoes on, one can often reach such a village by keeping along the ridges between the rice-fields and on the embankments of the watercourses.

A HINDU VILLAGE SANCTUARY.

The picture above shows the general place of worship for the villagers. They may have other places too, and many idols in their houses, but this is the protecting sanctuary. At the right, the largest idol is of stone and represents Ganapati, the elephant-headed god, the one that is supposed to bring prosperity and bless the family life of the people and help the children acquire knowledge.

Around him are various little images, many of them being the hooded cobra, which is an attendant god. In front are several rows of images of cattle. Cattle are sacred, and one of the gods rides on a great bull, they think, so they always have images of them. Here they have an unusual number. Behind them is a stone frame from which hang brass bells bound to the cross-slab by iron chains. The people will often fasten such bells to a tree, and when the wind blows the branches and makes the bells ring, they think the god is swinging in the branches.

Once a man plowing found a lot of brass bells and hollow balls and other things in the ground, and he told the people about them. They came and took them to the shrine of a devil near by. But when it did not rain, they thought these bells must have belonged to some other devil, and that their devil was angry



HINDU CARPENTERS.

at seeing them, and therefore stopped the rain. So they met again and took the bells and balls carefully back to the plowed field where they were first found.

Some of the houses are circular in shape, but the walls are of mud and the roof of stalks or other thatch. A few small tulip-trees are near the houses, but the only large trees are at the right, where they stand on the low bank of a tank of muddy water. And this tank supplies the water for the village, including men and beasts.

If we go through the narrow streets without any sidewalks to the other side, we shall come upon some better houses, as shown in the second picture. One is flat roofed and built of brick and mud upon a foundation of stone and mud. It is whitewashed. The next one is a large mud-house with the outside wall

painted in perpendicular red and white stripes. Within there is an open court, with several rooms and some cattle stalls on the four sides, and in the open court there is probably a circular building, like the one on the left of the first picture, which is the granary. In this they store the coarse grain they get for the year's supply after harvest. The better classes have rice, but the majority of country people are too poor to buy even rice, and have to live on cheap grains that will grow without much rain. Various kinds of sorghum and maize and millet are common. They have very little meat to eat, because they are too poor. This year a large number of prisoners were released from the jails because it is the jubilee year of the queen-empress. But some of them do not like to live at home, where they are so poor, and have committed crimes in order to be taken back to jail, where they have regular food and meat twice a week.

The three men in the foreground are sawyers, sawing a log into planks. One stands on the upper side to draw the long two-handled saw up, the other two below to draw it down.

Their wood is mostly hard, and it takes a long time to saw the planks, and when sawed they are very thick and fit only for rude workmanship. Carts, doors, frames for doors and windows, and benches are about all they make, and they work very slowly. A carpenter likes to sit down on the ground and use his toes for a vise. The people generally use their toes to pick up little things from the ground. I once asked a man why he did not stoop over to pick up a stone. He said it was much better to pick it up with his toes and bring it up to the hand behind the body; for if he were facing a tiger and should stoop over for a stone, the tiger would spring upon him; whereas by picking it up with his foot, he could keep his eye on the tiger all the time.

If we go to still another side of the village, we may see the pleasant sight shown in the illustration on the next page. Here is a Christian schoolhouse and prayer-house with the school-children sitting on the ground, the monitor at one side, and the teacher standing behind. This is a mud-building too, and it has been whitewashed on the four sides; but in front the rain has washed off the whitewash except just under the narrow eaves.

There are myriads and myriads of little white ants all under the surface of the ground, and they move in swarms through everything made of mud, to eat any wood or thatch they can find. So the roof of such a house soon gets white ants into it, and every two or three years has to be renewed.

The teacher wears a dark jacket and a white cloth and a turban; but the children have each a single cloth about the waist, and one or two have handkerchiefs over their shoulders. They have nothing at all about their necks, and yet some good ladies in America once sent a gift to such little boys of a lot of butterfly neckties with elastic loops to fasten to buttons.

In the front row are five little girls; the rest are all boys. They all have their ears bored, but the girls' ears are stretched and made long enough so that the rings they put in them can reach down to their shoulders. In the picture the largest girl, who sits in the middle with her white cloth over her shoulder, has rings in her ears that rest on her shoulder.

They generally study inside the building and always sit on the floor. They

have not many slates; so when it is necessary to write their letters, they sprinkle fine sand on the floor and write with their fingers. The monitor has to tell the little ones their letters and show them how to make them, while the teacher hears the lessons of the older pupils.

In the evening the old folks come to this prayer-house, and the teacher reads to them the Bible and prays with them. Then on Sunday all meet to be taught Bible stories and to worship God. They have many nice songs about Christ, which they love to sing. They also love to pray, for they are childlike and trustful toward God and pray very often.

CHRISTIAN PRAYER-HOUSE AND SCHOOLHOUSE.

So, while on the other side of the village there are all those repulsive idols and images of many gods, with strange ceremonies that the people perform, here the few Christians meet and learn that God is a Spirit, and they that worship him must worship him in spirit and in truth.

There are more than two hundred villages in the Madura district, where these little Christian prayer-houses are a witness to God's love in Christ; but they are very small, and thousands and thousands of the village people never go to them at all because they prefer their idols. Let us work and pray that they may all throw away their idols to the moles and the bats, and come and love and worship their heavenly Father.

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Rev. George A. Jackson, Swampscot.
Rev. H. P. De Forest, Taunton.
Rev. George H. Reed, Taunton.
Rev. E. W. Allen, East Taunton.
Rev. C. W. Luck, Topsfield.
Rev. D. D. Tappan, Topsfield.
H. B. Anderson, Ware.
W. L. Brackenbridge, Ware.
Rev. A. T. Perry, Ware.
John Yale, Ware.
W. B. Yale, Ware.
Rev. Calvin Terry, North Weymouth.
Rev. W. W. Parker, West Boylston.
Rev. G. H. Morss, West Warren.
Rev. J. M. Lord, Weymouth.
Rev. W. D. Leland, North Weymouth.
William R. Hill, Wilkinsonville.
William A. Hawks, Williamsburgh.
J. H. Dennison, D.D., Williamstown.
Lyman Whiting, D.D., South Williamstown.
Rev. C. R. Seymour, Winchester.
C. E. Swett, Winchester.
Orlando Mason, Winchendon.
Rev. M. S. Howard, Wilbraham.
Rev. E. P. Wilson, Watertown.
Rev. F. J. Marsh, Walpole.
Rev. C. C. Watson, Wareham.
H. B. Braman, Wayland.
Rev. D. R. Atkins, Worcester.
Rev. Albert Bryant, Worcester.
Rev. H. T. Cheever, Worcester.
Rev. W. V. W. Davis, Worcester.
Rev. H. T. Fuller, Worcester.
L. P. Goddard, Worcester.
A. D. Howland, Worcester.
Charles A. Lincoln, Worcester.
H. B. Lincoln, Worcester.
Daniel Merriman, D.D., Worcester.
Rev. W. T. Sleeper, Worcester.
E. P. Smith, Worcester.
S. C. Smith, Worcester.
Rev. C. M. Southgate, Worcester.

Rhode Island.

William H. Bell, Bristol.
Rev. W. D. Hart, Little Compton.
Rev. F. F. Emerson, Newport.
Rev. Alex. McGregor, Pawtucket.
Rev. J. J. Wooley, Pawtucket.
Rev. O. P. Emerson, Peacedale.
Rev. H. A. Blake, Providence.
Daniel Day, Providence.
W. F. Pitkin, Providence.
Rev. J. P. Root, Providence.
Rev. C. M. Perry, Slatersville.
Rev. George L. Clark, Westerly.
Rev. E. S. Gould, Woonsocket.

Connecticut.

Rev. D. J. Bliss, Abington.
Rev. H. C. Woodruff, Black Rock.
Rev. E. K. Holden, Bridgeport.
Horace C. Hovey, D.D., Bridgeport.
Rev. L. H. Barber, Bolton.
Rev. Charles W. Shelton, Birmingham.
George W. Shelton, Birmingham.
Rev. C. W. Park, Birmingham.
Rev. Henry P. Bake, Branford.
Rev. A. Gardner, Buckingham.

Rev. E. S. Beard, Brooklyn.
Rev. Frederick Alvord, Canton Centre.
Rev. C. E. Griggs, Chaplin.
J. W. Griggs, Chaplin.
Rev. Francis Williams, Chaplin.
Rev. Thomas A. Emerson, Clinton.
Rev. B. G. Northrop, Clinton.
S. Backus, Colchester.
Rev. F. D. Avery, Columbia.
Rev. A. J. Quick, South Coventry.
Rev. H. G. Marshall, Cromwell.
J. H. Bailey, Danielsonville.
Rev. James Dingwell, Danielsonville.
John Waldo, Danielsonville.
Rev. W. H. Knouse, Deep River.
Philo Bevin, East Hampton.
Rev. Daniel J. Clark, East Haven.
Rev. Howard Billman, East Windsor.
P. L. Blodgett, East Windsor.
Rev. John G. Baird, Ellington.
J. M. Talcott, Ellington.
C. D. Hawley, Farmington.
H. D. Hawley, Farmington.
Frederick C. Jones, Farmington.
H. E. Hart, Franklin.
Rev. D. A. Strong, East Granby.
Rev. Daniel B. Lord, Goshen.
Rev. C. H. Peck, Griswold.
Rev. E. C. Porter, Greenwich.
Rev. George W. Banks, Guildford.
Rev. E. M. Vittum, Guildford.
Rev. Lucius Curtis, Hartford.
Rev. George Dalton, Hartford.
Rev. F. S. Hatch, Hartford.
Rev. W. D. Love, Jr., Hartford.
Rev. G. E. Sanborn, Hartford.
Charles Talcott, Hartford.
Rev. Graham Taylor, Hartford.
Rev. J. H. Twitchell, Hartford.
Rev. M. Knight, East Hartford.
Rev. H. B. Roberts, West Hartford.
A. G. Bevin, East Hampton.
Rev. S. McCall, East Haddam.
Rev. W. H. Beard, South Killingly.
Rev. O. D. Hine, South Killingly.
Rev. H. M. Kellogg, Lebanon.
Rev. Charles Lymington, Litchfield.
Rev. W. E. B. Moore, North Madison.
Rev. S. W. Robbins, Manchester.
Rev. C. S. Sherman, Manchester Green.
Rev. K. B. Glidden, Mansfield Centre.
Rev. H. M. Vaill, Marlborough.
Rev. C. H. Williams, Meriden.
Rev. P. M. Snyder, Middletown.
Rev. L. H. Higgins, Mt. Carmel.
Rev. H. S. Brown, Mystic Bridge.
Rev. John Allendar, New Haven.
L. O. Brastow, D.D., New Haven.
Charles F. Clarke, New Haven.
Rev. S. H. Lee, New Haven.
Rev. S. J. M. Merwin, New Haven.
T. P. Merwin, New Haven.
Rev. J. C. Meserve, New Haven.
T. T. Munger, D.D., New Haven.
Richard E. Rice, New Haven.
Newman Smyth, D.D., New Haven.
George B. Stevens, New Haven.
H. A. Street, New Haven.
J. E. Twitchell, D.D., New Haven.
Rev. W. T. Reynolds, North Haven.
Rev. R. P. Stanton, Norwich.
Rev. A. L. Love, Putnam.
Franklin Payne, Portland.
Rev. R. H. Gidman, Preston.
Rev. H. T. Arnold, Plainfield.
Rev. J. O. Barrows, Newington.
Rev. W. F. Blackman, Naugatuck.
Rev. J. P. Hoyt, Newtown.
Rev. M. B. Boardman, New Britain.
David N. Camp, New Britain.
S. L. Blake, D.D., New London.
H. C. Peck, Northfield.
W. B. Clarke, Norwichtown.
Rev. S. B. S. Bissell, Norwalk.
Rev. B. W. Bacon, Old Lyme.
Rev. W. J. Jennings, Redding.
Rev. G. A. Bryan, Scotland.
Rev. A. L. Clark, Simsbury.
Rev. J. R. Bourne, Sharon.
Rev. Bernard Paine, Saybrook.
Rev. C. J. Hill, Southington.
Rev. F. L. Stevens, Southington.
Rev. S. M. Keeler, South Britain.
Rev. W. H. Gilbert, South Norwalk.
Rev. James H. Ross, South Norwalk.
Edwin Talcott, South Windsor.
Rev. J. S. Ives, Stratford.
Rev. T. S. Robie, Stratfordville.
Rev. J. P. Hawley, Stafford Springs.
Rev. W. H. Holman, Southport.
E. A. Russell, Suffield.
Rev. James W. Spelman, Suffield.
Rev. Charles Van Norden, Suffield.
Rev. C. S. Lane, Unionville.
Rev. N. J. Squires, West Haven.
C. L. Hickox, Washington.
Rev. George A. Pelton, Watertown.
A. Chandler, Woodstock.
Rev. Daniel Phillips, Wapping.
Rev. G. C. Wilson, Windsor.
Rev. L. W. Hicks, Wethersfield.
Rev. H. N. Kinney, Winsted.
Rev. J. L. R. Wyckoff, Woodbury.
George R. Hyde, Yantic.

New York.

Rev. Silas McKinney, Auburn.
Herman C. Riggs, D.D., Binghampton.
Julius Davenport, Brooklyn.
Edward P. Ingersoll, D.D., Brooklyn.
Rev. S. L. Loomis, Brooklyn.

Rev. Albert J. Lyman, Brooklyn.
Edward S. Parson, Brooklyn.
George F. Pentecost, D.D., Brooklyn.
Rev. E. P. Thwing, M.D., Brooklyn.
D. Torrey, D.D., Cazenovia.
W. M. Johnson, D.D., Cohoes.
Rev. E. O. Tade, Coney Island.
Rev. W. J. Peck, Corona.
Rev. E. H. Martin, Dansville.
Rev. Thomas Wilson, Eaton.
Rev. R. R. Davis, Fairport.
Rev. W. E. Park, Gloversville.
Webster Belden, D.D., Guilderland.
C. Hitchcock, Homer.
Benjamin Durham, Mount Vernon.
Edmund L. Champlin, New York City.
H. B. Elliot, D.D., New York City.
E. W. Gilman, D.D., New York City.
William Kincaid, D.D., New York City.
S. M. Minasian, New York City.
W. W. Rand, D.D., New York City.
John H. Washburn, New York City.
Rev. J. H. Butler, Phœnix.
Rev. W. Spalding, Poughkeepsie.
Rev. D. Whaley, Riverhead.
H. M. Dixon, Smyrna.
C. C. Creegan, D.D., Syracuse.

New Jersey.

Rev. Thomas Carter, Boonton.
Rev. F. B. Pullan, East Orange.
Rev. R. G. Greene, Orange.
Rev. W. F. Whitaker, Orange.
Robert H. Thayer, South Orange.
S. W. Boardman, D.D., Stanhope.
P. W. Lyon, Summit.

Pennsylvania.

Rev. Edward Webb, Oxford.
Charles Burnham, Philadelphia.

Maryland.

Rev. W. F. Slocum, Baltimore.

District of Columbia.

S. M. Newman, D.D., Washington.

South Carolina.

Rev. Richard Knight, Barnwell.

Florida.

Rev. P. B. Fisk, Altamonte.

Illinois.

Simeon Gilbert, D.D., Chicago.
Rev. H. L. Hammond, Chicago.
G. S. F. Savage, D.D., Chicago.
Rev. Roger M. Sargent, Sandoval.
Rev. R. O. Post, Springfield.
Rev. C. C. Warner, La Salle.

Michigan.

Rev. W. W. Lyle, Bay City.
Rev. W. H. Davis, Detroit.

Minnesota.

F. W. Anderson, St. Paul.

Ohio.

Rev. W. H. Warren, Cincinnati.
G. R. Leavitt, D.D., Cleveland.
L. P. Mellen, Cleveland.
Washington Gladden, D.D., Columbus.
Rev. Charles Cutler, Lexington.

Iowa.

Rev. Julius A. Reed, Davenport.
William M. Brooks, D.D., Tabor.

Colorado.

Rev. George N. Marden, Colorado Springs.

California.

Samuel A. Chapin, San Francisco.

MISSIONARIES PRESENT.

H. N. Barnum, D.D., Turkey.
Rev. William F. English, Turkey.
W. A. Farnsworth, D.D., Turkey.
Rev. H. C. Haskell, Bulgaria.
Rev. John Howland, Mexico.
DeWitt C. Jencks, Japan.
Rev. C. W. Kilbon, Zulu.
Rev. L. O. Lee, Turkey.
Rev. J. H. Pettee, Japan.
Rev. James H. Roberts, North China.
Rev. C. A. Stanley, North China.
George W. Wood, D.D., Turkey.

Vice-President Blatchford took the chair; the hymn, "Jesus, we look to thee," was sung, and prayer was offered by Prof. F. W. Fisk, D.D., of Chicago.

Rev. E. N. Packard, of Syracuse, N. Y., was elected Assistant Recording Secretary.

The material portions of the Minutes of last year were read.

The President appointed the following Committees: —

Committee of Arrangements. — M. Burnham, D.D., Rev. E. G. Selden, C. E. Brown, Esq., Charles H. Barrows, Esq., and Rev. Orville Reed.

Committee on Nominations. — L. H. Cobb, D.D., G. S. F. Savage, D.D., and Hon. Horace Fairbanks.

Secretary Alden read the Report of the Prudential Committee on the Home Department.

Prayer was offered by Pres. Julius H. Seelye, D.D.

By vote the President was authorized to appoint the Business Committee to-morrow morning instead of at this session, as required by the rules.

Treasurer L. S. Ward presented the summary of his report with the certificate of the Auditors.

After notices by the Committee of Arrangements, a hymn was sung, and adjournment taken to half-past seven o'clock in the evening.

TUESDAY EVENING.

The Vice-President took the chair at half-past seven o'clock. The hymn, "I love thy kingdom, Lord," was sung, and prayer was offered by Pres. W. W. Patton, D.D., of Washington, D. C. The sermon was preached by Rev. F. A. Noble, D.D., of Chicago, on the text, Luke 11: 2: "Thy kingdom come."

Prayer was offered by Rev. Geo. A. Tewksbury, and adjournment taken to nine o'clock Wednesday morning.

WEDNESDAY MORNING.

The Vice-President took the chair at nine o'clock, a hymn was sung, and prayer was offered by Prof. Geo. P. Fisher, D.D.

The Minutes of yesterday's session were read and approved.

The President appointed as the Business Committee: C. F. Gates, Esq., G. Henry Whitcomb, Esq., W. S. Smart, D.D., Rowland Hazard, Esq., Rev. J. W. Harding.

The Committee on Nominations reported a list of Committees, and the report was accepted and the Committees appointed as follows: —

Committee on Treasurer's Report. — Samuel Johnson, Esq., James W. Scoville, Esq., John H. Washburn, Esq., Hon. John G. Foote, Hon. Robert R. Bishop, Roland Mather, Esq., and Royal C. Taft, Esq.

Committee on Place and Preacher. — Arthur Little, D.D., W. H. Fenn, D.D., Rev. Edward M. Williams, Rev. T. W. Jones, Philo R. Hurd, D.D., Ralph Emerson, Esq., Samuel Holmes, Esq.

Committee on Home Department. — Prof. G. N. Boardman, D.D., Prof. G. P. Fisher, D.D., A. B. Robbins, D.D., Pres. M. H. Buckham, D.D., G. R. Leavitt, D.D., Hon. Edwin S. Jones, John N. Stickney, Esq.

Secretary Smith read the Annual Survey of the Missions relating to China, Africa, and the Pacific Islands.

Announcement was made of the sudden death on the platform of Hon. William B. Washburn, of Massachusetts. Prayer was offered by Pres. S. C. Bartlett, D.D.

Secretary Clark read the Annual Survey of the Missions relating to Turkey, India, Japan, and Papal Lands. Prayer was offered by Rev. Edward M. Williams, of Minnesota.

At half-past ten o'clock devotional services were introduced under the conduct of Geo. F. Pentecost, D.D. Part was taken in these services by E. B. Webb, D.D., Rev. Mr. Sewall, J. W. Chickering, D.D., S. J. Humphrey, D.D., Rev. O. S. Dean, and others.

At eleven o'clock Vice-President Blatchford took the chair, and the following resolution was offered by A. H. Quint, D.D., and referred under the rules to the Business Committee.

Resolved, That a committee of seven be appointed to report at the next Annual Meeting a rearranged and codified draft of the by-laws and rules of the Board; reporting also in a separate form such amendments as may seem desirable to the committee.

Communications were received from the Central North Conference of Ohio, and the Convention of the Congregational churches of Wisconsin, and they were read.

The report of the Prudential Committee on the matter of councils, under the instructions given at the last Annual Meeting, was read by Secretary Smith and made the special order for the afternoon.

Adjournment was taken to two o'clock.

WEDNESDAY AFTERNOON.

Vice-President Blatchford took the chair at two o'clock. A hymn was sung, and prayer was offered by Rev. Moses Smith.

The Nominating Committee reported the following Committees, and the report was accepted and the several Committees appointed: —

On the Turkish Missions. — Selah Merrill, D.D., Edwin E. Bliss, D.D., Cyrus Hamlin, D.D., Alexander McKenzie, D.D., Rev. J. W. Backus, C. F. Gates, Esq., J. S. Wheelright, Esq.

On Missions to Papal Lands. — Lyman Abbott, D.D., Rev. C. H. Daniels, Rev. G. A. Gordon, E. W. Gilman, D.D., E. P. Thwing, M.D., J. K. Scarborough, Esq., Hon. Francis C. Sessions.

On the China Missions. — Pres. James H. Fairchild, D.D., A. L. Chapin, D.D., C. M. Lamson, D.D., J. W. Strong, D.D., Rev. B. G. Northrop, Wm. H. Rice, Esq., Samuel A. Chapin, Esq.

On the Japan Missions. — Israel E. Dwinell, D.D., Rev. George M. Boynton, Rev. D. N. Beach, C. C. Creegan, D.D., L. O. Brastow, D.D., Chas. H. Case, Esq., John W. Noyes, Esq.

On the African Missions. — Simeon Gilbert, D.D., Lewis Grout, D.D., Rev. C. F. Thwing, Rev. S. McCall, Rev. W. E. Park, F. O. Presbrey, M.D., John N. Denison, Esq.

On Missions in India and Ceylon. —Noah Porter, D.D., A. H. Quint, D.D., Geo. F. Magoun, D.D., Newman Smyth, D.D., Israel P. Warren, D.D., Amasa Woolson, Esq., C. H. Bull, Esq.

On Missions to the Pacific Islands. — Geo. L. Walker, D.D., A. J. F. Behrends, D.D., H. C. Haydn, D.D., Rev. H. J. Patrick, Rev. Julius A. Reed, Z. Styles Ely, Esq., Rowland Hazard, Esq.

Committee to Nominate Officers. — E. P. Goodwin, D.D., J. G. Vose, D.D., Nathaniel A. Hyde, D.D., Israel W. Andrews, D.D., James W. Cooper, D.D., James P. Wallace, Esq., Philip L. Moen, Esq.

Noah Porter, D.D., moved to refer the report of the Prudential Committee on the matter of councils to the Committee on the Home Department. The motion was lost by a vote of 49 to 91.

The report of the Prudential Committee was accepted, and the final sentence, as follows: "The Prudential Committee deem the measure submitted for their consideration inexpedient," was adopted by a vote of 110 to 19, after debate participated in by Pres. W. W. Patton, D.D., Samuel H. Potter, Esq., Prof. Samuel Harris, D.D., Cyrus Hamlin, D.D., Z. Eddy, D.D., A. H. Quint, D.D., John E. Todd., D.D., Rev. Joseph Cook, Geo. F. Pentecost, D.D., Z. Styles Ely, Esq., Rev. W. P. Fisher, Prof. Egbert C. Smyth, D.D., and by Wm. E. Merriman, D.D., who offered the following amendment as an addition: —

"But this Board does not discredit the results of councils as representing the doctrinal judgments and fellowship of Congregational churches";

which amendment, after remarks by Z. Eddy, D.D., A. J. F. Behrends, D.D., Geo. F. Magoun, D.D., and F. A. Noble, D.D., was rejected.

Adjournment was taken to seven o'clock.

WEDNESDAY EVENING.

Vice-President Blatchford took the chair at seven o'clock. A hymn was sung, and prayer was offered by Gen. E. Whittlesey, of Washington, D. C.

The following minute was introduced by J. L. Jenkins, D.D., at the request of the President, and adopted by a rising vote: —

The almost instantaneous death of Hon. Wm. B. Washburn upon the platform, at the morning session, is not only a serious and startling reminder that we may be called hence at any moment, suddenly; it also draws our entire sympathy to his household. The members of the Board respect the sanctity with which sorrow invests a home, and would not obtrude upon it. They cannot withhold an expression of the esteem in which they held their late associate, and of the true sympathy they feel for his widow and children. They rejoice with them in the honorable and useful career of husband and father, in the confidence that his is the enduring remembrance of the righteous, in his painless laying off of the corruptible and mortal, and in his swift passage into fulness of life. The members of the Board commend the family of their late associate to the God of all comfort, praying him to uphold and cheer, and finally to reunite all in the presence of Him in whose right hand are pleasures forevermore.

Brief addresses were made by Rev. Geo. E. Post, M.D., of the Presbyterian Mission to Syria, W. S. Aubrey, D.D., of London, and Hon. Chester Holcombe, late Secretary of Legation at Peking, China. Prayer was offered by A. J. F. Behrends, D.D.

An address was made by Alexander McKenzie, D.D.

Unanimous permission was given to introduce the following resolution, which was adopted: —

Resolved, That a committee of six be appointed to represent the Board at the funeral of the late ex-Governor Wm. B. Washburn.

The committee was appointed as follows: The Vice-President, Secretary Smith, Hon. Wm. Hyde, A. L. Williston, Esq., Rev. J. L. Jenkins, and C. C. Burr, Esq.

An address was made by Richard S. Storrs, D.D.; the benediction was pronounced by Pres. H. Q. Butterfield, D.D., and adjournment taken to nine o'clock on Thursday.

THURSDAY MORNING.

The Vice-President took the chair at nine o'clock. A hymn was sung and Scripture read. Prayer was offered by Rev. G. A. Gordon.

The Minutes of yesterday were read and approved.

The Committee on Place and Preacher made a partial report, presenting the following suggestion from the Prudential Committee in reference to the matter of entertainment at future Annual Meetings, which was adopted: —

The Board will hereafter welcome invitations for the Annual Meeting from places where provision can be made for the entertainment of those who may be in attendance from abroad, at the expense of the guests themselves, at hotels and boarding-houses. No invitation to be expected for free entertainment except so far as it may be the pleasure of inviting friends in behalf of a few persons, probably not exceeding two or three hundred, including missionaries and assistant missionaries of the Board, theological students, officers of the Woman's Boards, also Corporate Members and their wives, so far as these may not prefer to provide for themselves. It is hoped that by this method the offer of free entertainment may not be to any degree burdensome to those who extend it, and that there will be very little other expense connected with the care of the meeting.

Should this suggestion meet the approval of the Committee on Place and Preacher, it is desirable that that committee should so report to the Board as early as possible at the meeting at Springfield (with the consent, of course, of the Business Committee), in order that this action of the Board, if it be adopted, may be given to the public by itself, without reference to any particular place from which an invitation may be received.

The Business Committee reported the resolution presented by Rev. Dr. Quint concerning a revision of the rules of the Board, and the resolution was adopted.

The Committee on the Japan Mission reported through Prof. Israel E. Dwinell, D.D., and the report was accepted.

The Commitee on Papal Lands reported through E. W. Gilman, D.D., and the report was accepted.

The Committee on the Pacific Islands reported through G. L. Walker, D.D., and the report was accepted, and the following resolution presented by the committee was adopted: —

The American Board has learned with surprise and indignation of the unjust arrest and imprisonment of Rev. E. T. Doane, missionary of the Board at Ponape, in April last, and of the interruption of work in the Micronesian Mission which has followed upon the establishment of Spanish authority on Ponape.

It recalls with devout thanksgiving the wonderful results of thirty-five years of Christian work in those islands; the gathering of nearly fifty churches with 5,300 members — a greater number of communicants than are found in any other mission under its care; the establishment of six high schools for the training of native preachers and teachers and of forty common schools, with more than 2,800 pupils; and the transformation of the people from naked and warlike savages to orderly, peaceful, and industrious communities. In view of the interference of the local Spanish authorities with all this work, and of the violent treatment of Rev. Edward T. Doane, against all reason and national right, it calls on the government for the most prompt and energetic action to obtain reparation for wrongs already endured, and especially to procure ample protection for the missionaries and the prosecution of their beneficent work for the future; and it assures to the government, in these measures, the endorsement of the nation and of the Christian world.

The Committee on the Home Department reported through Prof. George N. Boardman, D.D., offering the following resolutions: —

1. That we consider it a reason for profound gratitude to God that so much of enthusiastic devotion to the cause of missions has been awakened among the young men and young women of our land, and that this Board has been so amply sustained in its demand for funds and for laborers.

2. That the Board adheres to the position taken at the last Annual Meeting at Des Moines concerning the doctrine of future probation, reaffirms its utterances made at that time, and accepts the interpretation of the Prudential Committee as the true interpretation of its action.

3. That we recommend to the Prudential Committee an unabated carefulness in guarding the Board from any committal to the approval of that doctrine.

This report was signed by George N. Boardman, A. B. Robbins, George R. Leavitt, E. S. Jones, and J. N. Stickney.

The minority of the committee presented a report signed by George P. Fisher and M. H. Buckham, and offering the following resolutions as a substitute for the resolutions offered by the committee: —

1. The Board reaffirms the position that neither it nor its Prudential Committee is in any sense a theological court to settle doctrinal points of belief.

2. The Board also specially approves and commends the statement of the manual for missionary candidates, that "It is a glorious fact that the points which constitute emphatically the message of missionaries to the heathen are those in which all evangelical bodies mainly agree;" and it would have its missionaries always remember that they are sent to preach and teach these essential truths of Christianity.

3. The missionaries of this Board shall have the same right of private judgment in the interpretation of God's Word, and the same freedom of thought and speech, as are enjoyed by their ministerial brethren in this country. In the exercise of their rights they should have constant and careful regard to the work of their associates and to the harmony and effectiveness of the missions in which they labor.

4. All persons otherwise well qualified are to be regarded as acceptable candidates for missionary appointment who heartily receive the fundamental truths of the gospel held in common by the churches sustaining this Board, and ascertained by their actual usages.

J. N. Stickney of the committee also assented to these resolutions of the minority.

Discussion followed, in which Rev. H. T. Cheever, Prof. George P. Fisher, D.D., Prof. George N. Boardman, D.D., E. P. Parker, D.D., W. M. Taylor, D.D., and George L. Walker, D.D., participated.

Adjournment was taken to the afternoon.

THURSDAY AFTERNOON.

Vice-President Blatchford took the chair at two o'clock. A hymn was sung, and prayer was offered by Thomas Laurie, D.D.

The President appointed as the Committee called for by Dr. Quint's resolution on rules of procedure: A. H. Quint, D.D., Hon. R. R. Bishop, Hon. A. C. Barstow, Secretary N. G. Clark, D.D., E. E. Strong, D.D., Hon. Arthur W. Tufts, and S. B. Capen, Esq.

A. H. Quint, D.D., moved that the election of officers be the order of business at four o'clock, and it was so ordered.

The debate on the resolutions reported by the minority of the Committee on the Report of the Home Department was resumed, and remarks made by A. J. F. Behrends, D.D., Rev. Geo. A. Gordon, and E. P. Goodwin, D.D. At this point, on motion of A. H. Quint, D.D., further addresses in this debate were limited to fifteen minutes each. The debate was resumed by Alexander McKenzie, D.D., Geo. F. Pentecost, D.D., and Ralph Emerson, Esq.

Telegraphic salutations were received from the Woman's Foreign Missionary Society of the Methodist Episcopal Church, in session in New Haven, Conn., and an answer was sent. On motion of A. H. Quint, D.D., the Committee on Nomination of New Corporate Members was permitted to report.

Rev. E. N. Packard, from the Committee on New Members, presented a resolution accepting the resignation of James H. Means, D.D., of Massachusetts, and of Hon. W. W. Hoppin, of Rhode Island, which was adopted and the resignations were accepted.

The committee further reported the following names for Corporate Members: Geo. F. Pentecost, D.D., Brooklyn, N. Y.; Thomas B. McLeod, D.D., Brooklyn, N.Y.; John F. Anderson, Jr., Esq., Brooklyn, N. Y.; John H. Washburn, Esq., New York City; Rev. Wm. E. Park, Gloversville, N. Y.; Roland Swift, Esq., Hartford, Conn.; Geo. R. Leavitt, D.D., Cleveland, Ohio; Arthur Little, D.D., Chicago, Ill.; Elijah Swift, Esq., Eau Claire, Wis.; Edward A. Studley, Esq., Boston, Mass.; Homer Merriam, Esq., Springfield, Mass.; Rev. Geo. A. Tewksbury, Cambridgeport, Mass.; Moses A. Herrick, Esq., Winchester, Mass.

To this list, on motion of M. McG. Dana, D.D., the name of Alexander McKenzie, D.D., of Cambridge, Mass., was added, and these persons were elected members of the Board.

The Committee on Officers reported through E. P. Goodwin, D.D., recommending that the Prudential Committee consist of ten members, and nominated a list of officers for the ensuing year.

J. G. Vose, D.D., in behalf of himself and J. W. Cooper, D.D., both of the committee, offered a minority report, proposing a list of names of persons as candidates for the several offices, and including a resolution that the Prudential Committee consist of eleven members, and moved this resolution as a substitute for the resolution of the committee. This motion was lost.

The recommendation of the Nominating Committee that the Prudential Committee consist of ten members was adopted.

It was voted that the number of Corresponding Secretaries be three.

The Minutes to this point were read and approved.

HENRY A. STIMSON,
Recording Secretary.

The Recording Secretary being obliged to leave, the Assistant Recording Secretary, Rev. Edward N. Packard, was chosen to take his place for the remainder of the meeting.

The report of the Committee on the Treasurer's Report was presented by Hon. R. R. Bishop and accepted.

The Committee on African Missions reported through Rev. Wm. E. Park, and the report was accepted.

The Board proceeded to the election of officers for the ensuing year, by ballot, and the following-named persons, who had been nominated by the Committee on Officers, were elected for the respective offices, namely:—

President.

RICHARD S. STORRS, D.D., LL.D.

Vice-President.

ELIPHALET W. BLATCHFORD, Esq.

Prudential Committee.

AUGUSTUS C. THOMPSON, D.D.
EZRA FARNSWORTH, Esq.
Hon. JOSEPH S. ROPES.
EDWIN B. WEBB, D.D.
CHARLES C. BURR, Esq.
ELBRIDGE TORREY, Esq.
ALBERT H. PLUMB, D.D.
Hon. WILLIAM P. ELLISON.
EDWARD S. ATWOOD, D.D.
Rev. CHARLES A. DICKINSON.

Corresponding Secretaries.

NATHANIEL G. CLARK, D.D.
EDMUND K. ALDEN, D.D.
JUDSON SMITH, D.D.

Recording Secretary.

HENRY A. STIMSON, D.D.

Treasurer.

LANGDON S. WARD, Esq.

Auditors.

Hon. ARTHUR W. TUFTS, Esq.
JAMES M. GORDON, Esq.
JOSEPH C. TYLER, Esq.

Professor Fisher, of the Committee on the Report of the Home Department, obtained leave to amend his motion so that it should read as follows: "That the resolutions introduced by him should be substituted in place of sections 2 and 3 of those reported by the Committee on the Report of the Home Department."

This motion to amend was lost by a vote of 43 in favor and 95 against.

Pres. J. H. Seelye, D.D., moved to amend the resolutions of the Committee on the Home Department, substituting the following, namely:—

Resolved, That, declining to give specific instructions in respect of doctrinal questions, we hereby express our hope and confidence that the Prudential Committee and officers of this Board will so conduct its affairs as to guard the soundness of faith, efficiency of service of its missionaries, and to keep the unity of the churches, whose agents we are.

The motion was lost by a vote of 51 in favor and 89 against.

The resolutions of the Committee on the Home Department were then adopted. The Vice-President appointed H. M. Dexter, D.D., Wm. M. Taylor, D.D., and W. T. Eustis, D.D., a committee to wait on R. S. Storrs, D.D., LL.D., the President-elect, and inform him of his election. The Board then adjourned to meet in the City Hall after the administration of the Lord's Supper this evening in the First, South, Hope, and Memorial Churches.

THURSDAY EVENING.

After the communion services held in the several churches, the Vice-President took the chair at half-past eight P.M. A hymn was sung, the Scriptures were read and prayer offered by Rev. Dr. Robbins, of Iowa.

A telegram was read from the General Association of California, stating that special prayer was being offered by that body for the Board and its work.

Pres. S. C. Bartlett, D.D., made an address upon the life and services of Mark Hopkins, D.D., LL.D., the late President of the Board.

Addresses upon the services and character of the late Hon. Alpheus Hardy, long a member of the Prudential Committee and its presiding officer, were made by Ezra Farnsworth, Esq., Hon. Joseph S. Ropes, and E. B. Webb, D.D., associates of Mr. Hardy on the Prudential Committee.

Prayer was offered by Edward Hawes, D.D., of Vermont.

William M. Taylor, D.D., in behalf of the Committee to apprise the Rev. Dr. Storrs of his election as President of the Board reported that Dr. Storrs was present and introduced him to the Board.

Dr. Storrs addressed the Board, thanking them for the honor conferred upon him, giving his reasons for hesitating to accept the office tendered him, but expressing his willingness, if the Board would permit, to take the matter under consideration for a few weeks.

On motion of Dr. Taylor, it was voted that the request of Dr. Storrs for time to consider the acceptance of the Presidency be granted, and that he have the prayers of the Board for his guidance.

The benediction was pronounced by Pres. S. C. Bartlett, D.D.

Adjourned till nine A.M. Friday morning.

FRIDAY MORNING.

The Vice-President took the chair at nine o'clock. A hymn was sung, the Scriptures were read and prayer offered by Geo. F. Pentecost, D.D.

The Minutes up to this point were read and approved.

Rev. George M. Boynton, of Massachusetts, made a personal explanation.

A. H. Plumb, D.D., after remarks, offered the following resolution: —

Resolved, That agreeably to the well-known desire of the Secretaries and the Prudential Committee, a committee of seven shall be appointed by the President to examine into the organization of this Board, methods of administration, and the fundamental principles governing the action of its administration, and to report at the next Annual Meeting any changes in the organization or administration they may recommend.

Remarks were made upon the resolution by Pres. Noah Porter, D.D., Prof. E. C. Smyth, D.D., R. G. Hutchins, D.D., E. P. Parker, D.D., Prof. I. E. Dwinell, D.D., John E. Todd, D.D., and by F. A. Noble, D.D., who moved to lay the resolution on the table, and it was so voted.

The Vice-President appointed as a Committee to nominate new corporate members next year: R. G. Hutchins, D.D., Ohio; Ralph Emerson, Esq., Illinois; John H. Washburn, Esq., New York; Alexander McKenzie, D.D., Massachusetts; Arthur Little, D.D., Illinois; F. D. Ayer, D.D., New Hampshire; C. F. Thompson, Esq., Vermont.

The Committee on the Missions to India and Ceylon reported through Pres. Noah Porter, D.D., and the report was accepted.

The Committee on the China Missions reported by W. H. Rice, Esq., of Illinois, and the report was accepted.

Papers by Secretaries Clark, Smith, and Alden, which had been approved by the Prudential Committee for presentation, were accepted by the Board but not read, and it was voted that they be printed.

The Committee on Place and Preacher recommended that the next Annual Meeting be held at Cleveland, Ohio, and the recommendation was adopted.

The same committee reported also that President Timothy Dwight, D.D., of Yale College, having declined to serve as preacher next year, they recommended that the preacher in his place be N. J. Burton, D.D., of Connecticut, and Rev. Henry Hopkins, of Missouri, as alternate. The recommendation was adopted.

The committee also nominated the following local Committee of Arrangements for the next Annual Meeting, who were appointed: George R. Leavitt, D.D., Henry M. Ladd, D.D., Lucius F. Mellen, William B. Rogers, and Justin Snow, Esquires.

Addresses were made by Rev. John Howland, missionary in Mexico; Dr. E. E. Bliss and Dr. W. A. Farnsworth, missionaries in Turkey; and Rev. William F. English, now under commission to go to Turkey.

F. A. Noble, D.D., read a letter enclosing a contribution of one thousand dollars to the Board.

Addresses were made by Rev. C. W. Kilbon, of the Zulu Mission, and by Rev. L. S. Gates, of the Marathi Mission; Rev. Thomas S. Smith, of the Ceylon Mission; Rev. C. A Stanley, of the North China Mission; and Rev. J. H. Pettee, about to return to missionary work in Japan.

Mrs. C. T. Rand, of the Micronesian Mission, was presented to the Board.

H. N. Barnum, D.D., missionary in Turkey, made an address.

After remarks by Secretary Alden, prayer was offered by Rev. Moses Smith, specially in behalf of the missionaries of the Board.

The Business Committee offered the following resolutions: —

Resolved, That the thanks of the Board are hereby given: —

(1) To the Committee of Arrangements, whose labors have been so great and yet so successful in providing for the transaction of the business of the Board and the entertainment of the thousands gathered on this occasion.

(2) To the railroad companies for the reduction of fares and the running of extra trains, by which they have enabled many to attend the meeting and return daily to their homes in adjacent cities and villages, and for the coöperation of their officials with the Committee of Arrangements.

(3) To the press of the city for the very full and accurate reports of the procedings of the Board.

(4) To the hotels for their hearty coöperation and efforts in entertaining so great a multitude.

(5) To the churches and families of this city of all denominations, who in the spirit of Christian hospitality have been so willing to throw open the doors of their homes and hearts for the entertainment of strangers.

(6) To the churches of our own order which have so generously and cheerfully borne all the financial burdens.

The resolutions were adopted.

Letters were received from the following members, presenting excuse for absence: —

Pres. J. B. Angell, LL.D., Hon. James W. Bradbury, Rev. Geo. H. White, Douglas Putnam, Esq., George B. Cheever, D.D., J. M. Schermerhorn, Esq., Hon. S. D. Hastings, Thatcher Thayer, D.D., George Mooar, D.D., H. S. DeForest, D.D., Edward P. Flint. Esq., E. G. Beckwith, D.D., H. L. Culver, Esq., Rev. Henry L. Hubbell, J. W. Hough, D.D., and Edwards A. Park, D.D.

An expression of thanks on behalf of the Board was made by Vice-President Blatchford.

Rev. M. Burnham, D.D., Chairman of the Committee of Arrangements, made response. The Minutes up to this point were read and approved. The benediction was pronounced by Cyrus Hamlin, D.D., and it was voted that the Seventy-eighth Annual Meeting of the American Board of Commissioners for Foreign Missions adjourn to meet next year on the first Tuesday of October, at Cleveland, Ohio.

EDWARD N. PACKARD,
Secretary, pro tem.

REPORTS OF COMMITTEES ON THE ANNUAL REPORT.

THE several sections of the Report of the Prudential Committee presented at the Annual Meeting were referred to Committees for consideration, and the reports of these Committees are here given, with abbreviation in some cases.

The Committee on the Treasurer's Report, Samuel Johnson, Esq., Chairman: —

The Committee to whom were referred the accounts of the Treasurer would report as follows: —

The receipts of the Board from donations and legacies received during the year ending August 31, 1887, have been $465,372.99, as against $491,438.95 received during the year ending August 31, 1886, a falling off of $26,065.96; and as against $508,491.61 received during the year ending August 31, 1885, a falling off of $43,118.62. The expenditures for all purposes during the year just closed have been $680,954.03, as against $659,667.20 in the year ending August 31, 1886, and $655,251.66 in the year ending August 31, 1885, the difference being taken from the Swett and Otis legacies received on previous years, and from interest on the Permanent Fund. In the present year the sum of $48,808.31 was so applied from the Otis legacy, and $154,319.96 from the Swett legacy.

The Committee find that the expenditures shown by the accounts of the Treasurer are certified to as correct by the Auditors, who have periodically examined the same, and they find that the investment of the funds of the Society now in hand has been judiciously and carefully made.

The Committee on the Report of the Home Department, Prof. G. N. Boardman, D.D., Chairman: —

The Report upon the Home Department is such as to afford much encouragement to the friends of missions. Forty-four persons — nine missionaries and 35 assistant missionaries — have been sent by the Board into the foreign field during the past year. This is 18 more than the average number for the past 12 years. Besides these new appointments 42 have returned to their former fields of labor after temporary rest in this country. There are still in the country several who have received appointment during the year and will soon enter on their work, so that 71 names have been added to the list of missionary laborers since our last Annual Meeting. It is reported that more than 40 years have elapsed since so large a reinforcement was received within a single year, and the number is more than twice the average of recent years.

The report concerning the funds of the Board is not so encouraging as that concerning the supply of missionaries, yet is not to be considered discouraging. There is still a balance in the treasury, but it has been secured by making large drafts upon the Swett and Otis bequests. It is gratifying to record that the contributions from the interior States have increased by more than $9,000, or, with the legacies, by more than $11,000. It may be assumed that the remarkable increase of missionary laborers will call forth a corresponding increase of funds.

About two thirds of the report before us is taken up with a presentation of the proceedings of the Prudential Committee in dealing with the applications of a few missionary candidates whose doctrinal views came under discussion. It is more than a third of a century since the following was publicly recognized as a principle on which the agents of the Board should act: —

"The contributors to the funds of the Board will hold the Prudential Committee responsible for seeing that no part of their contributions go for the propagation of error, either in doctrine or practice."

The Prudential Committee has long been governed by this principle. It has considered the doctrine of future probation, recently broached in this country, as erroneous and of a dangerous tendency. This Board, if its action at Des Moines at the last Annual Meeting may be taken as indicative of its sentiments, coincides with this view. Within the last two years several persons entertaining views favorable to that doctrine have made application for employment in the service of this Board. The correspondence and the narratives laid before us in the report show that the Committee has taken up each case by itself, treated each one with attention to details, and manifested an earnest desire to secure the services of able and cultivated men — for such the applicants undoubtedly are. It is our opinion that the Committee deserves high commendation for its faithfulness in this part of its work, and that in those cases in which the candidates failed to receive appointments the result was the only one consistent with the action of the Board concerning missionary appointments at its last Annual Meeting. It is inevitable that much should be left to the discretion of the Prudential Committee in the selection of laborers for missionary fields, but in the cases here reported the written statements of the candidates seem to justify the action of the Committee.

We recommend the adoption of the following resolutions: —

Resolved, First. That we consider it a reason for profound gratitude to God that so much of enthusiastic devotion to the cause of missions has been awakened among the young men and young women of our land and that this Board has been so amply sustained in its demand for funds and for laborers.

Second. That the Board adheres to the position taken at the last Annual Meeting at Des Moines concerning the doctrine of future probation, reaffirms its utterances made at that time, and accepts the interpretation of the Prudential Committee as the true interpretation of its action.

Third. That we recommend to the Prudential Committee an unabated carefulness in guarding the Board from any committal to the approval of that doctrine.

This report was signed by George N. Boardman, A. B. Robbins, George R. Leavitt, E. S. Jones, and J. N. Stickney.

Two members of the committee, Prof. George P. Fisher and Pres. M. H. Buckham, presented a minority report, as follows: —

The report of the Home Department, as far as it treats of the missionary work of the year past, and of financial matters, requires no special comment beyond the statement that its contents deserve the careful attention of the patrons of the Board and of all who are interested in the progress of the gospel. By far the larger part of the report of the Home Secretary is devoted to the consideration of the case of Mr. Hume, and of that of the candidates for missionary service who were rejected, or whose appointment was delayed, on account of their expressions respecting the heathen who pass out of this life in ignorance of the gospel. It is plain to all who listened to this report, or have read it, that the aim of the Secretary was to vindicate the action of the Prudential Committee, and his own proceedings which have a bearing on the subject, and at the same time to recommend the policy which he so warmly favors, to the approval of the Board and of its supporters. The undersigned touch with extreme reluctance upon the personal questions suggested by the Secretary's remarks. It is an unquestionable fact, however, that the course of the Home Secretary, and the methods adopted by him in his official action have excited deep and widespread dissatisfaction. This dissatisfaction, we are obliged to say, is not confined to those who differ from him on controverted points of theological opinion. It relates not only to the spirit and manner in which the Home Department, considered by itself, is managed, but also to an undue predominance of influence which, it is very commonly believed and alleged, this gentleman has acquired in the general management of missionary affairs. It is known to the undersigned and to many others, that the late Mr. Alpheus Hardy, who is the subject of a fervent eulogy in the Secretary's own report, felt deeply aggrieved by transactions in which he affirmed that the Home Secretary was intimately concerned, and on account of them resigned his connection with the Prudential Committee. With respect to the narrative of what was done in relation to the candidates who are designated in the Secretary's report as A, B, C, and D, we are assured by persons competent to give testimony that a full presentation of the facts, and of the correspondence of the the officers of the Board with the applicants referred to, would make an impression materially different from that naturally conveyed by the Secretary's statements. In these remarks upon the report before us we are not to be understood as imputing to the Secretary a wilful purpose to mislead, nor are we prepared to say that there is anything in the report which may not be accounted for by an overzealous anxiety on his part to put down what he honestly considers a dangerous theological error.

We have to add that, in our judgment, the Secretary fails to justify his practice of submitting creeds, composed by himself or by others, to the candidates for missionary service, for their guidance and instruction in doctrine. The creeds in question are such as have had no general recognition. We are persuaded that in taking this course the Home Secretary has transcended his proper function. Some of his correspondents professed to accept these confessions as a formulation of their belief, and no doubt all regarded them as the Secretary's standard of orthodoxy by which their acceptance or rejection as candidates would probably be determined. On the whole we cannot avoid the impression that an attempt has been made to use the Board as a makeweight in a theological controversy and to draw it into the fires of a debate from which it should have endeavored to stand aloof.

Passing gladly from the personal questions to which our attention has been compelled, we desire to speak briefly on the general principles applicable to the appointment of missionaries to go out under the auspices of the Board. A fundamental principle, to be constantly kept in mind, is that this Society is not a synod. It is not a body empowered by the Congregational churches to define orthodoxy for them. Its missionaries are to hold the evangelical faith, but the Board must take other means of ascertaining the soundness of candidates than by framing creeds on all, or any one, of the great departments of theology. That is a work which must be done, if it is done at all, by ecclesiastical assemblies, authorized by the churches to undertake so difficult and responsible a work. The American Board is a great central organized agency for carrying forward the work of foreign missions, mainly, if not exclusively, for the Congregational churches. Because of this exalted position and influ-

ence, it is the more strictly bound to remember that it is not a representative body — a body chosen of the churches — and to guard against every transgression of its proper limits of prerogative. If it should be misled into the performance of work, such, for example, as pertains to a general assembly in the Presbyterian Church, we should have what is equivalent to a central authority, enunciating definitions of doctrine, with the effect of attaching a stigma to dissent; and yet that central authority would not be a body of representatives, but a self-perpetuating close corporation chartered by a State. It seems clear, therefore, that the Board, under its present constitution, should refrain from sending to the Prudential Committee specific doctrinal instructions either on one side or the other of existing doctrinal controversies.

It follows that we do not approve of the proposal, in whatever form it may be made, to direct the Committee to refuse all candidates for the missionary work who are favorably inclined to other views respecting the heathen that die without having known of the gospel, than those to which the recently rejected candidates have been required to subscribe. In our judgment the decision of the Prudential Committee should be made in the case of each individual by itself and in view of the sum total of his characteristics and of all the circumstances properly bearing on the decision of the question.

Before closing these observations we desire to add two remarks. In the first place it appears to us that candidates for appointment as missionaries, especially where questions of peculiar difficulty arise, should meet the Prudential Committee face to face, instead of the present system, under which the Committee act solely on data furnished them by intermediates. Secondly, we cannot but think that, when highly important questions relating to theological doctrine or to the right policy to be adopted in the conduct of the missionary work are in debate, the Prudential Committee should not be made up exclusively of adherents of one of the differing parties. Duty and expediency alike dictate that there should be a fair representation in the Committee of both sides. We believe that a greater degree of harmony among the supporters of the Board and of confidence in the Executive Officers would be the result, and that no serious evil would ensue from an arrangement so natural and so obviously fair.

When Congregationalists have spoken as a denomination they have manifested a catholic evangelical spirit. The Boston National Council in 1865, after setting forth the fundamental truths of the gospel, thus speaks: "We declare that we will coöperate with all who hold these truths. With them we will carry the gospel into every part of this land, and with them will go into all the world, and 'preach the gospel to every creature.'" From this catholic evangelical spirit let there be no "new departure!" It is in this spirit that we recommend the passage of the following resolutions: —

1. The Board reaffirms the position that neither this Board nor its Prudential Committee is in any sense a theological court, to settle doctrinal points of belief.

2. The Board also specially approves and commends the statement of the manual for missionary candidates, that "It is a glorious fact that the points which constitute emphatically the message of missionaries to the heathen are those in which all evangelical bodies mainly agree." And it would have its missionaries always remember that they are sent to preach and teach these essential truths of Christianity.

3. The missionaries of this Board shall have the same right of private judgment in the interpretation of God's Word, and the same freedom of thought and of speech as are enjoyed by their ministerial brethren in this country. In the exercise of their rights they should have constant and careful regard to the work of their associates and to the harmony and effectiveness of the missions in which they labor.

4. All persons, otherwise well qualified, are to be regarded as acceptable candidates for missionary appointment, who heartily receive the fundamental truths of the gospel held in common by the churches sustaining the Board and ascertained by their actual usages.

To this J. N. Stickney, of the committee, appended: "I assent to the above resolutions."

The Committee on the Missions to Turkey, Selah Merrill, D.D., Chairman: —

The past year has been one of general prosperity for the Missions of the American Board in the Turkish Empire. This fact is all the more encouraging when it is understood that our missionaries there have to contend with very great obstacles. These obstacles are not of a transient character, but of long standing, and are liable at any moment to become much more serious and obstinate than they are at present. Two of these are (1) The opposition of the government; (2) The increasing poverty of the empire, in which the communities where our churches are located and the members of our churches share.

1. Because of his official position as United States consul for nearly five years in that country, the chairman of your Committee is able to judge better perhaps than the missionaries themselves of the deep-seated opposition on the part of the government to all European or Christian influences.

Without illustrating this statement in detail we may say in a word that the government feels its power gradually declining, and its empire crumbling away, and just in that proportion has it determined to resist more persistently every kind of interference from the civilized world. The suppression or suspension of newspapers, the closing of schools, the refusal of permits to build schoolhouses or places of worship, its efforts to prevent land from passing into the hands of foreigners, are only a few of the manifestations of the hostile spirit to which we refer. The pleasant words to some of our missionaries of some local governor must not be construed as indicating the real spirit of the Turkish government toward American missions and schools in general. The government has the disposition, it lacks courage simply because it lacks the power to do so, to bring about a most deplorable and disastrous state of things for missions of every kind in that country.

2. The poverty of the people. Only those who have lived for any length of time in that country can appreciate this fact to its full extent. In addition to this general statement certain sections of the country have been visited by special calamities which have brought with them very great suffering and distress. Only a few years since Zeitoon was destroyed by fire, and during the past year it has been destroyed again in the same manner. The famine in Cilicia is a fact well known to all who are interested in the Eastern world. There is little encouragement in that country for any one to plant or to build; and it is almost impossible for the common people to accumulate property for old age, sickness, or for their children. Where such are the conditions of life, what can be hoped for from such people in the way of contributions to the support of churches and schools, or for any benevolent object? Yet these people, poor as they are, and disheartening as are the circumstances of their lives, contribute nobly for supporting their own churches and the missionary work among themselves. When in the face of such obstacles missions and schools can make progress from year to year, the fact indicates that they possess an unusual amount of vitality. The growth of our mission work in that empire, in respect to theological seminaries, colleges, higher schools for boys and girls, industrial schools, preaching and evangelistic work, and in respect to a Christian literature, is a steady growth which means a healthy and therefore a permanent growth, for which the supporters of the American Board in America should not fail to be profoundly thankful. In view of all the facts it does not seem advisable that any aid should be withheld from that field nor any efforts relaxed which are designed to elevate those most interesting nations through the gospel of Christ.

The Committee on Missions in Papal Lands, Lyman Abbott, D.D., Chairman: —

The Committee to which was referred the reports from the Missions in Papal Lands respectfully report: That they find reason for gratitude in the general prosperity which has been granted to these several missions in Northern and Western Mexico, Spain, and Austria, and that they note with interest the special emphasis which in each of these reports is laid on the circulation of the Scriptures, the maintenance of schools, and the sacrifices made by the people for the support of religious institutions, and also the reflex influence of the European missions upon evangelical work in the United States and South America.

The Committee on the Missions in Africa, Rev. Wm. E. Park, Chairman: —

There are many present who remember the meeting of the Board in Syracuse eight years ago, where a mission to Central Africa was first proposed, and the Rev. Dr. John O. Means, now gone to his rest, read a paper in which he described very minutely the various practicable sites for the missionary work on the great continent. Of the locations mentioned Bihé was judged to be the most eligible, and the idea of the meeting in 1879 has resulted in a firmly established mission which, though now small, may be the seed of a mighty revolution on the Dark Continent.

A church of fourteen members, the result of a recent revival, has been organized at the Bailundu station, and underneath the present barbarism the outlines of strong intellectual power are clearly perceptible.

The work in the East Central Mission was temporarily interrupted by the invasion of a hostile tribe, in consequence of which some mission property was destroyed but no lives were lost. A more serious interruption was caused by the retirement of Rev. Mr. Wilcox, the senior missionary, who, greatly to the regret of his colleagues, left the service of the Board at the time of his greatest apparent efficiency. In Mongwe there are two day-schools, while in the neighborhood large numbers of people are hearing the word every Sabbath. The Gospels of Matthew and Mark have been translated, and it is expected that a volume containing the Four Gospels will be published in the language of the country before the close of the present year.

A few figures tell the story of the Zulu Mission. Seven stations, ten missionaries, eighteen female assistants, fifty-two native preachers, fifty-one native teachers, sixteen churches, nine hundred and sixty-nine members, *one hundred and twenty-nine* received by profession this year, one Theological

School with eighteen pupils, one boys' and two girls' schools with 1,443 scholars. Native contributions, $1,075.

More evangelistic work has been done in the region than ever before, and the success of the mission opens new doors of opportunity which cannot be entered for lack of men. The firmness of the native preachers is thorough. One of them handed to his persecutors a padlock, and said: "Lock my jaws together with this and keep the key; you will not prevent me from preaching."

As the electric light may glitter miles away from the dynamo, we see that in dark Africa the American Board keeps three lamps burning. The missions are in line with the grand openings in that continent. We may say that if those who are reached by these missions can be kept from the evils of intemperance, rescued from licentiousness, reclaimed from fetichism, and stimulated to make a manly use of the present certain opportunity without waiting for future precarious chances, the mission will go on to the noblest success.

The Committee on the Missions in India and Ceylon, Noah Porter, D.D., LL.D., Chairman: —

These three missions comprehend all the missions of the American Board in Southern India. They are among the oldest and the most successful. They have attained some of the higher forms of Christian civilization and are now rejoicing in its flowers and fruits, both spiritual and temporal.

Two of the ten churches of the Ceylon Mission pay the salaries of their pastors and a part of the salaries of six native evangelists, in addition to the two who are paid by the evangelical society.

We regret to be obliged to say that the evangelistic work, which has been carried on harmoniously by the English Church, the Wesleyan, and the American, has been tried by the proselyting efforts of the Baptists, who have sadly interrupted their Union meetings.

Jaffna College continues its good work and its hold on its pupils. It had the last year sixty-three students, of whom more than half were Christians.

The Tillipally Training School and the Oodoopitty Female Boarding School continue their useful work. Within the past year the mission has completed seventy years of work among the Tamil population of Jaffna.

In the Marathi Mission there has been steady and gratifying progress and several new churches have been organized. The field is immense. The district contains 3,286,889. The absence of Dr. Bissell and of Rev. R. A. Hume from Ahmednagar prevented much important work and closed the Theological Seminary. News has just come to us of Mr. Hume's safe arrival, and of a brilliant demonstration of joy on the part of the natives and the families of the missionaries. Bells were rung, a torchlight procession was arranged, addresses were spoken and thanks were offered by the people, to which Mr. Hume responded by public address.

The amount contributed for the support of the pastor and for benevolent purposes was more than $1,800. This represents a dollar for each workingman, the wage for eleven days' work. In Bombay street-preaching is very common and societies for Christian Endeavor exist. Twenty-five Bible-women have done good service in evangelistic work.

The mission high school in Ahmednagar reports 290 students and was visited with suitable recognition by their royal highnesses the Duke and Duchess of Connaught. The Girls' School had on its roll the names of 160 pupils. An Industrial School and a Manual Labor School are doing good work. The medical work should not pass unnoticed.

The Madura Mission has suffered much from illness, mostly as the result of overwork. Still more seriously, in March of the present year, by the death of Mr. and Mrs. William S. Howland, in Auburndale, Mass. The mission covers a wide district, but it is well organized and furnished with a large force of catechists and Bible-readers. There is a native Evangelical Home Society which furnishes all the pecuniary support that is required by pastors of feebler churches. A high school, now elevated to a college, has, in all, 253 pupils: 36 in the college, 8 in the theological class, and 8 in a teacher's department.

Besides there is a Female Normal School with 78 members, and nine boarding schools with 286 pupils, English schools for Hindu boys of high caste, and everywhere village schools. This variety of educational and religious work is supplemented by the medical labors of Dr. Chester, of Dindigul, and Dr. Root, of Madura, the latter a lady of superior education and skill. At the two principal dispensaries in these cities there were treated the past year 36,363 cases, of whom 22,042 were for the first time.

This closes our brief outline of crowded work in these three great missions of the Board in India; in view of which we find abundant incitement to labor, and hope, and pray, and praise.

The Committee on Missions in China, Pres. J. H. Fairchild, D.D., Chairman: —

Much has been said of the apparently stoical indifference of the Celestial; but a closer acquaintance reveals that there lies beneath this stolidity a germ which, if watered by the Holy Spirit and vivified by the quickening beams of the Sun of righteousness, springs into a life of earnest endeavor and active usefulness — lives pure and sweet, testifying to the power of the gospel of Jesus Christ for regeneration and moral uplift. Among the native assistants at the Pang Chuang station in North China was one Hou Sheng Ching, the oldest convert in order of time, and most conspicuous in Christian character and service, whose death last December was a personal affliction to the missionaries and an irreparable loss to the native church; converted at thirty-eight years of age under Mr. Stanley's care at Tientsin, he became a useful preacher and in the great famine revealed such a genius for administration that he became to the new station at Shantung an invaluable aid and counselor. He gave the church his love, his counsel, his time, his service, and he has left it the priceless example of a manly, consecrated life; *such* a character refutes beyond all cavil the sneering doubt whether a Chinaman can be a Christian. It would not require many such as he in one generation to plant the gospel so firmly in China that no earthly power could check its universal sway. Such a life shows great Christian fortitude in a land where in some parts at least to be a Christian is to be a traitor. While there is much in these missions to encourage, there is also very much to stimulate us to more earnest prayer, greater consecration, and larger gifts.

The Committee on the Missions in Japan, Prof. Israel E. Dwinell, D.D., Chairman: —

The uprising in Japan from the sleep of ages towards the light of modern civilization is most remarkable. The Japanese are a mercurial race, the Celts of the Oriental nations. The moment the long sleep was broken, they bounded forth for the coming day. Constitutions were changed; the relation of the orders of society readjusted; old institutions hindering progress swept away, and new ones substituted; and an irresistible impulse to find the secret of national prosperity and advancement planted in the very heart and genius of the empire. The whole nation started for the best things the world outside had to give — started ignorantly, blindly, but determinedly, no one wishing to be left behind in the exhilarating and promising race.

It is not enough to say there is a wonderful openness in the Japanese mind for the reception of new things. There is a passion for them — a rush towards them. Never elsewhere has the world witnessed such a spectacle, — men, women, and children, rulers, nobility and common people, — rich and poor, those having hereditary privileges and those claiming nothing from the past, reaching out towards the progressive nations, demanding their secrets and their charms, and sending men to extort them.

In such a condition of things, questions and policies receive swift decisions. The Japanese mind settles problems while the Occidental mind is turning over the terms of their statement. The Japanese new civilization is pouring like melted metal into the molds that give it permanent form. It is the day of sudden transition — almost without a process, from one kind of society to another kind. How critical the moments! How the Christian philanthropist in other lands, as he looks upon the spectacle, feels that what is done for Japan if it is wisely done must be done quickly!

The critical condition of this nation in the throes of a new birth is increased by the fact that many belonging to it consider all new thought and new measures in the outlying progressive nations as pointing to the goal towards which those nations are advancing; and to steal a march on others and come in ahead, adopt them. In this way the speculations of radicals, visionaries, skeptics, agnostics, infidels, are often accepted instead of the sober realities of Christianity and approved civilization. Japan reads all the new speculations and has a secret sympathy and tenderness for them.

Your Committee, therefore, think in view of these facts that this mission needs to be lifted up before the Board and the Congregational Churches in the light of an exigency; that at this time it should be considered not merely a mission among missions but *primus inter pares*.

The general demand for immediate large missionary aid justifies this. The fact that effort made now will go many times farther than the same amount of effort after the new civilization has taken form, intensifies it. The prominent position taken by the Board in the first missionary movements in Japan, and the influence it has had in its great awakening lays this duty on us. The living bond between that land and our churches by the fact that Neesima and many other Christian Japanese have been educated in our schools and seminaries draws us by a tender cord to this work. The still stronger living bond made by our noble and devoted missionaries, who have given their lives to this work, and, who finding its unexampled pressure and claims for immediate performance, are continually crying in our ears, *Come over and help us*, — this made stronger and tenderer by Dr. H. M. Scudder and wife and others going out from the home-field to labor in Japan at their own charges, — is in harmony with the thought that this may now well be considered the first of missions.

And the interesting movement towards Christian union between Presbyterian, Reformed, and Congregational churches, tentative in the air, in the hearts of the people one of the millennial dreams which they think easy of realization, — this emphasizes the privilege of having wise men at once on the ground, in addition to those we have there to guide and bless the bans. Who knows but that help may come back to America from missionary Japan to assist in settling here the great question of Christian union? It would not be the first time that a mother has been dowered by her daughter.

The Committee on Missions in the Pacific Islands, G. L. Walker, D.D., Chairman: —

The record of work in the Hawaiian Islands the past year has been mainly in continuance of labors heretofore for several years reported in behalf of the North Pacific Missionary Institute under the care of Dr. and Mrs. C. M. Hyde, the Hilo Boarding School now under the direction of Rev. Arthur W. Burt, and the Chinese Mission work conducted by Mr. and Mrs. F. W. Damon. Each branch of this work has been attended by a very considerable and encouraging degree of prosperity. The methods and the topics of the course of study outlined in the papers submitted to us, as prosecuted both in the Missionary Institute and in the Hilo School, are themselves wonderfully suggestive of the great moral and intellectual transformation which must have passed upon a once heathen people to make such courses of study possible. It is in such endeavors for the mental and spiritual enlightenment of the younger portion of the Hawaiian people that the most hopeful work of the Board would seem mainly to lie.

Still it is not strange that the immaturity of the condition of Christianity in those islands, and especially in the death or removal of those who as missionaries or early representatives of the work done by missionaries did so much to give tone and quality to the religious life of the people, there should seem to be need of a recurrence, to some extent, to old agencies for the revival and reinvigoration of the churches. And your Committee can but approve and cordially commend to the support of the Board those plans which have been devised by the Secretaries and the Prudential Committee looking toward enlarged work in these islands so early and so gloriously connected with the history of this missionary organization.

Wisely directed and in a spirit of cordial coöperation with those native agencies which are so important to maintain and to foster but whose immaturity is still inadequate to the complete tillage of the ground to be cultivated, we believe that a considerable increase of missionary force in the Sandwich Islands would be a wise measure on the part of the managers of our Board. The churches of America have not lost their interest in the Hawaiian people, and may be depended on still to give men and money to their need.

Turnign westward to the Micronesian Mission, the progress of the work in the Gilbert and Marshall Islands seems to have been, during the past year, eminently satisfactory. In the latter islands we note with especial satisfaction the fact that the establishment of the German protectorate over these islands in the autumn of 1885 has been marked by advantages to the labors of our missionaries. Apprehensions that the facts might be otherwise have been happily disappointed. Thus far, at least, the quiet settlement of German authority over this group of islands has turned out rather to the furtherance of the gospel.

This condition of things in the Marshall Islands only makes us more to regret the unhappy issue of the arbitration, by which the German and Spanish claims to the Caroline group of islands, referred to the Pope for decision, resulted in his assignment of the title to Spain. This fact, without these accomplished consequences, was announced to the Board at its meeting last year. But not a year passed before anticipated and characteristic troubles, arising from the contact of Papal officials both secular and clerical with our missions and missionaries, have stirred our indignation and dejected our hopes. The brief story of the loss and ravage already wrought in that most auspicious and successful mission of our Board, of which Mr. Doane's arrest, imprisonment, and exile, though one of the most conspicuous, is far from being one of the saddest results, adds another page to the annals of Romanist bigotry and Spanish intolerance.

The latest tidings which come to us of the revolt of the natives against the superimposed authority of a power to which they owe nothing good and from which they can anticipate little but evil, is itself a striking tribute to the character of our missionaries and the value set on the institutions planted by the gospel in that land. We recognize with gratitude the readiness shown by our national government to recognize and defend the rights of our missionaries in those islands in response to representations made by the officers of the Board. But in view of the still unsettled condition of affairs and the possibility of further and perhaps graver difficulties, your Committee think that a yet more formal call should be made upon our government in the name of the *Board itself* for all requisite assistance in the defence of the rights of our missionaries in that far-off group of islands in the sea. And we recommend the adoption of the following communication to our government by the Board.

[See Minutes of the Annual Meeting for this communication.]

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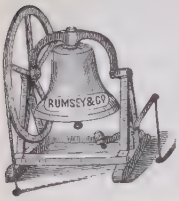

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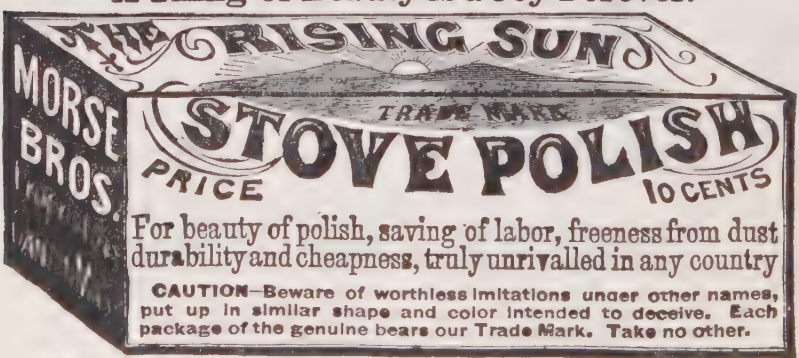
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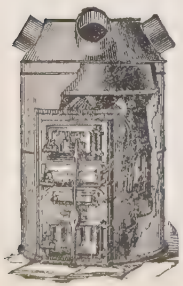

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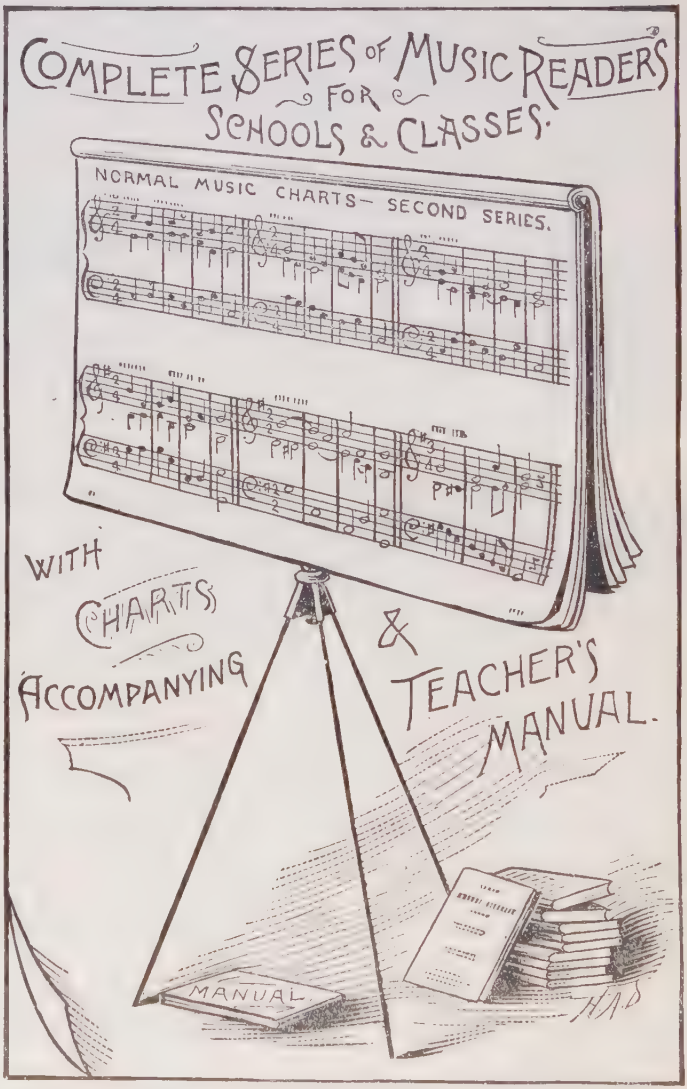
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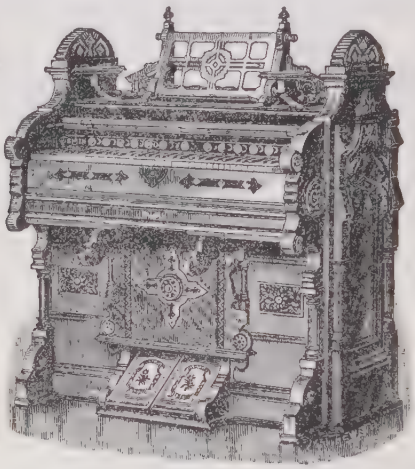

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THE MISSIONARY HERALD

DECEMBER, 1887.

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Published by the American Board of Commissioners for Foreign Missions

CONGREGATIONAL HOUSE, 1 SOMERSET STREET

PRINTED BY STANLEY & USHER, BOSTON, MASS.

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MISSIONARY HERALD.

VOL. LXXXIII. — DECEMBER, 1887. — No. XII.

THE receipts for the first two months of the financial year are $78,712.09. (From donations, $49,795.83; from legacies, $28,916.26.) This is an increase over the amount received during the corresponding period of the preceding year of about $34,000, a gain on donations of about $12,000, and on legacies of about $22,000. Let earnest prayers ascend that during the entire year there may be a large increase of contributions, and let all who thus pray help, to the utmost of their ability, to answer their own prayers. Such is the growth of the work abroad, and so great is the success with which God is crowning it, that there is an imperative call from the missions for at least $50,000 more than can be prudently appropriated by the Committee unless special offerings shall be made or pledged toward these additional appropriations needed. We are confident in the expectation that such offerings will soon be pledged from many persons whose hearts overflow with thanksgiving to God.

WE hope that the American Board Almanac for 1888 will be ready by December 1. The almanac has proved a greater success than was anticipated, and it is highly prized by large numbers of the friends of missions. The editor of the English *Friend of Missions* writes of it as "by far the best missionary almanac out." No pains will be spared to make the issue of the coming year equal or superior to its predecessors. Will not some friend in each church see to it that some person, perhaps a bright boy or girl, offers for sale throughout the parish this inexpensive and attractive almanac? It will be furnished by the quantity at such rates that it can be sold at a fair profit.

LET no one think that since we do not dwell in this issue on the distress from famine in Central Turkey that the cloud is lifting. Such is by no means the case. The government is acting very strangely in the matter, doing nothing whatever in many places. Mr. Montgomery and Mr. Peet report that the approach of winter will bring increased suffering, and that the demand for aid will soon be greater than ever.

OUR missionaries at several stations in the Turkish Empire have been much refreshed and helped by a visit which they have enjoyed from two Massachusetts clergymen, Rev. Daniel March, D.D., of Woburn, and Rev. E. G. Porter, of Lexington. These brethren have brought cheer to the missionary homes and have awakened much interest among the native Christian communities with which they have mingled.

It is not necessary that we should do more than simply call the attention of our readers to the communication from Rev. Dr. R. S. Storrs, given in full in this number of the *Herald*. In accepting the Presidency of the Board, to which he was elected at the last Annual Meeting, Dr. Storrs presents his views on several points of deep interest to the constituents of the Board and to all friends of missions. We are confident that there will be on all sides the heartiest commendation of the spirit and aim of the communication, and we hope that the great body of Christians who have heretofore worked in harmony through the American Board will agree that there is here set forth a basis on which they can cheerfully coöperate in the further prosecution of foreign missions.

We have no further news this month from Micronesia or from the Philippine Islands, save the confirmation of the report that martial law has been proclaimed throughout the Caroline Islands by the governor-general at Manila. We had hoped to receive letters from Mr. Doane and the other missionaries on Ponape, forwarded by the Spanish steamers plying between the Caroline and Philippine Islands, but for some reason no mail has ever reached us by that line. In our ignorance as to what may have transpired at Ponape we can only urge our friends to remember the mission before Him who knows all and can do all needful things for his servants.

Since the above paragraph was in type, a letter has been received from Dr. J. D. Davis, of Japan, dated Kyoto, October 14, giving a brief account received there, by way of Shanghai, concerning affairs at Ponape. This is the report: "The governor, who had outraged the natives beyond endurance, heard that a plot was formed among the natives and he sent out twenty scouts to learn about it, and all but one of them were killed by the natives. They [the Spaniards] then sent the women and non-combatants on board the food-ship which was left in the harbor, and prepared to defend the governor's residence, but they were overpowered and every man killed, the governor pierced by several bullets. The steamer which brought Mr. Doane back was surprised to find the governor's residence razed to the ground, and no Spaniards left but the few on the ship, and it immediately started to bring forward a squadron for revenge. We have no intimation as yet whether Mr. Doane was left on the island or not, or what was the condition of the other missionaries. Oh, the fearful revenge that will be wreaked there! We can only pray and wait. They took away the only man that could have restrained the natives when they were lashed to fury, and have reaped the whirlwind."

A brief reference was made in the *Herald* for October and again in November to a threatened famine in the Jebul Toor district. Later reports show that the famine is a fearful reality, and that the distress is much wider than was at first supposed. Dr. Barnum says that the region desolated by the locusts is not less than ten thousand square miles, embracing a good share of Koordistan and Northern Mesopotamia. A letter just received from Mr. Gates, of Mardin, dated October 1, says: "From Sert to Mardin, and from below Jezireh to the neighborhood of Diarbekir, the crops were all destroyed. In all this region only the plain below Mardin escaped. The wheat, barley,

cotton, tobacco, lentils, were almost entirely destroyed. In some places the people secured a very small portion of their crop of wheat, but for the most part everything was destroyed. In many places, as in Kulleth, Arnas, Bati, and some others, the vineyards were also destroyed. The only dependence of the people of the mountains is their millet crop. The people are leaving their homes in quest of food. Last night a large company passed Mardin from Azakh. They have left their houses and lands and gone north in the hope of saving themselves from starvation. I am afraid that when winter sets in many will starve. This is now the third year that the locusts have worked desolation. The people have nothing left in their houses, and there is such a stagnation of trade that there is no employment for the poor. We have received two hundred and fifty liras from Constantinople, but it will be wholly inadequate to meet the need." In forwarding this extract from the letter of Mr. Gates, Dr. Barnum adds: "Letters from Harpoot, one hundred or one hundred and fifty miles from this famine-stricken district, say that the price of grain is already nearly twice as great as it was last year, although there is no transportation except on the backs of animals. In Van the price of grain is three or four times as great as it was last year. The call from Cilicia has been generously responded to. I believe the need in Mesopotamia is not less, while from its position, so far in the interior, it is far more difficult to relieve. Whatever is done should be done quickly."

There are frequent calls from abroad for small communion services such as churches in this land are often ready to give away when they secure new plate for their own use. Just now a call comes from the little evangelical church at the Dardanelles, in Turkey. If any church will send to the Mission Rooms such second-hand sets they will be gratefully received.

The famine of which we have been obliged to say much in connection with Central and Eastern Turkey has extended into Persia. Dr. Shedd writes to *The Church at Home and Abroad* that not only locusts, but a kind of Hessian fly, have destroyed the grain in many sections; and that the prices for food have gone up fearfully. The outlook in Persia, as in Turkey, is very sad.

In connection with the drought and famine in Turkey some instances are reported of the extraordinary superstitions prevailing among the people of that region. One of our missionaries reports that in "several villages north of Cesarea, the government has ordered all the cocks killed because Satan uses a certain feather under their right wings in preparing a potion to keep off rain. In Talas, too, the government has imprisoned a man for shaping something like a cradle out of dough, and rocking it day and night (even hiring a man to help him, they say), in order to prevent rain, as he had wheat to sell and wished the price to rise. In Sivas an Armenian has been imprisoned for throwing a loaf of bread tied up with a string into a mosque, as this, too, is said to avert rain." In reporting these cases the missionary says: "Ah, poor Turkey! what suffering there will be this winter!" She might well have added, were she referring to spiritual rather than to temporal matters, what suffering there will be in all coming generations until the gospel scatters such dark superstitions!

Reference has recently been made to the statement of Sir Charles U. Aitchison, Lieutenant-Governor of the Punjab, that any one who has "no faith in the work of missionaries in India must be either ignorant of facts or under the influence of very blinding prejudice." A further quotation may well be made from the utterances of this distinguished official of India. He gives this striking testimony: "Missionary teaching and Christian literature are leavening native opinion, especially among the Hindus, in a way and to an extent quite startling to those who take a little personal trouble to investigate the facts. Out of many examples I could give, take one I know of — one of the ruling princes of India, who probably never saw or spoke to a Christian missionary in his life. After a long talk with me on religious matters, he told me himself that he reads the Sanskrit translation of our Bible and prays to Jesus Christ every day for the pardon of his sins. It is not too much to say that the whole Brahmo movement, which takes a lead in all social and moral reforms in India, and which, although decidedly un-Christian, pays to Christianity the sincere flattery of imitation, is the direct product of missionary teaching."

In connection with the foregoing testimonial from an East Indian official, it is pleasant to read the testimony of our American Minister to China, Col. Charles Denby, who in May last wrote from Peking to Dr. Ellinwood, Secretary of the Presbyterian Board, as follows: "I have made it my business to visit every mission in the open ports of China. This inspection has satisfied me that the missionaries deserve all possible respect, encouragement, and consideration. I find no fault with them except excessive zeal. Civilization owes them a vast debt. They have been the educators, physicians, and almoners of the Chinese. All over China they have schools, colleges, and hospitals. They are the early and only translators, interpreters, and writers of Chinese. To them we owe our dictionaries, histories, and translations of Chinese works. They have scattered the Bible broadcast, and have prepared many schoolbooks in Chinese. Commerce and civilization follow where these unselfish pioneers have blazed the way. Leaving all religious questions out of consideration, humanity must honor a class which, for no pay, or very inadequate pay, devotes itself to charity and philanthropy."

We are glad to receive the prospectus of the *Missionary Review of the World*, a monthly magazine to be published by Funk and Wagnalls of New York, commencing in January, 1888. The editors are to be Rev. Dr. J. M. Sherwood and Rev. Dr. Arthur T. Pierson, names well known in literary and missionary circles. The magazine is to be devoted to the interests of Christian missions throughout the world. While undenominational, it desires to be in heartiest sympathy with all missionary organizations. The editors emphasize their purpose to present reliable statistics of missionary work the world over. We have long felt that there is ample room for such a missionary periodical as this promises to be, and we trust that it will prove a valuable aid to those who would take the broadest view of the progress of the kingdom of God in this missionary age of the world. Our best wishes are extended to the new enterprise. The magazine is to be of about eighty pages monthly, and will be issued at the subscription price of $2.50 per year.

We deeply regret to learn of the death of Mrs. Constantine, of Smyrna, wife of Rev. Dr. George Constantine, who died at Smyrna, October 15. Mrs. Constantine was an American lady, of superior qualities of mind and heart, who efficiently aided her husband in the large and successful work undertaken at Smyrna in behalf of the Greeks. Her death is a sad loss not merely to her husband and home, but to mission work in Smyrna.

The elections in the Hawaiian Islands, under the new constitution, have resulted in an emphatic rebuke of the late corrupt government. No person in any way associated with that government has been supported at the polls. The reform movement having been ratified with practical unanimity on the part of the people, the new government may be regarded as firmly established, and we look for a better state of things at the islands.

Among the distinguished East Indians who came to England as representatives of that portion of the British Empire, at the Queen's Jubilee, were the Prince and Princess of Kapurthala, one of the semi-independent states adjoining the Punjab. This man and his wife are earnest Christians, having sacrificed much to take a stand as disciples of Christ. The *kanwar*, or prince, made a remarkable address before the committee of the Church Missionary Society, in which he expressed his deep sense of indebtedness to Christian missionaries and gave emphatic testimony to the value of their labors. He affirmed that notwithstanding all that has been done for India by the great statesmen, such as Lords Dalhousie, Canning, Lawrence, Ripon, and others, it is to such men as Marshman, Carey, and Duff that India owes most. "There are many who put the question, What good are missionaries doing in India? I say, without any hesitation, that had it not been for the knowledge that has been imparted by these humble, unpretending men, not English laws and English science, no! nor British arms, would have effected such changes in the social condition of India as is evident to all observing men in these days!" The prince referred to his own struggles in forsaking the religion of his ancestors, and of the fact that the missionaries must always wound the feelings of the people in the very act of showing them that their ancestral faith "is a great imposture, and must almost be blotted out and forgotten to admit the simple doctrine of faith in Christ." Though he admits that the opposition to Christianity is now greater than ever, he believes that the various societies, like the Brahmo-Somaj, the Arya-Somaj, and others, will help to break the chains of caste and superstition, and that Christianity will in the end prevail.

Arrangements are now making for a General Missionary Conference to be held in London from the tenth to the twentieth of June next. It will then be ten years since the Mildmay Conference met, and the progress in missionary work within this decade has been such that another conference seems eminently desirable. Forty-eight British societies engaged in foreign missions have joined in the movement, leaving only the Society for the Propagation of Christian Knowledge and the Society for the Propagation of the Gospel unrepresented. It is hoped that our American societies will be represented at this important conference, which can hardly fail to have direct bearings upon the progress of the kingdom of God in the coming years.

It is a noteworthy fact that some young men connected with the Syrian Protestant College at Beirut have offered themselves for missionary service in Africa. Their knowledge of the Arabic language will greatly facilitate the work of these men, should they go to Central Africa. Dr. Jessup has written to the English Church Missionary Society in reference to the employment of these graduates, who seem actuated by a true spirit of devotion in their wish to live and die for the people of the Dark Continent. It would be an interesting fact if these Arabic young men should undertake labors in those sections of Africa where Arab slave-traders have done so much harm.

During the month of October the English Church Missionary Society held a number of remarkable public meetings in London. At a "Valedictory Dismissal" thirty missionaries were present; although forty-seven have left England this autumn, while during the year 1887 no less than one hundred and eight persons had departed for work at Church Missionary stations. The special "Missioners," as they are called, eight English clergymen and laymen, to whom we have heretofore referred as going to India, to visit all the stations of the Society for the purpose of seeking a new spiritual quickening, were dismissed with prayer at a great assembly held October 13, and sailed for India on the twentieth. The Rev. Mr. Wigram, Secretary of the Church Missionary Society, who, with his son, has just completed a missionary tour of the world, visiting Asia Minor, India, China, Japan, and Northwestern America, has reached London, and has begun a series of meetings in the great cities of England, giving a report to crowded assemblies of the progress of the kingdom of God in various parts of the world. We rejoice at being able to chronicle such a stirring movement in connection with the home work of the Church Missionary Society.

The Greek work in Smyrna is meeting with much opposition from officials and others. On the first Sunday of October, after a service held at the Hall with closed doors, Dr. Constantine was ordered to go before the chief of police. He refused to go on the Sabbath. On calling the next day, with Mr. Bartlett, the official peremptorily ordered the Hall to be closed. No explanations were offered and the order was made unconditional. As Dr. Constantine is an American citizen, the matter will come before the American consul. Whatever the issue, it is clear that the Greeks are much stirred up in the city of Smyrna.

We cannot believe that our government will adhere to the strange ruling of one of its departments, by which the use of the native languages in the Indian schools in this country is prohibited. To require the teaching of English in these schools is eminently proper; but to forbid the use of the languages of the people is something worse than a mistake. Every one knows that the most effective work for the civilization of the Indians has been done in the Christian schools established by missionary boards. To forbid the reading of the Bible and prayer in the Dakota language in the schools established among that tribe, is a step that ought never to have been taken, and which, now that it has been taken, ought instantly to be retraced.

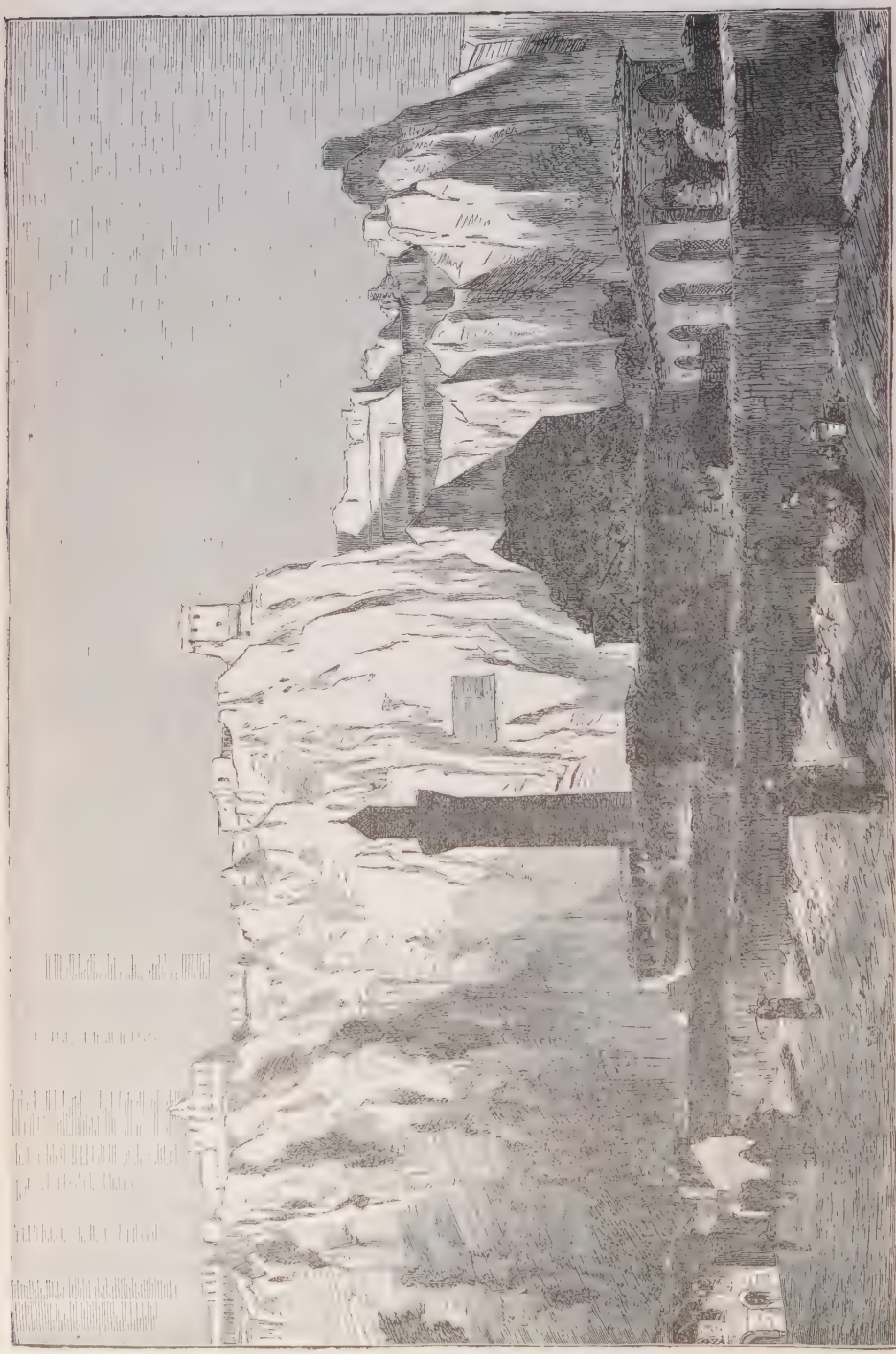
In a recent number we referred to the presence of Mormon missionaries in Constantinople. At the latest date from that city only one remained, and he was meeting with no success in winning converts. The distinctive features of Mormonism can be practised in Turkey without the necessity of going to Utah.

We rejoice to hear that Rev. Dr. Jacob Chamberlain, prior to his return to India, secured the fifty thousand dollars he was seeking for the establishment of a Theological Seminary in the Arcot Mission. It is pleasant to be able to chronicle such a gift for Christian education on mission ground. Institutions similar to this are greatly needed at many central points in mission fields, and they might be established with a comparatively small sum of money. When we hear of the hundreds of thousands, and even millions, of dollars given for educational institutions in our own land, already filled with colleges and seminaries, we wish it were possible to secure even a tithe of these sums for the planting of Christian institutions in lands that are almost wholly unsupplied.

No one who seeks the reign of the Prince of Peace upon earth can fail to be profoundly interested in the coming of the deputation of thirteen members of the British Parliament, bearing to the President of the United States a memorial signed by two hundred and thirty-two members of the House of Commons, and endorsed by at least fifty peers of the realm, in favor of a treaty between Great Britain and the United States, binding these nations to the settlement by arbitration of all questions which cannot be settled by the usual methods of diplomacy. This olive-branch of peace over a world that has been cursed with wars is a most hopeful sign. We join with others in welcoming these messengers of peace to our shores.

The American Presbyterian Board is protesting strongly, and with much reason, against the interference of the English ritualists with their successful mission work in Persia. These ritualists, apparently under the patronage of the Archbishop of Canterbury, have planted their men not in places as yet unreached by any Christian influence, but close by the side of those who are carrying forward a successful work, and where collisions must inevitably occur. They have allied themselves with two notoriously corrupt Nestorian bishops who are pronounced by all parties as deserving of deprivation from their office. This utter disregard of the just principles of missionary comity deserves the severest condemnation of all respectable, not to say Christian, people.

"Is it treating us *fairly* to so disregard us, as the representatives of the churches abroad, in not looking to us for testimonials?" So writes a missionary in reference to the aid given by several churches in the United States to a young man, a native of Turkey, who was not endorsed by the mission, and who has since returned to his native country not to preach the gospel, but to be an absolute hindrance to evangelical work. Christians in America certainly ought to remember that it is more than unwise, it may be absolutely unjust and cruel, to support persons from other lands who are not vouched for by responsible parties.



A PORTION OF THE ROCK AND CASTLE OF VAN, EASTERN TURKEY.

VAN, EASTERN TURKEY.

BY REV. HERMAN N. BARNUM, D.D., OF HARPOOT.

ARMENIAN tradition ascribes the founding of the city of Van to Semiramis, who was said to have made it her summer residence. In the old Armenian books it is called Shemiramagerd, the city of Semiramis. The district itself is supposed to be the Togarmah of Scripture. The most striking physical characteristic of the place is the singular rock which rises perpendicularly out of the plain to the height of three hundred feet, and which is more than half a mile in length from east to west. Only a portion of it is seen in the accompanying picture, the side facing the south. The smooth place on the face of the rock, to the right of the minaret in the picture, is one of the many cuneiform inscriptions which are found in different places about Van. The summit is crowned by a castle, which is still used as a fortification. Several large chambers have been cut out of the solid rock. The view from the top is very striking. As you stand facing the south, you look down upon the flat-roofed houses compactly crowded within the walled city. Only a few of them are seen in the picture. To your right lies the beautiful lake, nestling among the mountains and extending some seventy-five or eighty miles to the west. It has no outlet. The sailboats which ply upon it bring a large proportion of the supplies of the city. In the opposite direction, to the distance of about four miles, stretch the "gardens," as they are called. The best houses are among these gardens, and about half the population lives here. The streets of the city itself, like those of all Oriental towns, are narrow and crooked and, for the most part, impassable to carriages; but among the gardens they are broad and lined with trees, like a New England village, and a few wagons and carriages are kept busily at work among them.

The population of Van is supposed to be about forty thousand, of whom three fourths are Armenians. Although it has a larger Armenian population than any other city, it was the last to be occupied as a station. The Armenian "national" sentiment is stronger here than anywhere else; hence many of the people, especially the ecclesiastics, did not look with favor upon the coming of missionaries among them, and the opposition which was encountered at Constantinople in the early days of the mission was repeated, in its way, in Van. The work was begun fifteen years ago. The missionary residences are in the gardens, three miles east of the castle rock, upon a plateau, thus lifting them above the malaria which abounds in the city and which is found to some extent in the gardens. Foreigners could not live in the city with safety to health. The population is so widely scattered that two places of worship have been found necessary, — one in the city and one in the gardens, — although a single church organization embraces all who belong to the church from these two congregations. The truth is becoming widely known, and Protestantism is winning the respect of all classes, although the number of those who are ready to encounter the reproach of separating from the old church, and of being called traitors to their nation, is not large.

Reports received during the past year from the two missionary high schools in Van, male and female, have shown a most interesting and gratifying progress. In few places have the Armenians themselves done more for education than in this place. They have large schools for boys and girls, and the "national" spirit in them is intensified. Of course they would not welcome schools which seemed, in some sense, rivals of their own. But the Armenian schools, through their teachers and through the large numbers of young men who go to Constantinople, are becoming sadly tinctured with French infidelity, and schools of a thoroughly evangelical character are needed to counteract this influence, besides doing the work which such schools are always expected to do in mission fields.

These schools were put upon their present basis five years ago. The Protestants are few, so the schools began with a mere handful of pupils in each. As the numbers increased opposition increased, and the pupils were constantly changing. Some of the first families in Van soon saw the great difference between these schools and their own, and gave them the preference, — in part, because of the moral and religious training which was given, — although they were publicly denounced by their bishop for deserting their own schools. The Bible is not simply read every day; it is a daily textbook and is studied.

The number of pupils during the past year was about one hundred in each school. The examinations were held the last of July and lasted four days. Four boys and five girls received diplomas. All of these girls and some of the boys were hopeful Christians. The examinations were said to be "the best ever held." The governor-general of the province honored the last day of the girls' examination with his presence, and read an address expressing his thanks for what was done for the education of his people. "He came quietly, nearly unattended, in just the way that was most thoroughly acceptable."

These schools have been pervaded during the past year by a delightful religious influence, and several of the pupils in each, from Armenian families, give good hope that they have been born again and that they will bless their homes with the new spiritual life which they have received.

THE LETTER OF REV. DR. R. S. STORRS, ACCEPTING THE PRESIDENCY OF THE AMERICAN BOARD.

Brooklyn, N. Y., October 31, 1887.

To the Vice-President, the Secretaries, and the Prudential Committee of the American Board: —

Dear Brethren in Christ: — When the Corporate Members of the American Board did me the honor, at their recent Annual Meeting, to elect me President of that great institution, I received permission to reserve my answer to the generous invitation till I should have had time for further thought, with consultation of others, and with prayer for God's guidance. Having taken such time, having sought advice and Divine direction, and having given to the matter my most serious reflection, I have reached a decision which on the whole my

judgment approves, and which I desire, as instructed by the Board, to communicate to you.

You are no doubt aware that the proposal to entrust to me this distinguished and responsible office had encountered in my mind, from the first, an extreme unwillingness to assume either its dignities or its duties. Personal reasons, of an almost controlling force, had combined with public considerations to impress me with the conviction that in no event ought I to consent to occupy the place; and if I had felt at liberty, when meeting the Board after the election, to follow strictly the counsel of my judgment and the impulse of my inclination, I should at once have declined the office, and released myself from further self-questioning on the subject. But the urgent representations of friends had so far affected me, it appeared so plainly possible that after the Board, without reference to my wishes, had by a commanding majority expressed its decided judgment and will I might find my preferences yielding before them, and it was so obviously impossible to elect another President, when some were already leaving the city, and when the brief session of the following morning must undoubtedly be otherwise occupied, that I could only ask to have the matter postponed for deliberate review, for the light with which a leisurely reflection sometimes corrects an immediate judgment, and for that highest instruction which comes commonly as an increasing dawn rather than as a sudden sun-burst banishing clouds. I was the more ready for this as thus would be left at the head of the Board, during the interval, the honored Vice-President, in whom all confide, who had been specially associated with neither side in the recent exciting discussions, and for whose patient and impartial spirit, under peculiarly trying circumstances, I had conceived, in company with others, the highest respect.

The subject was therefore left in my hands by the permission of the Board — a permission which deserved, if in the haste of the moment it did not receive, my immediate acknowledgment; and I have since sought, with anxious care and an earnest desire to be directed from above, to ascertain the path of personal duty. As to the bearing of the question upon myself, my duties at home and my local opportunities, with some cherished plans for future work, I have counseled with those in whose wisdom and friendship I confide and to whose judgment I have yielded. In its bearing upon the prosperity of the cause which we all have at heart, I have sought the silent direction of Him on whose intimate guidance we may surely depend. And after many doubts, and some perhaps impatient struggles in the contrary direction, I am brought to the decision to accept the office for the current year, leaving to the future the care of its own.

I might perhaps here leave the matter, and say nothing further of any thoughts which have occurred to me concerning the possible, or even the probable, future course of the Board on the questions claiming its attention. But all will see that the position in which I have been put by the suffrages of my brethren has made some outlook over the future indispensable to me. It was only in the hope that some way might appear in which we all could walk together, that I consented to review the question which had appeared already decided. It is with the hope that the general views which commend themselves to me may find a response in the judgment of others that I now accept the office. It can hardly, therefore,

seem improper that I should sketch, even with a certain particularity, what appears to me the course of fairness and of wisdom in the conduct of the matters committed to us, while of course I have not the right, and if possible have still less the desire, to impose my judgment upon anybody else. I should not express these convictions at all, certainly at this time, except for a sense of just obligation to those who are interested, in common with myself, in the work which the Master has put into our hands.

The particular questions which have very largely engrossed attention at our last two meetings appear to me to be practically settled, so far as we are concerned, certainly for a considerable time. The Board has decided, by a majority so large that further opposition to the decision is not likely to be made, that it will entrust hereafter, as heretofore, to its permanent Committee the entire preliminary examination of candidates seeking to be sent under its appointment and at its charges on missionary service; and that this Committee is not to be concluded by the opinions of improvised councils when investigating the theological fitness of such candidates for a remote and protracted service, in small missions or at solitary stations, in the midst of influences foreign to the gospel and commonly fiercely hostile toward it. In other words, the Board recognizes, as I think wisely, its indivisible responsibility to all the churches and all the persons contributing to its funds for the soundness in the faith of those whom in their name it commissions; while it recognizes also the sharp differences between a ministry pursued amid the searching publicity of Christian communities, with the cordial assistances of experienced believers, and a ministry prosecuted at the distance, amid the resistances, and under the obscuring penumbra of heathen societies. Therefore it has decisively resolved to continue to do its widely extended and critical work by the methods which long experience has justified; and it is in the highest degree unlikely to reverse that decision.

Concerning this, accordingly, we need take no further present thought.

The Board has also determined, by a majority of nearly five sevenths, at the largest meeting of its Corporate Members ever convened, and at a meeting happily held in the midst of communities giving an active and eloquent support to the challenging opinion, that the theory of a probation after death, offering opportunities beyond the grave to attain by repentance eternal life, is at any rate not a constituent part of the gospel of Christ, that it has no authority from the Master to show, and that it therefore ought not to become, directly or indirectly, an element in the message which a society in the past and in the present consecrated to Him sends to mankind. Many, no doubt, go further than this, and believe the theory not only foreign to the gospel, but in its various roots and relations, and in the germinant forces which it holds, inimical to that, and dangerous to the souls of men. To their minds it presents itself as closely intertwined with a recent and confident speculative system which they thoroughly distrust, which seems to contradict fundamental convictions, and to which they are energetically opposed. But all opponents of the theory reach at least the line before indicated; and it is not needful to go further than that to understand and accept the late action of the Board. After full discussion, against all influences seeking to divert it or to detain it, it has explicitly

reaffirmed, with added emphasis, the instructions before given to its Committee, enjoining them to be specially cautious in regard to this theory in their approval of future candidates.

It seems to me, then, too evident for argument that this question also must be regarded as practically retired from further debate at our annual sessions, certainly for years to come. It has been conclusively remitted to that general and legitimate outside debate which never ceases, in books, essays, articles, sermons, in church conferences and local associations; and only when, through such debate, the convictions and the feeling of men have widely been changed, will it have the just privilege of appearing again upon our platform. At least, this appears the natural course for events to follow; and I cannot doubt that fair-minded men, whatever may have been their previous preference, will generally assent to it. Nothing could be more conspicuously absurd than to expect the Board in its corporate action to authorize a theory which most of its members thus far believe to be only an attractive but a delusive human speculation, with no basis in the Scriptures, and forming no part of that Divine message which came to our fathers, and has come to us, from the bleeding and kingly hands of Christ. Nothing, either, is likely to be gained, except irritating debate and annoying defeat, by presenting the theory again and again for an acceptance which has twice been refused, so long as men's minds continue what they have been. Nor will any change be wrought in those minds by a withholding of funds from the common treasury, if that should unhappily come to pass. If the question were one of more or less expedient measures, that might have an effect. Since it is a question of conscientious conviction, on matters of very grave import, any actual or contemplated diminution of gifts can only involve a tightening but a temporary financial perplexity, with perhaps added restrictions on those in the field, and added efforts for their relief in quarters where the friendly spirit remains unaffected. It is obvious, also, that any painful pinching of the treasury of the Board, on account of action which the large majority of its members have felt in duty constrained to take, may easily leave behind it alienation and prejudice which it will take years to remove. The Christian wisdom of all concerned in the recent discussions will certainly discern this practical risk.

If anything, then, is further to be done toward introducing the new speculation into our counsels, it must be done by changing the present convictions of men as to its scriptural soundness and value; and this is to be accomplished, if at all, not on the limited and transitory stage prepared for our business, and preoccupied with it, but in the general forum of public discussion, where liberty is unhindered for free and large interchange of careful and elaborated thought. There is the sphere, not in our brief and crowded sessions, for discriminating inquiry, for thorough analysis, systematic research, deliberate and exact definition. The advocates of the new theory must be eager for this ampler and more fitting arena precisely in proportion to their confidence in it; while the opponents of it will not fear the result, or, if they do, must prepare beforehand to adjust themselves to it. Time, no doubt, often brings great changes. Reflection and study are slow in process, but are frequently effective in modifying opinion. "He that

believeth shall not make haste." The questions of eschatology, vast as they are, wide in their relations, intensely attractive to many minds, are sure to be discussed in years to come, perhaps more largely and more profoundly than they have been hitherto. Congregational scholars and divines will take, no doubt, a distinguished part in such discussions; and it may be that in their final result the new opinion is to gain such a power as it has not yet secured; or it may be, on the other hand, as many anticipate, that it will disappear, except from individual minds, and that to the general devout thought of the earnest missionary Church it will resolve itself into the baseless fabric of a dream.

A society like the Board, constantly responsible to great Christian constituencies, and properly controlled by their determinate judgment and will, must recognize in the end whatever results are thus attained, and adapt to them its subsequent course. But its very function, as an executive body for accomplishing a particular immediate work, requires it cautiously to follow, not aggressively to lead, in such discussions; while it plainly forbids it also, with imperative precept, to anticipate in its proclaimed doctrine conclusions which the majority of its members and of their churches do not accept. Its present business, therefore, remains, as I conceive, what it always has been: to distribute the gospel as still understood by the controlling consent of its members, and as substantially affirmed not only by them, but by sympathetic evangelical Communions. Any movements looking toward a novel interpretation of the Gospel, or toward important additions to it, have the abundant opportunity elsewhere to commend themselves, if they may, to the prevalent and intelligent Christian judgment. It has been only by what has been felt by many to be in fact, though not in purpose, a practical interruption of the more legitimate discussions of the Board, that they have thus far come before it. And after a controversy, quite foreign to its purposes, has thereby been occasioned and been protracted, and after this controversy, conducted by our ablest men with fervor of feeling and a comprehensive array of arguments, has issued in a result, through repeated and decisive corporate declarations, which cannot certainly for the present be disturbed, further agitation of the matter at our meetings should, I am sure, by common consent, be suspended. It is a maxim of the Law, as sound as it is ancient, that "It concerns the commonwealth that there be an end of litigation." I cannot but think that with an impressive moral emphasis the maxim now commends itself to us. Even a passion for controversy, if such anywhere existed, could hardly feel it wise, in existing circumstances, to force the question which has been twice adversely decided again to the front.

If with this view others in sufficient numbers coincide, the further course of the Board on this special subject will be free from embarrassment. It will stand where it has stood, till the outside discussion, which none would limit, shall have modified the views of a majority of its members as to the meaning and scope of that Gospel which it is its mission to proclaim to the world.

Undoubtedly, however, other questions are still to emerge, of large although of secondary importance, which will be wholly appropriate and timely; but on these I am confident that there may be ready and cordial agreement.

The Prudential Committee has been instructed, for the second time, to exercise

caution as to the appointment of any candidates holding a doctrine which the Board yet esteems an unacceptable innovation, and whose tendencies it judges, as at present advised, to be perversive and dangerous. But this instruction clearly allows, if it does not suggest, that the Committee is to consider each case by itself, and in the few instances likely to arise where there is any uncertainty on the subject, is to form its judgment with kindness and candor, as to the amount and the spiritual force of any tendency which may appear toward the opinion which it must not endorse. It has already unanimously decided, as I understand it, that when one does not find the new theory sustained by the Bible, and does not hold it as part of an accepted speculative scheme, but leaves the whole momentous matter to which it refers in the hands of Him who as Judge of all the earth will do what is right in wisdom and love, no hindrance is interposed to immediate appointment. This seems to me entirely accordant, in letter and spirit, with the repeated instruction of the Board; and I have no doubt that the same course will hereafter be pursued, and that considerate care will be exercised to discriminate between the want of an opinion and the presence of one which implies or favors the objectionable theory; between even a vague hope, acknowledged to be unsupported by the Scripture, only personal to one's self, held in silent submission to subsequent correction, and a distinct dogmatic tendency or a formulated conviction.

No doubt the shadings of thought at this point will be delicate and intricate in some minds; while in most, the fact that the Master said nothing about any future opportunities, with the intensity of his appeals for immediate repentance, and the solemn urgency of his imperative command for instantaneous missionary effort, will make the theory of such future opportunities appear quite incredible. In the other and smaller class of cases, I am sure that the majority of the Board would wish, as I should, that great pains should be taken to disentangle feeling from conviction, a sympathetic impulse from a controlling theological bias; that constant tenderness should be shown to those who are treading, with diffident steps, on the high places of inquiry for the truth; and that due regard should always be had to the probable influence of an earnest missionary zeal, and the educational force of missionary work pursued in a temper of loyalty to Christ, upon the formation of future opinion in those whose impressions are tentative and unfixed. I do not imagine that any material difference of judgment will here arise between the Committee with the Secretaries, on the one hand, and the Board on the other. The Committee may not pass certain definite lines; but affectionate sympathy and Christian solicitude toward any whose minds are not set toward conclusions which the Board as a body does not accept will no doubt be the common impulse.

As to interference with freedom of thought among our missionaries, about which some solicitude has been felt, I do not understand that any practical difficulties have recently arisen. All which I know anything about occurred years ago, under quite different administrations. I do not conceive such likely to arise. The men and the women sent out by the Board are doubtless to be, for the most part at least, distinct and self-poised in their conviction of the truth as understood and proclaimed by that body. They will be, I suspect, too busy with

their work, mastering its instruments and accomplishing its details, to give anxious thought to those speculative questions which interest most the men at leisure, the scholar in his study, the professional theologian. Practical service is apt to bear hardly on uncertain hypotheses. The Law and the Testimony take usually a just supremacy over human suggestions among those who are in the front of the field, reaching forth after men with incessant endeavor. Evangelists and Missionaries naturally draw nearest to the heart of the gospel. They know, in experience, that the Word of the Lord is quick and powerful; and that to substitute for it any theories of human device, and accordingly of questionable soundness, is to replace the sword of the Spirit with a tin blade. It does not therefore appear to me probable that however fresh and vigorous their minds, or however wide their thoughtful study, those whom the Board puts into the field will be likely, unless in exceptional cases, to quarrel with and depart from the faith which they intelligently held on entering the service. If any should tend in a different direction, I should hope that their minds might be left undisturbed, as long as their work continued faithful, to clarify themselves under God's guidance. Of course none, of any opinion, would have earnest thinkers dealt with roughly, with suspicion of their intent, or with rash harshness; while all must equally agree, without doubt, that if any finally cease to set forth the truth which the Board has sent them to declare, they must also cease to use its funds and avail themselves of its equipment. The natural instinct of honor in themselves would undoubtedly be sufficient to secure this.

Speaking, however, with entire frankness, I have to add that it would not be safe or wise, in my judgment, to allow altogether the same latitude of opinion among those representing all our churches in the missionary field, which is occasionally allowed, whether properly or not, by local churches in our own country to those who transiently minister in them. Substantially, both our ministers and our churches are distinctively evangelical. But very loose and unworthy speculations about Christ, about his atonement, about the inspiration of the Bible, about the nature and limit, or even the reality, of future retribution, sometimes appear for a time in pulpits or in clerical bodies, and are carelessly permitted to pass without protest, to which I do not think that the Board, as a body, ought or would wish to give equal allowance in those working at its cost, upon its supreme errand, under its authenticating commission, in communities where matured convictions are not yet present to check the temerity of adventurous minds. This Society exists for a purpose, wide as the world, solemn as the cross, connected with eternal issues. It is always responsible to the Lord of the gospel for what its messengers proclaim in His name. And it should, as I think, expect those messengers to stand on a higher level of conviction — higher and steadier — than may be occasionally occupied at home by scattered churches, or individual teachers, who are yet not excluded from the general communion.

If this shall seem a hardship to any — as it cannot, I judge, to any but eccentric and self-confident persons — it will doubtless be better to avoid a service which should impose no narrow limitations on candid thought, but one of whose constant conditions must be, as I conceive, a continuing vigor of evangelical conviction. If the Board should cease to anticipate this in those whom it sends,

it would seem to be in danger, through indulgent tolerance toward questioning or revolutionizing teachers, of forgetting its business and becoming unfaithful to its trust. I have the strongest impression that on this subject the instinctive and controlling judgment of our members will essentially correspond with my own.

Another question, of minor but of practical importance, is likely to appear, indeed it has already appeared, as to the methods heretofore followed by the Prudential Committee in their transaction of the business of the Board. It was proposed at the recent meeting, by an honored member of that Committee, that a special committee be appointed to examine these methods, and to report any recommendations, of approval or contemplating changes, which might seem to them wise. I have personally had no question as to the general propriety and usefulness of the methods long established and hitherto followed. But we all want the best; and if a similar movement in this direction should hereafter be made, I should hope that all would at once assent, and with perfect cordiality.

It is a yet more important question whether anything can be done, and if so, what, to bring the Board, while carefully preserving its continuous legal personality, into more intimate organic relations with churches which make it their missionary agent, and from whose members its means of usefulness are chiefly to come. This question has frequently attracted my thought, not lately only, but for several years; and while I have come to no definite conclusion, certainly not to any definite plan, it seems to me plain that it ought to be taken up, perhaps at the next Annual Meeting, now that the questions which have seemed for a time to block the way to it are no longer imminent, and that a large impartial committee should be appointed, to consider the matter in its various bearings, and report their conclusion at a following meeting. I cannot but think it highly probable that some way may be discovered, or be wisely devised, by which a more popular constitution of the Board may by degrees be harmoniously secured, while neither its standing before the Law, nor its financial security and fame, shall in any measure be impaired. And the impression strengthens with me that thus some not unnatural prejudice may be avoided; while, at the same time, the distributed spiritual life in the churches may come to reveal itself in the important discussions of our meetings with a freer and more inspiring force.

I have thus set before you, frankly and fully, my dear Brethren, and through you before the Board, the general thoughts which commend themselves to me in looking toward our common action in time to come. In the special circumstances attending my election this has seemed, as I said, to involve no impertinence, but to be my only honorable course. It is with the hope that what I have said may approve itself to you, and to others, that I enter upon the office committed to me. I certainly shrink, with a reluctance which none but those nearest me can fully understand, from taking up cares and manifold solicitudes, with what are really ecumenical responsibilities, for which my life in a sheltered home and a happy pastorate may have hardly prepared me, and to which I might have felt more equal before years and work had left their many traces upon me. I shall have to rely on the generous forbearance of those who voted for me at the recent election, and equally of those who more in accordance with my personal wishes voted against me, to overlook my shortcomings and forgive my mistakes in the

discharge of this trust; knowing only that whatever I do will be done without partiality or prejudice, in any direction. I accept the eminent, but not I hope the arduous office, because it has come to me against my will, in the providence of Him to whom our service is always due, and because, after most careful reflection, I do not see how to refuse or avoid it without the risk of injury to interests which are sacred to us all.

We have but one life to live on the earth. We have been sadly and repeatedly reminded, by the death of one of our honored fellow-members on the platform at Springfield, by the more recent death of the beloved and high-minded brother who had just been appointed to preach our next annual sermon, how brief our time for labor is; how closely we tread with every footfall on the edges of the solemn silence and shadow which separate us from worlds unseen. May it not well be the aim of all of us to work with our might, while the day continues, along the lines in which we so long have moved in harmony, for the glory of the Master, and the welfare of the world, — leaving the questions which have recently disturbed us to be more amply and fruitfully discussed in the larger ranges of outside debate, while we coöperate with a common zeal in all the things in which we are agreed? It seems to me that this is the mind of the Lord concerning us; and the marvellous opening of the world to the gospel in recent years, with the if possible more marvellous reawakening of an intense missionary spirit among our educated young men and women, to my mind at least have almost the distinctness of an articulate Voice, commanding us to this duty. The discussions through which we have recently passed are only such as must from time to time be expected in any free deliberative body, especially in one where the urgent activity of conscience gives strenuous emphasis to conflicting opinions. I am sure they can have left no sting behind them, in any generous mind. May not their effect be rather a spur, to stimulate to keener practical labor? The American Board, with its magnificent history of service and sacrifice, and of noble success, for fourscore years, has now a just and vast momentum, in its work at home and its work abroad, which none of us would wish, if we had the power, to either diminish or withstand. Lives nobler than ours have gone to make it what it is. Millions of prayers on its behalf are now before the Father's throne. Let us work for it still, in our favoring times, with the strength which enthusiasm always imparts, and expect celestial blessings upon it!

You know, of course, that what I have written, I have written after no consultation with you, or with any one of you. You cannot need the assurance from me that this has not been in consequence of any want of affectionate respect toward you all. Neither have I sought the counsel of those who might reasonably have expected it from me, as having been active, on either side, in the recent discussions, while allowing me the privilege of their common friendship. My consultations have concerned chiefly the question of health, of my personal fitness for the new duties, of the claims of the church which still looks to me for a ministry whose demands the years do not lessen. For the rest, I have left it to the Master to guide my thoughts, and to open more clearly before me, if He would, the suggestions which came to me with a sudden impressiveness as I sat among you, or stood before you, at our late meeting.

What I have desired and sought to do in writing this letter has not been to formulate any scheme of evasion or compromise, or any ingenious reconciling device, or any policy to which others should be implicitly pledged; but to outline, with absolute freedom of speech, the course which appears, from my point of view, equitable toward all, consistent with the whole history of the Board, reverent toward its Lord, and adapted to further its benign operations. If what I have written shall commend itself to the general dispassionate judgment of Christian people, I shall be glad for the sake of the cause, and shall take up the duties committed to me with ardor and patience, and with confident hope; and I shall then see why the Master so strangely shut me up to a path which I was unwilling to enter. If, on the other hand, the views which I have freely expressed should prove out of harmony with those prevailing among our members, and among the multitudinous contributors whom they represent, the responsibility will no longer be mine; and everybody may know that I shall then retire, at the end of the year, from the venerable office in which I have been placed, without a personal regret, and with unqualified readiness and gladness.

I am, dear Brethren, with the warmest Christian regard, ever faithfully and fraternally yours,

RICHARD S. STORRS.

A "MACEDONIAN CRY" FROM CHINA.

[At the last annual meeting of the North China Mission a committee was appointed to present to the Prudential Committee of the American Board the claims of China, with a call for reinforcements. That committee has forwarded an extended statement, and letters have also come from individual missionaries presenting a plea for an advanced missionary movement within the great empire. These communications were designed especially for the Prudential Committee; but portions of them may well be given to the public, that the pressure of this call may be felt by all who can go or give or pray. A part of the mission letter is here presented.]

Brethren and Fathers, — The kingdom of God in China, while it is gradually enlarging, is yet but a petty principality, insignificant in comparison with this immense empire. God is pleased to use the foolishness of preaching for the regeneration of nations, and yours is the responsibility of furnishing in part the gospel to this people. We beseech you to weigh well the problem of China's evangelization. In times past the Prudential Committee have won the admiration of the Church because of the Christianization in the course of a few decades of a group of islands. That triumph was, under the blessing of God, largely due to a concentration of forces on that field. Will not the same policy commend itself to you in the care of this land? Hitherto you have maintained in China a force of workers wofully inadequate to meet the demands even of the fields occupied. The combined efforts of Protestant Christendom have furnished only one missionary of the cross to a third of a million souls, taking the population at 300,000,000, which is probably not far from correct.

Consider this one province of Chihli, which has nearly the same area as the State of Florida, but with a population equal to that of all the States east of the Mississippi, with the exception of New York, Ohio, and Illinois; the weak Protestant missionary force who are entrusted with its evangelization numbers barely forty, or one missionary to 675,000 souls! Does this resemble at all the policy pursued

in the Sandwich Islands? Our Board could place in the *unworked* portion of this one province 150 new missionaries, each one having within a radius of twenty miles a population far larger than that of the Hawaiian Islands or the whole Micronesian group! And then remember that Hong Kong and Foochow are not China; the provinces of Shanse, Shantung, and Chihli are not China; these are points and patches of a vast empire. Sixteen of these provinces — empires, they might almost be called — are open to the gospel, while a beginning has been made in the remaining two. In no sense has any one of these been fully evangelized, not even excepting Kuangtung. . . .

And this nation, with all its temporal and eternal interests, cannot wait indefinitely. While this appeal is crossing the ocean to you, one and a quarter millions more of her population will have sunk into Christless graves; and for each minute that you delay heeding her claims, twenty-four immortal souls, for whom Jesus shed his precious blood, are passing forever beyond your power to afford them aid! Interests unspeakably vast hang upon your decision — interests second to those of no other country, if we read aright the potential destiny of the nations. May your watchword and that of the whole Christian Church be: "China for the Lord Jesus Christ, *and in our generation!*" Let not his Church shrink from attacking heathendom's Gibraltar. And may it not be said to the shame of our Board and of American Congregationalism, that she must timidly abide in ports or on the seaboard fringe, while our English brethren do all the westward pioneering. You cannot look at the statistics of missions in China without feeling that our Board, which entered the field so early and ran well, has seemingly come to a standstill. "Brethren, these things ought not so to be."

Hitherto our mission has hesitatingly asked for a few new workers each year to meet pressing needs; but all these votes (which are in your hands) have been passed with a minimum of faith in your ability to meet our demands, and in the power of the great Lord of the harvest. This spirit little befits the time.

The China Inland Mission prays for one hundred new recruits this year, and she will undoubtedly get them, just as her prayer for 70 last year was answered. Nor will the consecration of young Americans be the lack, if many of our own countrymen do not come to China. God has within a year marvelously touched the hearts of more than 1,500 American students, and the problem arises, How shall these candidates for missionary service be employed and supported? We believe that we are catholic when we say that after Japan's needs have been met, no field is so important as China — not Hong Kong, Foochow, Shanse, Shantung, and Chihli, but China, from the great wall to Annam and from the Eastern Sea to the tablelands of Central Asia.

Send men and women to fully man all existing stations and to occupy the northwestern part of this province, which is practically ours alone. Send them to Shanse to redeem her from the curse of opium. Send them to every one of the provinces, until all the great cities of China are held for Christ. She needs consecrated physicians, educators, and preachers. She needs men of prayer and of thorough acquaintance with the one Book. Let them be men and women who, like Paul and Barnabas, are chosen of the Holy Ghost. And let them remember that China needs theology less than she does the Christian life. Eloquence

of the lips can benefit her but little when compared with the eloquence of a loving heart speaking to the heart of the lowly and debased. Let none who will pursue souls with strong crying and tears night and day be deterred from a field of pre-eminent usefulness by the fear of this language; for God can make men speak with other tongues.

The undersigned were appointed at our last annual meeting to present to the Prudential Committee the "Macedonian call from China." It is indeed a Macedonian cry, heard in vision, yet sternly real. It is a cry from a "man" mighty in potential influence, but without Christianity lost to himself and a loss to the world. It is as yet the cry of a man and not of the masses. It is not the expression of a national *desire* any more than was that which called Paul Macedoniaward, only to receive stripes and to be speedily expelled from its coasts; like that cry, it is the mute appeal of a nation's deepest need. It comes from the false creeds and no creeds of all classes alike. It is the inarticulate wail of infants coming to an untimely end because, forsooth, deformed or of the female sex. It is the sobbing of woman, who, suffering as a slave or beast, knows not the meaning of womanhood. It is the plea of loveless marriage and cruel concubinage. It is the cry of a nation's outcast poor and lame and halt and blind. It is the longing for justice in a land where every official can explain the requirements of justice to the last jot, but where advantage and might make the only right. It is the hand groping after the torch of true learning; the pitiful struggle of some to break the shackles of tradition and superstition. It is the unspoken and undefined longing of myriads of souls who are feeling after a higher *someone*, and striving toward him along the dubious road of idol worship, pilgrimage, and asceticism, that they may escape the torments of hell. Out of Asia's night comes this cry for the true Light of Asia, and that cry is echoed back from the Judæan hills, where long ago a crucified and ascending world-Saviour not only as his final act stretched out his hands in blessing on the earth, but who also blessed the nations with the great command and promise: "Go ye therefore, and make disciples of all the nations, baptizing them into the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I commanded you: and lo, I am with you alway! even unto the end of the world."

Letters from the Missions.

North China Mission.

KALGAN. — TIENTSIN.

MR. SPRAGUE, of Kalgan, writes about the two schools for boys in that city. One of them, established in February last, has but six pupils. The other, of which Mr. Williams has the oversight, has been in operation twenty years. Of this latter school Mr. Sprague says: —

"Though it has not accomplished as much as we wish, still we think it has been worth all it has cost. The best visible result has been the establishing of friendly relations with the families of the schoolboys. And as the school has had three locations in different parts of the upper city, a large part of the people have been reached by this influence. And we are usually accosted on the streets as 'teacher,' while in some parts of the lower city, as in other new cities, we are often styled 'foreign devil.'

"In this school two teachers have come

into a loving trust in Christ, and after a few years' helping have died. A good many boys, first and last, have expressed their intelligent belief in Jesus, and their earnest desire to follow this and no other way; but most of these have been prevented by their parents or friends from joining the church. I hope some of these have truly sought and found forgiveness, and so will be kept, though at present hidden disciples. Several church members' sons have come through the school into the church. One boy's parents joined the church after he did. Two or three from the school have fallen out by the way after starting.

"No one can know without experiencing, what a trial of faith it is to work on and on and see so little fruit come to maturity for the Master's harvest."

Mr. Perkins, who had just returned to Tientsin, after a brief stay in Kalgan, reports an encouraging outlook in his station.

"One is struck, returning from the country, with the increasing activity of thought and business in this wideawake port; and this is not altogether confined to matters of temporal interest, although, of course, largely so. It often seems to me that I see signs of a growing regard for foreigners, in spite of the fact that so many of those seen in such places as this are unworthy of much respect. The helper gave me to-day the names of some score or more of people who live either in the country or the city, and who, he says, are especially interested in our doctrine. God grant that in some of these the good seed sown may shortly bring forth the sixty and the hundred fold!"

Japan Mission.

MORE LABORERS NEEDED.

Dr. Gordon, on his return to Japan, reached Kobé on the fifteenth of September, and writes as follows from Kyoto, September 20, in regard to the need of still further reinforcements. Letters presenting the same need are coming from many members of the mission, dwelling at length on the marvelous openings for Christian work within the empire.

"Our school opens with 360 applications from new students. In the school proper only about 100 additions are possible with our present buildings and corps of teachers; and even with 200 in our newly organized preparatory department more than 100 must be turned away. Roughly speaking, we have now 300 in the collegiate, 55 in the theological department, and 200 in the preparatory department, making a little more than 550 in all. This, of course, means work and a good deal of it. We have six theological classes, which in themselves aggregate eighteen exercises daily, about half of them being in Japanese. If we had room and sufficient teaching force we could, with the present outlook, have 1,000 pupils within a few years, if not by next year. Our girls' schools are equally crowded. In Kyoto we have 130 pupils, about double the highest number in previous years. In Osaka there are 340, 90 of them boarders. In Kobe the school does not open until the enlarged buildings shall be completed, which will be some time next month, and yet they are already compelled to refuse numerous applications.

"Before leaving America I was thinking frequently of the large reinforcements the Board is sending out. Here on the ground it is almost impossible to think of anything else than the need of more workers. Our mission and, in fact, all the missions seem like an army with every man fighting up to the limit of his strength, and many faint and weary and ready to fall, and yet not a man in reserve. And this illustration holds good with reference to our Japanese workers. The need of more teachers in our schools is matched by the need of more trained men and women from these schools to take up the ever-waiting work. No better use of twenty consecrated Christian men, and an equal or greater number of women, could be made than to put them here; and the probability would be that even such a number would be forced into active work before they could, by study of the language, prepare themselves for it."

East Central African Mission.

SCHOOL AND SERVICES AT KAMBINI.

MR. AND MRS. OUSLEY went to Natal in June for needed medical treatment for Mr. Ousley. He received great benefit under the care of physicians at the Durban Colonial Hospital, and after a six weeks' absence from his station reached Kambini July 18. Writing August 20, he says: —

"We were given a royal welcome home by our people. All of the headmen, subchiefs, and the chief of the district (a very old man, not the man that I at first regarded as chief) called and greeted us. As yet I have been unable to do much walking, hence have seen but little of the people in their homes.

"Our first month of school, since our return, has just closed. It shows an average daily attendance of nearly forty-four, with an enrolment of sixty-eight for the month. We do not expect to have so many enrolled next month, which begins the 22d instant, but feel sure that the average daily attendance will be better than that of the average common or public school in the States. As formerly, many, some twenty or more, whose names we enrolled as those desirous to attend school for three months so as to get work to secure a wrap or garment, grew tired of coming, and dropped out after the novelty of the first few days of school. This, I am sorry to say again, was especially true of most of the girls, who, as yet, care nothing for civilized dress. When we saw so many girls in school, — and this is not the work season in the gardens, — we felt more hopeful for our work among the women.

"The attendance upon our daily prayer-meeting and Sabbath services, though not large, is better than before we went to Natal. Last Sabbath there were present at the morning service forty-four, fifty-one at the noon, and forty-five in the afternoon. Strange to say, the weekly prayer-meeting service generally numbers more than either of the Sabbath services. I know you will be glad to learn that nothing was molested on the station during our six weeks' absence."

Zulu Mission.

UMZUMBE.

A LETTER from Mrs. Bridgman, dated August 29, gives the following items: —

"The event of the last few months at this little station has been the meeting of native Christians held from the third of August to the eighth, and which, on the whole, had a good influence, we think, and certainly was a great improvement on the meetings of former years. The most interesting feature was the response to a call for a Zulu helper for the work among the dark and warlike Matabele. It was gratifying to us that among the volunteers three were from the Umzumbe church. It is doubtful, however, whether among the whole number, the Lord's chosen one is to be found. Rare qualities are needful.

"The Lord's work on and about the station is, we think, progressing slowly, though steadily and, we hope, surely. We hear of many heathen who are very uneasy in their heathenism, and now and then one is willing to abandon his ways of darkness and come into the light. A chief near us, who years ago was a professor of Christianity, but who for many years has been living as a heathen, is in a state of perplexity and distress. His great stumbling-block is his three wives, not knowing which to choose; his first and his only true wife, as we regard the matter, being a bitter enemy to Christianity, while the other two, as he says, wish to *kolwa*. He thinks the quickest way for him to escape his troubles would be to go into the Theological School at Adams, where he would learn what to do and get a heart to do it. We tell him he must first show himself a Christian by abandoning heathenism; then he may go to the Theological School, if, indeed, there should be one for him to enter. It is at present disbanded on account of Mr. Robbins' feeble condition.

"A Christian Endeavor Society which we are just starting in this church gives promise of good results. We have had four meetings, fully attended and much interest manifested. It has been extremely

gratifying to observe the unity and good feeling with which all have taken hold of the plan. In connection with it there will be one or two classes meeting weekly for religious instruction, while there will be a large lookout committee to draw in as many as possible as associate members. We hope and pray that the Lord will bless this effort to the extension of his work in this vicinity."

West Central African Mission.

MAIL LOST. — ARRIVAL AT BAILUNDU.

LETTERS have been received both from Benguella and Bailundu, bearing date from the latter station of August 22. The mail that was sent to the mission leaving the United States in June, and reaching the July steamer from Lisbon, was lost. The carriers from Benguella report that they were robbed on the way. The loss of the month's mail is a severe trial to our brethren. Mr. Currie says that in his last journey to the coast he saw the bodies of at least three murdered men who had been robbed. He is, therefore, not surprised at what happened to their mail-carriers, and he adds: "I do wish the thieves had a little better grace than to take the mail we have been waiting for so long."

Dr. Webster writes from Bailundu, August 12: —

"Through the abundant grace and mercy of God we reached our journey's end on the 3d instant, after exactly two weeks' traveling from the coast. Our journey from Benguella was throughout without accident or notable incident, and our health was not in the least impaired. I cannot fully express the joyous sense of relief we felt as we came within sight of Bailundu station.

"I have already been to the *ombala* to pay my respects to the king. I was quite favorably impressed with his appearance, and his reception of me was a very cordial one. He expressed himself as thankful that I had come, and said this was my country and that I should build me a good house. I am very much pleased with the general aspect of the work. Much hard and faithful work has been done, and I believe a generous harvest will be reaped in due season. I am already convinced that the boys have made good progress in Christian life.

"At Benguella I felt, from what I saw and heard, that the need for more men was great, but I did not realize it as I do now. With the present working force aggressive work cannot be done. Instead of the brethren pushing the work, the work pushes them. I am glad that I am here to offer all my ransomed powers to aid in this service. The future looks very bright and I never felt so happy or contented in my life."

It has been expected that Dr. and Mrs. Webster would occupy the old Walter house, but upon removing the cloth ceiling it was found that the "borers" had eaten the rafters to such an extent that the roof could not be rethatched. Dr. and Mrs. Webster, therefore, are occupying the schoolhouse and report themselves as quite comfortable therein.

Mr. Currie was about to leave on an exploring tour to the eastward in Kopolao's country, north of Bihé. This region is reported as abounding in large villages with a numerous population, and with abundant supplies of corn and other food. Mr. Currie's explorations are designed to secure the best site for a new station. Mr. and Mrs. Stover have not been well, on account of overwork, and the doctor decides that Mrs. Stover must not take charge of the school for the present.

BIHE.

Mr. Sanders writes, August 13: —

"There is but little to write this month. The new *osoma* has now occupied the ombala for some time. I have not seen him yet. In fact, I do not know just how long it is proper for a white man to wait before he goes and makes his salutation. Nor do brother Fay and I know where to put the limit of the present we give, so as to cause neither too much satisfaction nor too much dissatisfaction.

"Mr. Kamerman, chief agent of the Dutch house in Catumbella, stopped with us a few days while passing through Bihé. While he has no sympathy with our work, it was evident he tried to avoid whatever would annoy or compromise us."

Mr. and Mrs. Fay were spending some time at the village of Kuwa, from which place he wrote, August 13:—

"By the heading of this letter you will see that at last we have left our house for the camp we spoke of some months ago. We are very pleasantly situated, with one tent and a native hut next to the fence, or palisade, of this village. The place is very pretty and we like the situation very much. Better still, the people are well behaved and treat us nicely, so on the whole I hope that we may have a profitable visit here. I doubt not we shall gain much in the language, which will well pay us for the trouble and vexations of camp life. Then, too, it is not too much to expect or to hope and pray for, that some of these people may be led to a better life by our visit here. Already two or three old men are coming quite regularly to ask as to 'the words of God.' How much this may mean we do not know; not much as yet, I fear, but I pray that some word may be spoken that will stick in their hearts and minds."

Mission to Spain.

GIRLS' BOARDING SCHOOL.

THE following account of this vigorous institution is taken from the annual report of the mission by Mr. Gulick:—

"The boarding school at this station has been favored with another year of uninterrupted work, and proofs of increasing favor toward it have not been lacking.

"The school year closed with 41 boarding pupils and 76 day scholars, making a total of 117 who were receiving daily instruction. All parts of the country are represented in the family of boarders. Seven are from Andalusia (five from Malaga and two from the extreme south, from the province of Cadiz). Next term two more girls are expected from the south: one from Cadiz, and one from near Palos, the port from which Columbus sailed on the voyage on which he discovered America. There are pupils from Madrid, from Valencia, from Catalonia, from Aragon, the Basque Provinces, Old Castile, and Asturias.

"The larger part of the scholars are from Protestant families, but there are also some from Roman Catholic families. All, however, are subjected to precisely the same rules and follow the same studies, including daily systematic study of the Scriptures, and all attend the same religious exercises. Though, as is to be expected, the priests, especially in their lenten sermons, make the school and the work around that centre the object of a large part of their comments and of their warnings, it is known that the quiet methods, the strict discipline of the school, the manifest improvement of the girls, and the equally manifest growth of the school have revolutionized public opinion regarding it. This is not saying that applications for admittance pour in upon the school, nor that the community flocks to the meetings for public worship. It does mean, however, that there are comparatively few of the more intelligent of the community who now look upon the missionaries and the teachers as people to be feared, shunned, and hated, as a danger and a disgrace to the community.

"During the last twelve months some two thousand dollars have been received in tuition fees (over and above all grants from the Board), a measure of material success that the friends of the school would not have dared to anticipate two years ago. Neither has it been a year barren in spiritual results. During it seven pupils of the school have united with the church on profession of faith, and fourteen of the school are church members. Through the entire year a large part of the girls have voluntarily abstianed from one plate of their customary plain food, the value of which has been handed to them in cash, which they have contributed on every Sabbath of the year

to the church fund for the maintenance of worship. And several times during the year they dedicated certain other of the usual plates of their ordinary meals to raising money for special calls of charity and of missionary work.

"At the annual examinations in July five girls received their diplomas."

Western Turkey Mission.

THE "LOVISTS" AT EVEREK.

MR. FOWLE, of Cesarea, finds his hands more than full of work during the absence of Dr. Farnsworth in America. Under date of September 27 he writes from Talas: —

"Yesterday morning I left Everek some three hours before sunrise, and by pushing finished my twenty-five mile ride before ten A.M. In this way I gained time for reading the post, writing native letters, etc., and to-morrow I am off again for Gemerek.

"My visit to Everek was very satisfactory indeed. The people seem earnest and harmonious, and are waiting somewhat impatiently for their new preacher. The 'Lovists' from Zeitoon have been there, and their simple, earnest preaching has aroused an unwonted interest both within and without the congregation. There is little need that I should characterize their preaching. You know of it already. Its effect so far has been good and only good, yet in both matter and method there are things that make me afraid for the future of the movement. Salvation by Christ alone is the theme of their preaching, and its effect is to lead men to abandon sin, to observe the Sabbath, and best of all, to study God's Word constantly, carefully. So eager are they to get Bibles and Testaments that many of our brethren have supplied them from their own copies.

"On my arrival yesterday, before removing the dust of the journey or eating, I sent orders to Cesarea that a supply of Scriptures should be forwarded immediately. So much for the good they do. But, on the other hand, they sometimes claim the gift of prophecy; they see visions; the doubting among them are convinced of the existence of God by the sudden appearance of a great light; flames or tongues of fire have rested on them, have followed them into the city, have stood above the house where they are. When one asked for a proof of the Trinity the flame separated into three parts: on his reaching out his hands to grasp them his arms became palsied, and it was only by great effort combined with united prayer that the brethren were able to move his arms, etc. They speak in terms of the hightest approval of all the rites and ceremonies of the Armenian Church, and say that 'each stone of it is holy, and in everything it is right.'

"Of course I get these reports at second hand; but so many unite in the testimony that I am compelled to accept much that I hear. We rejoice in the good they do, and yet with trembling. As Mr. Moody is reported to have said in reference to a new convert who continued to swear: 'Either his praying will stop his swearing, or else his swearing will stop his praying.' If the truth they have does n't cast out the error, the error will soon override the truth.

"I have spoken of the harmony among the brethren, yet it is only fair to say that the evil elements are still there, but for the present they are quiescent. May the Lord keep them thus, even if he does n't see fit to remove them.

"I cannot close without mentioning the exceeding great interest with which they listened as I explained your maps to them, and told them what God was doing in the world. At the close of the service many of them asked for shares in the Children's 'Morning Star Mission.'"

Central Turkey Mission.

ZEITOON SINCE THE FIRE.

MR. MARDEN, of Marash, reports a meeting of the coöperative committee in reference to the condition of affairs at

Zeitoon. Of the eight churches of the town only one is standing, and that is Armenian. None of these congregations, except the Protestant, comtemplates rebuilding at present. Six schools are also without buildings. Mr. Marden says: —

"The peculiar awakening in the old church the last winter, in connection with the Bible clubs and the Bible readers and the general seed-sowing of several years past, have prepared the way in a wonderful manner for evangelical work. When the great fire occurred, the first visit of sympathy, the first bread for the hungry, the first donation of clothing, the first relief money, and the first new homes for the homeless were all from Protestant sources. These prompt efforts in measures of relief for the suffering, with no distinction of religious belief, touched the hearts of these rough people and gave Protestantism great prestige.

"I have just returned from a month of relief work in Zeitoon, where I had the best opportunities to study the spiritual, as well as the temporal, wants of the people. Multitudes are now scattered in the mountains and vineyards or under the trees in the gardens; but in a few weeks at most the rains and cold will drive them back to the town, where shelter must be provided for them. Meanwhile it is hoped that cheap houses on the plan of those we have already built will be erected by the aid of relief funds from the government and other sources.

"But what provision can be made for the spiritual wants of these thousands? On the Sabbath the churchless congregations, except the Protestants, wander about in the streets and in the gardens, like lost sheep. Wherever the missionary or the native preacher sits down under a tree or in the shadow of a rock, a company at once gathers about him and listens with reverent attention. There is no caviling word and no careless look, but an air of deep, earnest thoughtfulness.

"Plainly the first thing to be done is to rebuild the church, with schoolroom and parsonage, as soon as possible; but five hundred liras ($2,220) are necessary, and the native brethren, who in other circumstances would contribute generously, can now only help each other build again their ruined homes.

"A new church would be filled immediately, and very few of the newcomers would ever find their way back to the cold services of the old church. Brethren, what shall we do?"

Mr. Marden says that in this unprecedented opening for evangelical work the native pastor needs an assistant, who could be most profitably employed, but whose support the poor people of Zeitoon cannot now assume. The appeal for help is a strong one.

Eastern Turkey Mission.

LIGHT AMID DARKNESS.

MR. W. N. CHAMBERS, writing from Erzroom, September 21, speaks of the great discouragement caused by reason of the poverty of their people and the inadequacy of the supplies from America. Pupils cannot pay the tuition required of them, and the old Armenians have established at Erzroom a fine school with good appointments, so that many of the mission scholars are dropping out. Amid these discouraging circumstances the character of some of their pupils gives much satisfaction. Mr. Chambers writes: —

"This fall we were very much pleased by the return to school of another young man from Russia. He had been in the school when a small boy and returned home on account of health and age. After four years at home he returns, having developed in that time well. He crossed the boundary secretly, not being able to obtain a passport. We have now in school four first-class young men from the Russian part of our field. They promise to be strong men in every way. We are very much pleased with them.

"Two years ago a boy from Khasdoor, where brother Ghazaros is preacher, came to the city to enter school, if he could persuade us to accept him. He was penniless, and walked all the way, about seventy

miles. He was told he could not be received, but fortunately work was obtained for him for a year. He showed himself as made of good stuff, and he was able to pay his school expenses for last year. At the close of school he returned to his village for vacation, and although his father had turned him out of his house for his Protestant proclivities, he returned directly to his father's house. During the summer he was called to work three days on the road and his lot fell on Friday, his companions being only Catholics and Turks. In the evening, when all were gathered in the tent, Arslan (Lion) would propose to read the Testament and pray. Thus he would spend fifteen or twenty minutes in expounding the gospel to his companions before retiring for the night. They, on their part, listened with attention and respect, wondering at this boy who knew the Bible so much better than did their priests. Bread had been provided for three days, Friday, Saturday, and Sunday.

"When Sunday morning came Arslan announced his intention of not working that day, and in order that he might have something to eat when putting in his time on the Monday, he eat but a small portion of his bread on Sunday. All the persuasion of his Catholic fellow-villagers to work on Sunday, and be free to return with them to the village, was of no avail. He worked on half-rations on Monday, filling up his quota of time, and returned to his village alone and hungry on Monday night. The influence of this action was very great both on Turks and Christians; the Turks pointing the Catholics to Arslan as a Christian acting in accord with the demands of his 'book,' and remarking that such religion was worth the having. The Catholics acknowledged that he was right and they were wrong. Thus he bore good testimony for his Master."

Marathi Mission.

ARRIVAL AND DEPARTURE.

Rev. R. A. Hume arrived at Ahmednagar, September 2, and was given a most cordial welcome. The native Christians escorted him with music and banners to his house, where addresses of welcome were made. Shortly afterward Miss Sarah J. Hume, who, though not formally under appointment, has yet for five years rendered valuable services in connection with the mission, decided to return to the United States. The mission passed a vote expressing their appreciation of Miss Hume's "earnest and constant efforts for the good of the people, which have greatly endeared her to many of them." A letter from Mr. Hume, in reference to the departure of his sister, says: —

"The teachers and pupils of the Girls' School, the Sunday-school teachers of Ahmednagar, the agents and Christians of the two churches in the western district, which she has been superintending, the Christians and Hindus in several other towns where she has labored, and the teachers and pupils in the High School, where she has taught, all presented her with addresses expressing their gratitude, love, and respect for her valuable and wise labors, and also gave her some tangible and visible expressions of affectionate esteem, such as photographs, a Bible, etc."

DEATH OF REV. R. V. MODAK.

Dr. Bissell reports the loss sustained by the mission in the death of this prominent native Christian: —

"Mr. Modak was called to his rest and reward on the 5th instant. We have no one in the mission service who can take his place as instructor in the Theological Seminary. He had studied the Bible carefully with Mr. Ballantine more than thirty years ago, and had translated a 'Theological Class-book' into Marathi under his direction. This gave him distinct ideas upon the great essential doctrines of Christianity. He had great freedom in the use of the Marathi language, and his sermons were full of thought, forcibly expressed. One of our best linguists among the missionaries said: 'After hearing Modak preach, I think I never want to speak again in Marathi.' Happily he has left many samples of his

richness of thought and expression in the books prepared by himself in the vernacular. Among his last words, if not the very last, to his children were these: 'Hold on stedfast in the faith.' He has fought the good fight; he has kept the faith; and we doubt not the crown which the Lord gives his servants has been won by him."

Ceylon Mission.

A VILLAGE CHURCH. — ERLALAI.

In the last *Herald* brief extracts were given from the letters of several native pastors in Jaffna. The interesting report sent by Rev. William Joseph, the native pastor of North Erlalai, presents such a good picture of the work done in this new out-station that it is here given in full.

"With this month the church gets one year old; and before saying anything about its first year's work, it may not be amiss to say a few words about the place and the people. North Erlalai, a village well extended on all sides, is situated one and one-half miles distant from Tillipally, towards the southeast. The greatest want of the place is of paddy fields. Paddy cannot be cultivated, consequently the people are very poor and have to depend solely on gardens and handwork for their livelihood. The men go out in search of cooly work; the women make baskets and go to the bazaar. Thus the husband and wife have to work equally for their daily bread.

"*Their worship.* Almost all the large trees in the village are considered sacred, and divine homage is paid to them annually or semi-annually. Sudden sickness and death are invariably ascribed to the fury of the devil. The chirping of the lizard, the croaking note of the crow, lucky or unlucky days, the horoscope, and the like have immense power in their hearts for evil.

"*The first convert.* It was about twenty years ago, after forty years of incessant work, that the first convert to Christianity was found in the person of a man named Chanmugam, who was a stanch heathen and a famous dancing-master. As he was true to the old faith, so he was to the new. His wife and five children soon followed him, so that all his descendants now living to the third generation are Christians. These, with a few others living in the neighborhood, numbering 28 communicants, showed an irrepressible anxiety to form a separate church with a pastor of their own. And this desire was accomplished on the twentieth of July last, when a church was organized and one laboring among them ordained as their pastor.

"*Their charities.* These Christians, the poor, like the Philippians of old, give for the cause of His kingdom out of their utter want. One or two instances might suffice to show forth their liberality. Not long ago, when it was said that the Christians must help as much as they could for their pastor's house, two of the girls of ten and eleven years of age, noticing the parents doing their part, went home, bought *olas*, made baskets and gave them into the hands of our affectionate superior, Mrs. Howland, to kindly accept them as their help for their pastor's house. Another Christian, having noticed that there was no regular collection-box in the church for getting charities on Sundays, borrowing money, went to the market ten miles off and bought a nice silver-coated plate and presented it to the church. Another, finding no lamps in the house of God, denied himself a month's wages for furnishing them. These are a few out of many such instances, and might appear trifles to those in America, but these are the highest gifts they could give in their humble circumstances.

"*Evangelical spirit.* The Christians are equally active in disseminating the truth among their neighbors. It was the remark of a heathen living by the side of a Christian farmer that such a man 'continually troubles us to read the Bible and come to the church.' Another Christian has been noticed to take along with him a heathen neighbor every Sunday to the service. Another Christian teacher tries

his best and sends out yearly the grown-up pupils in his school to the distant boarding schools, thus separating them from the heathen influence around and giving them a good opportunity of becoming Christians. The two Bible-women, who form an important factor in our church, accomplish good work in this direction. One of them has succeeded in teaching an illiterate Brahman girl, after she was married, to read the Bible intelligently, and after a time she influenced her to buy the scripture portion for herself, paying its cost. Several others have come up to read the Bible and sing Christian lyrics, and some have been received to the church.

"*Sunday-school.* This branch of the church numbered about fifty at the beginning; now over 100 pupils regularly attend the church and study the lesson. Last Christmas day was a most enjoyable time, when about 150 pupils gathered together and earned the beautiful presents from our beloved superiors, Mr. and Mrs. Howland, by repeating the golden texts and select portions of Scriptures and songs.

"*Sunday service.* This is well attended by the members and others who are adherents. The want of a bell, of course, increases the labor of the minister, every Sunday morning to go to the house of each Christian and sound in his ear: 'It is time for the service,' etc. May not our brethren in America show forth their love in this direction and make us to hear for the first time the ringing of a bell in our midst? The communicants now number forty-one, besides three or four who will be received to the membership before the close of the year.

"*The heathen around.* The general state of the heathen is deplorable. They neither resist the truth nor receive it, and have no feeling of sin and its awful consequences. The Spirit of God only can wake them up and show them their miserable state, and our prayers are poured out in that direction that he might come down and quicken us all."

Notes from the Wide Field.

AFRICA.

Uganda. Departure of Mr. Mackay. — An African mail reaching London on September 24 brought no letter from Mr. Mackay, but missionaries at the south end of Lake Victoria wrote that reports had reached them that the Arabs had persuaded king Mwanga and his chiefs to expel the brave English missionary. Rev. Mr. Gordon wrote, July 12, that some goods of Mr. Mackay had arrived at Msalala, the southern station on the lake, but that they had heard from Mr. Mackay that he had determined to stay in Uganda as long as possible. A note in *The Church Missionary Intelligencer* for November gives later news that Mr. Mackay had left Uganda, and that Rev. E. C. Gordon had gone across the lake to take his place. It seems, therefore, that the king is temporarily out of humor with Mr. Mackay, but is not unwilling that an English missionary should reside at his capital. We must hope and pray that Mr. Gordon may have the courage and the wisdom of his predecessor, and that the mission which has had such wonderful success at Uganda may not be broken up.

The committee of the Church Missionary Society in England and Bishop Parker had written Mr. Mackay that he might feel entire liberty to escape from his difficult position at Uganda, if he so desired. Mr. Mackay replied that he had not the slightest wish to escape so long as he believed he could do any good by staying. In a letter dated March 8, Mr. Mackay reported that he had, with his assistants, wholly rewritten the Gospel of Matthew, and hoped soon to have it printed. The sad story is given of a raid made by one of Mwanga's sub-chiefs, who returned from this expedition with much booty, having slain almost every man they found, and capturing the women, children,

and cattle. Mwanga sought to make use of Mr. Mackay in all ways, while at the same time he professed great fear that his young men would be bewitched. On Sundays the missionary house was full of people, more so than he thought safe or prudent. There were many newcomers, who were taught by those of longer standing.

Since the above paragraph was written *The London Times* of October 28 has been received, containing a letter from Bishop Parker, dated Muhalala, Ugogo, September 5, which gives some specially interesting particulars of the state of affairs at Uganda. It seems that in September of last year the acting consul-general at Zanzibar wrote to king Mwanga. This letter, written in Arabic, was not translated by the Arabs until May 6, and then was so mistranslated as greatly to irritate the chiefs. It was made to appear that the consul authorized the expulsion of the English missionaries, and the king vowed that he would not tolerate Christianity, and that Mr. Mackay must leave. The intrepid missionary was determined to hold on as long as possible, and the king repeatedly asked him when he was going. Suliman, the chief Arab, again and again demanded his expulsion. Mr. Mackay finally sent away one hundred and fifty loads of goods, but proposed to leave his premises and other goods in charge of his servants. On June 26 news arrived at Uganda concerning Stanley's expedition, and it came near causing a panic. The Arabs told the king that an army of a thousand men was to visit Uganda, and it was with difficulty that Mr. Mackay convinced them that Stanley was not to visit Uganda, but was seeking to aid Emin Bey. Various conferences were held with the king, and on the thirteenth of July Mr. Mackay agreed to leave, the king sending a messenger with him who should bring back Rev. Mr. Gordon. The king in some way connected this man with Gordon Pasha, whom he had heard of and liked. Presents were interchanged between Mr. Mackay and the officials, previous to his departure, and on July 21 he locked the mission premises, and placing four coast men in charge of his house, he embarked for the south end of the lake. The *Eleanor*, which took him to Msalala, returned with Mr. Gordon. Bishop Parker hoped to meet Mr. Mackay by the middle of October. This account is more favorable than might have been anticipated. The hold which the gospel has secured in Uganda is something remarkable. In May last Mr. Mackay received a box of New Testaments and its contents were disposed of within ten days, and there were loud calls for more. He had printed the Gospel of Matthew, and all the copies he was able to bring from the press were purchased rapidly. The wrath of the king does not seem to withstand the progress of the gospel.

The Eastern Coast. — Letters of August last from English missionaries at Chagga state that the chief, Mandara, is tolerating parties of slave-traders in his country, and that these slave-traders are eager propagandists of Mohammedanism. Some illustrations are given of the way in which these Moslems pander to the ideas of the natives, and it appears that there is no practical difference between Mohammedanism and the native heathenism on the east coast. Those writers who just now are lauding the work of Islam in Africa may well consider whether its progress in the number of its adherents indicates any progress in the elevation of the African.

CHINA.

Formosa. — Dr. Mackay, of Tamsui, reports that complications have risen by reason of the advent of a large number of Spanish Roman Catholic priests. These Romanists are seeking to entice away the converts connected with the Presbyterian mission, paying no attention to the heathen. The Protestant mission is working vigorously to withstand the intrusion, by opening new stations and by commissioning new men, and it is hoped that these intruders will be discouraged in their divisive movement.

Progress in Religious Toleration. — Rev. Arnold Foster, of Hankow, sends to *The Chronicle* of the London Society an account of three Chinese imperial edicts in

reference to Christianity. These edicts were made at intervals of about forty years — the first in 1805, then in 1844, and the last in 1886. A comparison between the three shows the marvelous change which has taken place since Morrison, the first Protestant missionary, attempted to enter China. The first of these edicts, issued in 1805, rehearses at length the cases of certain Chinese converts made by the Roman Catholic missionaries "who severally superintended the congregations of Christians," and it condemns them in the following terms: "As they have been respectively convicted of conveying letters, or of employing other means for extending their sect and doctrine, it is our pleasure to confirm the sentence of the court, according to which they shall severally be sent into banishment at Elu, in Tartary, and become slaves among the Eleuths, and, previous to their departure, shall each of them wear the heavy *cangue* for three months, that their chastisement may be corrective and exemplary." The edict concludes with the following order, which indicates a determined purpose to outroot the hated religion: "The council of state shall, moreover, in concurrence with the supreme criminal court, appoint certain officers to examine all the books of the Christian doctrine which have been discovered, after which they shall, without exception, be committed to the flames, together with the printing-blocks from which the impressions were taken. The governor and other magistrates at Peking, and the commander of troops stationed at the capitol, shall strictly attend to the subject of these instructions and severally address edicts to the soldiers and people in their respective jurisdictions, declaring that all persons henceforth frequenting the houses of the Europeans, in order to learn their doctrines, will be punished with the utmost rigor of the law, without exception or abatement, for having acted in defiance of the present prohibition."

The second edict, that made in 1844, is in the form of an approval of a memorial addressed to the throne by a high official, Ki Ying. This imperial commissioner suggested that "with reference to the subjects of France, as well as of all other foreign countries who follow this religion, they are to be permitted to erect churches for worship *only at the five ports open for foreign trade*, and they are not to presume to enter the interior to propagate their doctrines. If any disobey this regulation and rashly exceed the fixed boundaries (of the ports), the district authorities will at once apprehend them and deliver them over to the nearest consul of their respective countries, to be restrained and punished. They are not to be precipitately punished with severity, or killed. This petition, that the practice of the Christian religion may henceforth entail no punishment on those who are good subjects, I respectfully present to the throne, and looking up, I beg that the imperial favor may cause it to take effect." The emperor ordered that this memorial should be respected, and the missionaries in China at that date hailed the proclamation as marking an era in Chinese history. By this edict only the five ports were opened, and while the government pledged itself to oppose no legal obstacles to the building of chapels or the preaching of the gospel within these limits, it offered no protection against persecution by the people. The toleration was quite limited.

But the last edict, that of April, 1886, is a great advance upon that of 1844, as the following sentences taken from it will show: "Know, therefore, all men of whatsoever sort or condition, that the sole object of establishing chapels is to exhort all men to do right; those who embrace Christianity do not cease to be Chinese, and both sides should therefore continue to live in peace and not let mutual jealousies be the cause of strife between them. If cases come before the courts, the local authority should investigate them impartially, having regard only to the merits of the case, and not to the religion of the litigants, and should give his decision quickly; thus neither party shall inflict injury on the other, each shall pursue in peace and quietude its various callings, and the desire of the state to include in its kindly benevolence the men from afar equally with its own people shall not, I trust, be frustrated. From the date

of this proclamation, any lawless vagabonds who make trouble or stir up strife without a cause shall be punished with the utmost rigor of the law; no mercy will be shown, so beware!" These three edicts indicate the mighty change which has taken place among officials in China within eighty years. And the change among the people is believed to be quite as great. What reason have we for thankfulness and courage!

POLYNESIA.

MAKING FRIENDS IN NEW GUINEA. — Rev. Mr. Savage gives an extremely interesting account in the London *Missionary Chronicle* of the first meeting with a tribe called the Tugeri, who had never before seen a white man. These Tugeri are probably wanderers in the interior of the great island, and are much feared by the coast people, some of whom have been Christianized. Last year they were defeated in an attack made upon Saibaia, a station of the London Society, and vowed vengeance on the place. Their approach was discovered by their camp-fires, and the Saibaians armed themselves for defence. Mr. Savage urged the Christians to make signs of peace and to approach the hostile party without arms. The Tugeri received them with a show of friendship, both parties, however, fearing treachery. Yet it was not long before they were mingling freely, shaking hands and exchanging presents. They separated without any trouble. Another meeting was urged by the missionary, which again resulted in a friendly conference. But the Tugeri were greatly alarmed at the sight of Mr. Savage, who was probably the first white man they had ever seen. He was feared more than the guns and hatchets of the Saibaians. At first he held out a piece of calico, but no one dared to come near. After more than a quarter of an hour's coaxing one "plucked up courage enough to try the experiment of taking a piece of calico. He would come a little way, then stand perfectly still and look in blank bewilderment, as though he would say: 'Shall I, or shall I not?' At last, by several such stages, he came near enough to snatch the piece of calico from my hand, and retreated as fast as his legs would carry him." Before the interview closed the Tugeri all came up to touch the skin of the white man, and anything he asked for was gladly given him.

Subsequently the Tugeri withdrew, making many signs of friendship, and Mr. Savage believes that the way is now open for the carrying of the gospel to another tribe in New Guinea.

Miscellany.

A SAVAGE UNDER THE POWER OF THE GOSPEL.

ARCHDEACON FARRAR, of the Universities' Mission in Africa, sends a very striking account of the way in which an African chieftain has been brought under subjection to the gospel: "There is a very wealthy native chief living in the neighborhood of Magila, named Sekehùfya, chief of Kiumba. He has great possessions: many slaves, very large farms, great herds of cattle, sheep, and goats; in fact, the wealthiest man in the land, and naturally a man of influence. But he is a fierce and cruel man and treats his slaves badly.

"While I was last in England, one of the junior members of the mission made him a catechumen, but I would not allow him to be baptized, as, although he has but one wife, he has shown no signs of real conversion. He has in times past killed several of his slaves, and during my recent visit to Zanzibar one of his slaves bore a child which was an Albino. It is the heathen custom to kill all children who are born with any strange peculiarity, but of course directly any one is made a catechumen all heathen superstitions must be abandoned, especially the killing of infants. But Sekehùfya, thinking that I was well away, ordered it to be killed. When I came back I de-

nounced him as a murderer, and asked the other chiefs to punish him, but they were afraid. I therefore sent word to him that he was a murderer, and that I would denounce him everywhere, and that he was not to pollute Magila with his presence.

"After a time his conscience smote him, and he begged for an interview. I granted it, and when he came before me he threw himself on his knees and begged for mercy. I told him I. could give him no answer that day, but that I must lay the case before God and ask counsel of him. I knew that no law or government could touch him; and then, after prayer, I determined to make him appear in church on Sunday before all the people, chiefs, commons, and slaves, and there first confess his guilt openly, and beg forgiveness from God and his people. Then he had to take a solemn oath that he would never shed blood again, agreeing to submit to death or exile at my hands if he broke his oath. Next he signed a declaration to that effect, all the people, some seven hundred, being witnesses. It was done in the free sight of every one, on the litany desk before the choir.

"The whole thing struck the people with awe at the power of the gospel, that it should be able to make such a man do such an act of public shame. All thanked me and said: 'He will not dare to break his oath.' Some slaves of his who had run away lest he should kill them, as he had threatened to do, heard the news and reappeared, going back to their homes in Kiumba, saying, 'Now we are not afraid;' while Sekehùfya is now going about clothed in rags meaner in his apparel than the meanest of his slaves."

THE APOSTLES AND FOREIGN MISSIONS.

THEY would have preached to the Jews only, but the Lord led them by a way they knew not out into the Gentile world. Even there they were not permitted to rest in the cities where the first Gentile churches were planted. Nothing, indeed, could have seemed more reasonable. These churches needed consolidation and education, for their members were but babes in Christ, and the first thought of the apostles ought surely to have been for them. Take, for example, the church at Antioch. True, it was full of the glowing zeal of first love, and in it were many fitted to do great service for God. But in that great city was a field wide enough for all their efforts. Surely there was the post of duty for the two great leaders of the Church. The young converts wanted training; the city had to be evangelized. So, doubtless, the practical men of the day would have argued. But God's ways are not as our ways. Barnabas and Saul and the people by whom they were surrounded had other work to do, and at his bidding the church at Antioch sent them out as missionaries. — *The Congregational Review.*

Notes for the Month.

SPECIAL TOPIC FOR PRAYER.

China: That its cry for help may be heard and answered; that rulers and people may welcome the gospel; that the opium curse may be checked; that the Christian laborers within the empire may be guided and encouraged; and that reinforcements proportioned to the vast needs of the empire may soon be forthcoming from Christian lands. (See page 525.)

ARRIVALS AT STATIONS.

August 3. At Bailundu, West Central Africa, A. H. Webster, M.D., and wife.

September 15. At Kobe, Japan, Rev. M. L. Gordon, D.D., and wife.

October 4. At Madras, Rev. J. T. Noyes and wife, on their way to rejoin the Madura Mission, and Miss C. S. Bell to join the same mission.

October 6. At Smyrna, Turkey, Rev. James P. McNaughton.

October 11. At Broosa, Western Turkey, Miss Phebe Cull and Miss Helen L. Wells.

September 26. At Yokohama, Japan, Rev. H. B. Newell, Mr. Samuel C. Bartlett, Jr., Miss Almona Gill, Miss Cornelia Judson, and Miss Mathilde H. Meyer.

DEATHS.

October 15. At Smyrna, Turkey, of paralysis of the heart, Mrs. Amanda F., wife of Rev. George Constantine, D.D.

September 21. At Parral, Mexico, Miss Mattie Rice, sister of Mrs. A. B. Case. Miss Rice, who was a student in Tabor College, Iowa, had been spending a few months in her sister's home, and had endeared herself greatly to the people in Parral, when she was suddenly removed by death.

DEPARTURES.

September 15. From New York, Rev. Sidney L. Gulick, to join the Japan Mission.

October 20. From Boston, Rev. L. O. Lee, returning to the Western Turkey Mission.

October 22. From New York, Rev. Thomas S. Smith and wife, returning to the Ceylon Mission.

November 5. From New York, Miss Mary M. Root and Miss Dency T. Root, of Providence, R. I., to join the Madura Mission.

For the Monthly Concert.

[Topics based on information given in this number of the *Herald*.]

1. The Hermannsburg Mission. (Page 547.)
2. More laborers needed in China and Japan. (Pages 525, 528.)
3. A village church in Ceylon. (Page 535.)
4. News from West Central Africa. (Page 530.)
5. The "Lovists" in Western Turkey. (Page 532.)
6. Van and its schools. (Page 515.)
7. The Girls' Boarding School in Spain. (Page 531.)
8. The English Church Mission in Uganda, Central Africa. (Page 536.)

Donations Received in October.

MAINE.

Cumberland county.
Cumberland Mills, Warren Cong. ch. and so., to const. Mrs. ELLA M. COUSINS, H. M. 100 00
Portland, Williston Cong. ch. and so., 20; The savings of Hattie D. Liscomb, given in her memory by her parents for Mr. Howland's work, 41.63, 61 63—161 63
Kennebec county.
Augusta, James W. Bradbury, 200 00
Lincoln and Sagadahoc counties.
Newcastle, 2d Cong. ch. and so. 75 00
Woolwich, Cong. ch. and so. 13 00—88 00
Oxford county.
Turner, Cong. ch. and so. 25 00
Union Conf. of Ch's.
Bridgton, 1st Cong. ch. and so. 12 54
Fryeburg, Cong. ch. and so. 13 80—26 34
Washington county.
Machias, Centre-st. Cong. ch. and so. 15 55
York county.
Kennebunkport, 1st Cong. ch. and so., 5; South Cong. ch. and so., 5, 10 00
526 52

NEW HAMPSHIRE.

Cheshire co. Conf. of Ch's. W. H. Spalter, Tr.
Keene, E. H. C. 5 00
Coös county.
Gorham, Cong. ch. and so. 1 00
Hillsboro' co. Conf. of Ch's. George Swain, Tr.
Mt. Vernon, Cong. ch. and so. 33 00
Nashua, 1st Cong. ch. and so. 50 00—83 00
Rockingham county.
Candia, A friend, 1 00
Exeter, Nathaniel Gordon, 50 00
North Hampton, Cong. ch. and so. 17 00—68 00
Strafford county.
Dover, 1st Cong. ch. and so. 100 00
Moultonboro', Wm. H. Mason, 2 00—102 00
259 00

VERMONT.

Caledonia co. Conf. of Ch's. T. M. Howard, Tr.
St. Johnsbury, South Cong. ch. and so. 286 26
Chittenden county.
Williston, Cong. ch. and so. 4 00
Essex county.
Granby and Victory, Cong. ch. and so. 2 89
Lamoille county.
Elmore, Abel Camp, 1,000 00
Orange county.
Newbury, 1st Cong. ch. and so. 9 67
Wells River, Mrs. E. P. Kingsbury, for Industrial School at Samokov, 10 00—19 67
Orleans county.
Holland, Cong. ch. and so. 4 63
Rutland county.
Castleton, Cong. ch. and so., 4.35; do., A friend, 10, 14 35
Rutland, A class of boys, for Mrs. Aiken's work, Peking, China, 6 00—20 35
Washington county Aux. Soc. G. W. Scott, Tr.
Waterbury, Cong. ch. and so. 8 52
1,346 32

MASSACHUSETTS.

Barnstable county.
South Dennis, Cong. ch. and so. 20 00
Berkshire county.
Monterey, Cong. ch. and so. 6 00
New Marlboro', Cong. ch. and so. 3 79
North Adams, 1st Cong. ch. and so. 34 11
Sheffield, Cong. ch. and so. 10 00
Southfield, Cong. ch. and so. 15 00—68 90

Bristol county.
Berkley, Cong. ch. and so. 31 00
East Taunton, Cong. ch. and so. 2 00
Fall River, Central Cong. ch. and so. 270 76
Raynham, 1st Cong. ch. and so. 34 38
West Taunton, Cong. ch. and so. 11 00—349 14
Brookfield Asso'n. William Hyde, Tr.
Charlton, Cong. ch. and so. 34 75
Globe Village, Evangelical Free ch. 24 89—59 64
Essex co. South Conf. of Ch's. C. M. Richardson, Tr.
Ipswich, South Cong. ch. and so. 35 00
Manchester, Cong. ch. and so. 34 38
Peabody, South Cong. ch. and so. (of wh. m. c., 7), 147 00—216 38
Franklin co. Aux. Society, Albert M. Gleason, Tr.
Bernardston, M. L. Newcomb, for catechists in Madura, 57.50; for Japan, 57.50, 115 00
Greenfield, F. H. G. 5 00—120 00
Hampden co. Aux. Society. Charles Marsh, Tr.
Agawam, Cong. ch. and so. 36 05
Holyoke, 2d Cong. ch. and so. 47 00
Mittineague, Cong. ch. and so. 14 57
Monson, Cong. ch. and so. 29 61
Palmer, 2d Cong. ch. and so., 27; 1st Cong. ch. and so , 9.37, 36 37
South Hadley Falls, Cong. ch. and so. 7 00
Springfield, South Cong. ch. and so. (of wh. Mrs. Ella L. Blake, to const. CLARENCE E. BLAKE, H. M., 100), 170.09; Memorial Cong. ch. (of wh. collection at Communion Service, Oct. 6, 73.46), 107.46; 1st Cong. ch. and so., 85; Indian Orchard Cong. ch. and so., 11.23; A friend, by Dr. Clark, 1, 374 78
Westfield, 2d Cong. ch., Scattergood Soc'y, for work in Mexico, care Rev. John Howland, 25 00
Wilbraham, Cong. ch. and so. 30 00—600 38
Hampshire co. Aux. Society.
Chesterfield, Cong. ch. and so. 5 00
Easthampton, A widow's mite, for Rev. L. S. Gates's work, 1 00
Northampton, "B." 25 00—31 00
Middlesex county.
Auburndale, Cong. ch. and so. 467 01
Cambridge, A member of Shepard ch. 100 00
Cambridgeport, A member of Pilgrim ch. 2 00
Hopkinton, Cong. ch. and so. 107 60
Lexington, Hancock Cong. ch. and so., 20; Mrs. Chas. C. Goodwin, for Tsonka, care Mrs. G. D. Marsh, Philippopolis, 15, 35 00
Newton Centre, 1st Cong. ch. and so. 118 45
Reading, Cong. ch. and so. 10 00
Watertown, Phillips Cong. ch. and so. 119 76
West Medford, Cong. ch. and so. 1 96—961 78
Middlesex Union.
Fitchburg, Rollstone Cong. ch. and so. 91 60
Harvard, Cong. ch. and so. 15 25
Littleton, Cong. ch. and so. 32 00—138 85
Norfolk county.
Dedham, Sarah Durgin, 2 00
Needham, Cong. ch. and so. 10 58
Wellesley Hills, C. C. Thomas, for printing-press at Tillipally, Ceylon, 2 00
Wollaston, M. H. Swift, 5 00—19 58
Old Colony Auxiliary.
Fairhaven, Cong. ch. and so. 65 00
Lakeville, Precinct Cong. ch. and so., to const. THOMAS P. PAULL, H. M. 106 00—171 00
Suffolk county.
Boston, Eliot ch., 20; do., A friend, 10; South Ev. ch. (W. Roxbury), 24.91, 54 91
Chelsea, Central Cong. ch. and so., 30.33; Horatio N. Page, 5, 35 33—90 24
Worcester county, North.
Winchendon, 1st Cong. ch. and so. (of wh. m. c. coll., 20.96), 43 46
Worcester co. Central Asso'n. E. H. Sanford, Tr.
Worcester, Piedmont Cong. ch. and so., 40; P. P., 20, 60 00
Worcester co. South Conf. of Ch's. Amos Armsby, Tr.
Millbury, 1st Cong. ch. and so. 31 43
2,981 78

Legacies.— Peabody, Mrs. Tamison P. Kimball, by Miss E. C. Kimball, 100 00
Williamstown, Mark Hopkins, by Charles C. Nott, 200 00—300 00
3,281 78

RHODE ISLAND.

Pawtucket, Cong. ch. and so., Mrs. H. M. Blodgett, to const. HELEN BLODGETT, H. M. 100 00
Providence, Beneficent Cong. ch. and so., Weekly Offerings, 256 41—356 41

CONNECTICUT.

Fairfield county.
Bridgeport, Olivet Cong. ch. and so. 12 00
New Canaan, Cong. ch. and so. 108 25
Norwalk, Rev. S. B. S. Bissell, with other dona., to const. Mrs. C. C. BETTS, H. M. 75 00—195 25
Hartford county. E. W. Parsons, Tr.
Bloomfield, Cong. ch. and so. 13 00
Bristol, Cong. ch. and so. 70 00
Buckingham, Cong. ch. and so. 2 75
Canton Centre, Cong. ch. and so. 34 00
East Hartford, Cong. ch. and so. 31 00
Hartford, Pearl-st. Cong. ch. and so. 116 15
New Britain, South Cong. ch. and so. 319 88
South Windsor, 1st Cong. ch. and so. 22 07—608 85
Litchfield co. G. M. Woodruff, Tr.
Cornwall, 1st Cong. ch. and so. 44 00
Goshen, Mrs. Moses Lyman, 10 00
Terryville, Cong. ch. and so. 40 00—94 00
Middlesex co. E. C. Hungerford, Tr.
Saybrook, Cong. ch. and so. 35 00
New Haven co. F. T. Jarman, Ag't.
Guilford, 3d Cong. ch. and so., A friend for Mexico, 1 00
New Haven, Ch. of the Redeemer, 600; College Chapel, 358.66; Centre Cong. ch. and so., m. c., 5.01, 963 67
North Haven, Cong. ch., Ladies' Benev. Soc., to const. ELIZABETH BLAKESLEE, H. M. 103 18
Whitneyville, Cong. ch. and so. 38 00—1,105 85
New London co. L. A. Hyde and H. C. Learned, Trs.
Groton Bank, Cong. ch. and so., to const. LORENZO D. BAKER, H. M. 100 00
Old Lyme, 1st Cong. ch. and so. 35 00
New London, 1st Ch. of Christ, 20 25
Norwich, Broadway Cong. ch. and so., 105.87; 1st Cong. ch. and so. (of wh. 100 to const. HERBERT L. YERRINGTON, H. M., and 50, with other dona. from Lewis A. Hyde, to const. JESSIE ELIZABETH HYDE, H. M.), 175, 280 87—436 12
Tolland county. E. C. Chapman, Tr.
Columbia, Cong. ch. and so. 76 75
Coventry, 1st Cong. ch. and so. 25 00
Hebron, 1st Cong. ch. and so. 27 50
Mansfield, 2d Cong. ch. and so. 12 00—141 25
Windham county.
Killingly, Dayville Cong. ch. and so. 6 71
Putnam, 2d Cong. ch. and so., 21.90; A friend, 15, 36 90
Woodstock, 1st Cong. ch. and so. 47 85—91 46
2,707 78

Legacies.— New Haven, Mrs. Sarah M. Woodford, to const. BENJ. T. DUDLEY, H. M., by Mrs. A. D. Lee, Ex'x, 561 80
3,269 58

NEW YORK.

Berkshire, 1st Cong. ch. and so.	68 00		
Brooklyn, Cent. Cong. ch., for two Bible readers in Madura, 36; Park Cong. ch. and so., 10.63,	46 63		
Gloversville, Cong. ch. and so. (of wh. Mrs. U. M. Place, 100),	271 50		
Groton, Mrs. Wealthy C. Barrows,	101 00		
Hempstead, John D. Fish,	50 00		
Ithaca, 1st Cong. ch. and so.	55 32		
Maine Village, Cong. ch. and so.	17 00		
Moravia, 1st Cong. ch. and so.	26 88		
New York, Olivet Ch. Miss'y Assoc., for Olivet Day School, Turkey, 24.50; Anson Phelps Stokes, for Industrial School, Samokov, 50; J. M. Andrews, 15; Z. Stiles Ely, for Industrial School at Samokov, 10; P. C., for do., 5; Charles T. Kilborne, 50 cents,	105 00		
North Granville, Rev. Albert C. Reed,	2 00		
Patchogue, Cong. ch., Mrs. E. P. Smith,	10 00		
Penn Yan, Chas. C. Sheppard,	1,000 00		
Port Leyden, Cong. ch., 8; do., Woman's Miss'y Soc., 9,	17 00		
Sinclairville, E. Williams,	3 00		
Syracuse, A friend,	50 00		
West Brook, Plymouth Cong. ch. and so.	2 72		
Woodville, Cong. ch. and so.	12 29	--1,838	34
Legacies.—New York, Sarah Burr, by John H. Riker and Sam'l Riker, Ex's, 20,000; less expenses, 500,		19,500	00
		21,338	34

NEW JERSEY.

Closter, Cong. ch.	12 10		
Short Hills, Wm. R. Bliss,	25 00		
Summit, Central Cong. ch.	50 00	—87	10

OHIO.

Castalia, 1st Cong. ch. and Sab. sch.	5 56		
Columbus, Eastwood Cong. ch.	15 65		
Cuyahoga Falls, Cong. ch.	6 37		
Kent, Cong. ch.	27 00		
Mansfield, 1st Cong. ch., to const. Rev. SIDNEY STRONG, H. M.	161 37		
Oberlin, 2d Cong. ch.	208 50		
Rockport, Cong. ch.	12 00		
Saybrook, Cong. ch.	12 50		
Strongsville, 1st Cong. ch.	10 00	—458	95

ILLINOIS.

Alton, Church of the Redeemer,	39 30		
Carpenterville, Cong. ch.	2 37		
Chicago, 1st Cong. ch., 100; South Park Cong. ch., 24; U. P. Cong. ch., m. c., 5.78; South Ger. Cong. ch., 4; Two friends, 50,	183 78		
Earlville, Cong ch., 14; J. A. D., 50,	64 00		
Evanston, 1st Cong. ch. (of wh. L. H. Boutwell, 50, to const. Rev. NATHAN H. WHITTLESEY, H. M.; A. K. Brown, 100, to const. Mrs. HARRIET NEWELL WHITTLESEY, H. M.), to const. MARY POOLE (Osaka, Japan), A. K. BROWN and H. W. CHESTER, H. M.),	461 10		
La Moille, Cong. ch.	20 90		
Moline, 1st Cong. ch.	5 00		
Oak Park, 1st Cong. ch.	132 79		
Payson, Cong. ch., 6; J. K. Scarborough, 200,	206 00		
Ridge Prairie, St. John ch.	10 00		
Somohauk, Ladies' Miss. Soc.	3 85		
Waukegan, Ger. Cong. ch. and Sab. sch., for Japan,	20 00	--1,149	29

MISSOURI.

Kansas City, 1st Cong. ch.	400 66		
Springfield, Rev. Charles E. Harwood and daughter Agnes, to const. EDWARD C. HARWOOD, H. M.	125 00		
St. Louis, Pilgrim Cong. ch.	200 00	—725	66

MICHIGAN.

Detroit, Mission Sab. sch., by M. H. P., for native agency in Shantung,	20 00		
East Gilead, Rev. L. Curtiss,	1 50		
Olivet, Cong. ch.	25 00		
St. Joseph, By J. V. Hickmott, add'l,	2 92	—49	42

WISCONSIN.

Beloit, A friend,	10 00		
Depere, Cong. ch.	20 00		
Fox Lake, Cong. ch.	11 75		
Janesville, 1st Cong. ch.	60 00		
La Cross, 1st Cong ch.	70 00		
Lake Mills, Cong. ch.	1 75		
Menasha, Cong. ch.	44 85		
New Richmond, Cong. ch.	50 00		
Plymouth, Cong. ch.	6 00		
Waukesha, Cong. ch.	38 00	—312	35

IOWA.

Chester Centre, Cong. ch.	10 46		
Davenport, Ger. Cong. ch. and Sab. sch.	10 00		
Eldora, Cong. ch.	34 05		
Grinnell, Cong. ch.	21 25		
Marion, 1st Cong. ch.	24 00		
Montour, Cong. ch.	41 07		
Nashua, Cong. ch.	13 59		
Onawa, Cong. ch.	5 80		
Percival, Cong. ch.	3 25		
Waverly, Cong. ch.	6 85	—170	32

MINNESOTA.

Glyndon, Cong. ch.	13 40		
Minneapolis, Plymouth Cong. ch., 220.76; 1st Cong. ch., 42.63,	263 39		
Northfield, Cong. ch.	146 67		
Sauk Rapids, Cong. ch.	1 00	—424	46

KANSAS.

Council Grove, Cong. ch., m. c.	3 00		
Firmis, Della Washburn,	5 00		
Paola, Cong. ch.	20 91		
Sabetha, Cong. ch.	13 00		
Stafford, Cong. ch.	2 15		
Wakefield, Cong. ch.	15 80	—59	86

NEBRASKA.

Columbus, Cong. ch.	11 34		
New Hope, Ger. Cong. ch.	5 00	—16	34
Legacies.—York, Mrs. Sarah I. Spees, by E. B. Geer,		50	00
		66	34

ARKANSAS.

Fort Smith, "Well-wisher" for Turkish Missions, 2; for Japan, 2,		4	00

CALIFORNIA.

Alameda, Cong. ch.	31 94		
Oakland, 1st Cong. ch., 67.25; Ply.-ave. Cong. ch., 6.25,	73 50		
Rio Vista, Cong. ch.	15 25		
San Francisco, Mrs. M. Skey, 5; Mr. and Mrs. G. W. Skey, 5,	10 00	—130	69

OREGON.

East Portland, Cong. ch.		17	55

COLORADO.

Denver, 1st Cong. ch.	68 50		
Julesburg, Cong. ch.	2 23	—70	73

DAKOTA.

Alexandria, Cong. ch.	5 30		
Emery, Cong. ch.	1 60		
Grand Forks, Plymouth Cong. ch.	48 11	—55	01

TEXAS.

San Antonio, ——,		3	00

DOMINION OF CANADA.

Province of Quebec, Amer. Presb. ch. Benev. Fund,		400	00

FOREIGN LANDS AND MISSIONARY STATIONS.

China, Taiku, Rev. D. H. Clapp, 15; Rev. J. B. Thompson, 10, 25 00
Sandwich Islands, Honolulu, L. B. C., 10; Mrs. R. H. Hitchcock, 10, 20 00——45 00

MISSION WORK FOR WOMEN.

FROM WOMAN'S BOARD OF MISSIONS OF THE INTERIOR.

Mrs. J. B. Leake, Chicago, Illinois, *Treasurer.* 13,255 72

Of which $1,000 for Kobe Training school; 78 for Adana Boarding school; and 59.03 for Miss Fletcher's school, Ponape.

MISSION SCHOOL ENTERPRISE.

MAINE. — Portland, 2d Parish, Chinese Class for Hong Kong, 10 00
NEW HAMPSHIRE. — Greenland, Cong. Sab. sch., 18; New Ipswich, Children's 25th Annual Fair, 7.50; Temple, Cong. Sab. sch., 11.42, 36 92
MASSACHUSETTS. — Amherst, 2d Cong. Sab. sch., 4; Westfield, 2d Cong. ch. and so., 46.44, 50 44
NEW YORK. — Buffalo, Y. P. S. C. E. of 1st Cong. ch., 10; Sherburne, Cong. Sab. sch., 26.09, 36 09
NEW JERSEY. — Bergen Point, Reformed Ch. Sab. sch., for students in Aintab College, 50 00
PENNSYLVANIA. — West Spring Creek, Cong. Sab. sch. 1 13
NORTH CAROLINA. — Wilmington, Willing Workers, for a girl in care of Miss Jillson, 10 00
OHIO. — Cuyahoga Falls, Cong. Sab. sch., 11.83; Medina, Y. P. S. C. E. of Cong. ch., 10.63, 22 46
ILLINOIS. — Central Park, Ger. Pilgrim Cong. Sab. sch., 30 cents; O'Fallon, Cong. Sab. sch., 2.50, 2 80
MINNESOTA. — Owatonna, Y. P. S. C. E. 7 50
KANSAS. — Wakefield, Sab. sch. mission-box, 11; A friend, 1, 12 00
239 34

COLLECTED BY REV. L. S. GATES, FOR BUILDING IN MARATHI MISSION, ADDITIONAL.

MASSACHUSETTS. — Ashfield, Cong. ch. and so. 9 35
Chesterfield, A friend, 5 00
Greenfield, 2d Cong. ch. and so. 7 00
Shelburne Falls, Cong. ch. and so. 8 77
West Boylston Cong. ch. and so. 13 57
Worcester, Union Cong. ch. and so. 22 00
CONNECTICUT. — East Hartland, Cong. ch. and so. 8 88
74 57

CHILDREN'S "MORNING STAR" MISSION.

NEW HAMPSHIRE. — Campton, Cong. Sab. sch. 1 00
MASSACHUSETTS. — Great Barrington, Cong. Sab. sch., 20; Hubbardston, Cong. ch. and so., 2; Lawrence, So. ch., children's meeting, 2, 24 00
CONNECTICUT. — Deep River, Cong. Sab. sch., 12.50; Norwich, 1st Cong. Sab. sch., 20.54, 33 04
NEW YORK. — New Haven, Cong. Sab. sch., 4; Owego, Cong. Sab. sch., 10, 14 00
VIRGINIA. — Herndon, Cong. Sab. sch. 5 00
OHIO. — Columbus, Eastwood Cong. Sab. sch., 7.15; Greve, Try U. Sab. sch., 2.72; Mansfield, Cong. Sab. sch., 10, 19 87
ILLINOIS. — Chicago, U. P. Cong. Sab. sch., 100 00
MICHIGAN. — Hancock, J. G. Johnston, 2.50; Otsego, Children of Cong. ch., 25, 27 50
WISCONSIN. — Lake Mills, Cong. Sab. sch. 2 50
IOWA. — Muscatine, Ger. Cong. Sab. sch. 7 00
MINNESOTA. — Minneapolis, Plymouth ch. 1 00
ARKANSAS. — Fort Smith, A little child, proceeds of lettuce seeds, 10
235 01

Donations received in October, 28,000 52
Legacies received in October, 20,411 80
48,412 32

Total from September 1 to October 31, 1887: Donations, $49,802.83; Legacies, $28,978.06 = $78,780.89.

CONTRIBUTIONS FOR SUFFERERS' RELIEF FUND FOR FAMINE IN TURKEY.

MAINE.

Bangor, Rev. C. J. H. Ropes, 15; Bangor Branch Ladies' Aux. Soc., 11.12; Rev. D. S. Talcott, 5, 31 12
Boothbay, A. M. and E. D. Thorp, 3 00
Machias, Centre-st. Cong. ch. 3 00
Minot Centre, Friends, 9 70
Portland, High-st. Cong. ch. and so. 20 00
South Berwick, Cong. ch., A lady, 10 00
Union, F. V. Norcross, 5 00——81 82

NEW HAMPSHIRE.

Claremont, Mrs. E. Vaughan's Sab. sch. class, 12.03; Miss S. Bond's Sab. sch. class, 1.64, 13 67
East Derry, Cong. ch. and so. 40 00
Exeter, A friend, 11 50
Grafton, ———, 5 00
Greenland, ———, 20 00
Hanover, Dr. William T. Smith, 8 00
Hopkinton, Dr. and Mrs. G. H. Powers, 5 00
London, A. J. Price, 10 00——113 17

VERMONT.

Beebe Plain, L. N. Collier, 1 25
Bristol, D. Bosworth, 5 00
Burlington, Y. P. S. C. E. of 1st Cong. ch. 6 81
Hartford, Norman Newton, 1 00
North Bennington, Mr. and Mrs. H. D. Hall, 5 00
Williston, Cong. ch. and so. 1 00
Woodstock, G. E. S. 1 00——21 06

MASSACHUSETTS.

Amherst, Mrs. H. D. Fearing, 5; Mrs. Sarah L. Woodin, 1, 6 00
Auburndale, Friends, for Jebel-Toor region, Eastern Turkey, 20; A friend, 3; A Sab. sch. class, 2; A friend, 1, 26 00

Boston, Highland Cong. ch., 16.07; A friend, 10; Mrs. A. Carlton, 5.50; Arthur Bradley, 3; Sympathizer, 1; A friend, 50 cents, 36 07
Brookline, "E. P." 25
Cambridge, Two sisters, 10; F. H., 5; J. H. B., 5, 20 00
Cambridgeport, A pilgrim, 1 00
Chatham, A. 1 00
Chelmsford, Central Cong. ch. 12 00
East Hampton, Emily Mission Circle, 12 40
Fiskdale, Baptist Sab. sch. 3 40
Hatfield, Cong. ch. and so. 25 00
Lexington, C. H. 5 00
Longmeadow, T. P. C. 1 00
Lowell, Pawtucket Cong. ch., 3.60; Kirk-st. ch., Two friends, 3, 6 60
Ludlow, Union ch. Sab. sch., 10; John E. Stevens, 1, 11 00
Malden, Mrs. E. A. K. 1 00
Monterey, ———, 5 00
New Bedford, Mrs. Benj. Irish, 50 00
Newton Centre, Lucy Davis, 5 00
Nobscot, Mrs. E. A. McLearn, 5 00
North Brookfield, A friend, 2 50
Pittsfield, 1st Cong. Sab. sch. 10 00
Plainfield, A friend, 5 00
Roxbury, A widow, 1; W. H. H., 1, 2 00
South Framingham, A member of Cong. ch. 100 00
Spencer, M. C. 15 00
Springfield, Collection in 1st Ch., Oct. 5 (274.62, less 100 ack'g'd from a member of Cong. ch., So. Framingham, Mass.), 174.62; Collection in 1st Ch. at communion, 258.45; South ch., do., 105; Hope ch., do., 56; Olivet Cong. ch. and so., 29.70; South Cong. ch. and so., 12; H. M., 100; A friend, 2; A friend, 2; A friend, 1, 740 77
West Boylston, Cong. ch., Woman's Board Aux. 7 00
West Bridgewater, Mrs. Mary A. Bartlett, 1 00
Westfield, Mrs. S. C. Rand, 50 00
West Newbury, 1st Cong. ch. and so. 8 00
Winchester, I. K. Clapp, 10 00
Worcester, Friends in Union ch. 4 00—1,187 99

RHODE ISLAND.

Providence, Pilgrim Cong. ch., 5; Pilgrim F. M. C., 7.50, 12 50

CONNECTICUT.

Goshen, M. A. R. 2 00
Hartford, Wethersfield-ave. Cong. Sab. sch., 8.16; A friend, 5, 13 16
New Britain, 1st Cong. Sab. sch., primary department, 5; Kate H. Stanley, 25, 30 00
New Haven, R. R. Fares, 3.50; A friend, 2, 5 50
Newington, Cong. ch. and so. 25 00
Plymouth, W. W. Bull, 25 00
Taftville, James Allen, 2 00
Thomaston, L. J. Holts, 1 00
Winthrop, Mercy A. Hall, 2 00—105 66

NEW YORK.

Aquebogue, J. W. Downs, 5 00
Brooklyn, Two sisters, 2 00
Clifton Springs, Mrs. Anna R. Eaton, 3 00
Cortland, H. Lyman, 2 00
East Norwich, William McKay, 5 00
Himrods, Mrs. G. S. Ayres, 5; Mrs. C. B. Stone, 5, 10 00
Hopewell Junction, Rev. C. H. Polhemus, 5 00
Mooers, Mrs. Pfieffer, 1; Mrs. E. A. C. Shedden, 1, 2 00
New York, West Farms Reformed ch. Sab. sch., 7.25; Mrs. William Lambert, 10; Z. Stiles Ely, 10; M. E Mead, 2; C. Smith, 1; Wm. Arnot Mather, 50 cents, 30 75
Richford, Anon. 50
Richmond, ———, 1 00
Sherburne, A friend, 15; Friends, 7.50, 22 50—88 75

NEW JERSEY.

Bordentown, L. Bewkes, 2 00
Bridgeton, F. E. W. Hayden, 2 50
Orange, St. Cloud Presb. ch., Mission Band, 4.50; A friend, 5, 9 50
Paterson, A friend, 1 00
Trenton, Mrs. James Moses, 5 00—20 00

PENNSYLVANIA.

Allegheny City, Mrs. Cordelia Kennicott, 10; Adeline Boyden, 10, 20 00
Lansdale, Laura Van Fossen, 1 00
Lock Haven, G. B. Perkins, 2; Lucy R. Perkins, 1, 3 00
Philadelphia, Falls of Schuylkill Baptist Church, 16 00
Scranton, Mrs. C. L. S. Dickson, 1 00—41 00

DISTRICT OF COLUMBIA.

Washington, Fifth Cong. ch. 12 00

WEST VIRGINIA.

Charleston, Friends, 3 00

SOUTH CAROLINA.

Cheraw, Two ladies, 2 13
Columbia, Mrs. John M. Daniels, 1 00—3 13

INDIANA.

Richmond, Sarah J. Clark, 5; D. Clark, 5, 10 00

OHIO.

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Hermannsburg is a quiet German village lying upon the bosom of the wide, wild Lüneburg Heath, whose long swelling lines of summer bloom roll away unbroken for miles until lost in a wood, or shut in by an oak-crowned hill or a reach of bright green meadow.

In 1848 Louis Harms became, by the death of his father, the sole pastor of the parish. He had been born and brought up there, and he loved the Heath and the village "with body and soul." He was a great reader, an original thinker, and an eloquent speaker; and had besides an overflowing humor and shrewd common sense. And though he had had a thorough university education, he lived among the simple people as one of themselves, like a father or a brother. His deep and constant communion with the Lord Jesus and the indwelling life of the divine Spirit made him a power with God and with men. Under the impulse of his faith and fervor the people awakened to a new life.

Hermannsburg was soon a Christian village indeed. Every house had family worship, and no one was absent from church except from sickness. The laborers had prayers in the fields, and their country ballads were exchanged for the grand old German hymns. Poverty and drunkenness disappeared and a great joy filled the place.

Now came the natural result of a quickened spiritual life. Faith and self-surrender asked for work to do, and love reached out in pity for the lost, and in obedience to Christ's command, a mission to the heathen was proposed in 1849. Twelve villagers offered themselves. A house was set apart for their training, and Mr. Harms's brother, also a clergyman, took charge of them. The course of

instruction extended over four years, and meanwhile the candidates worked daily, "partly for health, partly that they might do something for their own support, and partly that they might remain humble." As to the spirit in which they were to study, Mr. Harms exhorted them to pray diligently. "I do not mean your common prayers only," he said, "but diligently in your own room, daily, daily for the Holy Spirit. Remember Luther's saying: 'Well-prayed is half-learned.'"

The wish of some young sailors to join this mission band as colonists, suggested to the Hermannsburg peasants that they might themselves go out in a colony. And now came the money question. "Then," said Harms: "I knocked diligently on the dear God in prayer." One of the sailors said: "Why not build a ship and you can send as often as you will?" But the money! "I prayed fervently to the Lord," said Harms, "and as I rose up at midnight from my knees, I said, with a voice that almost startled me in the quiet room: *Forward now in God's name.*"

Mr. Harms now sent a brief report of his plans to two country newspapers, and money came in from all quarters. A brig was built at Harburg and the colonists were made ready. There were eight of them and eight missionaries. Smiths, tailors, carpenters, shoemakers, coopers, were fitting out their ship. The women and girls knitted with marvelous swiftness. The farmers brought in their loads of buckwheat and rye, and stripped their orchards for the vessel; while hens and pigs accumulated as if for a show. The very Heath paid tribute in brooms. When all was ready a farewell service was held, at which the sixteen stood up and sung together the hero-psalm, *Ein feste Burg ist unser Gott.* And on the twenty-eighth of October, 1853, their mission ship *Candace* sailed for Africa. Three weeks afterward twelve new candidates took their places in the training house, to be ready for the next voyage.

The *Candace* carried her passengers to Port Natal, or Durban, in South-eastern Africa, the same port at which all our American missionaries, among the Zulus, land. A picture of Durban, as seen from the Botanical Gardens near by, is given on the next page. In the interior of the colony of Natal, which is under British rule, the Hermannsburgers bought 6,000 acres of land not far from Pieter Maritzburg, built permanent dwellings, and called the settlement New Hermannsburg. The English government soon became friendly, giving them 3,000 more acres, and offering 6,000 to any new mission station. The missionaries held all in common and soon settled to their work among the Zulus.

On her second voyage, in 1856, the *Candace* landed fifteen more colonists in Natal, and in 1857 no less than forty-four persons, twelve of them missionaries, left the Old Hermannsburg for the New.

At the end of seven years there were one hundred of these settlers at eight stations in the eastern part of Natal, and fifty heathen had been baptized. Pastor Harms died in 1865, but his work was carried on by his brother until 1885, and since then by his nephew, Egmont Harms. In 1885 their South African mission, which had spread into Basutoland, numbered 51 stations, 60 missionaries, and 10,336 converts!

The Hermannsburgers had also undertaken a mission in India, where, in 1885, they had ten stations, eleven missionaries, twenty-seven helpers, and over

A VIEW OF DURBAN, NATAL.

800 baptized pastors. They have more recently begun work in New Zealand and Australia. They have given up the plan of sending out colonies,

and of a community of goods among missionaries and of a missionary ship. But their pastor is still sole director, and their work is still carried on by peasants trained in their own village and is supported by their labor, faith, and prayer. Each of the 11,000 Hermannsburg communicants lays annually a gift on the

ZULU WARRIORS WITH SHIELD AND ASSEGAI.

communion table. Plain yeomen have handed in 500 crowns, and some have given their all.

In addition to these sources of supply, Pastor Harms began in 1854 to publish a missionary magazine which has had great success. It was a quaint, informal exchange of letters between Old and New Hermannsburg, keeping them in full sympathy and acquaintanceship in the most easy and friendly way. This has also proved an efficient method of arousing the interest and keeping up the gifts of others who feel the impulse of this living faith and work.

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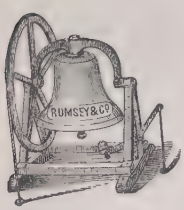

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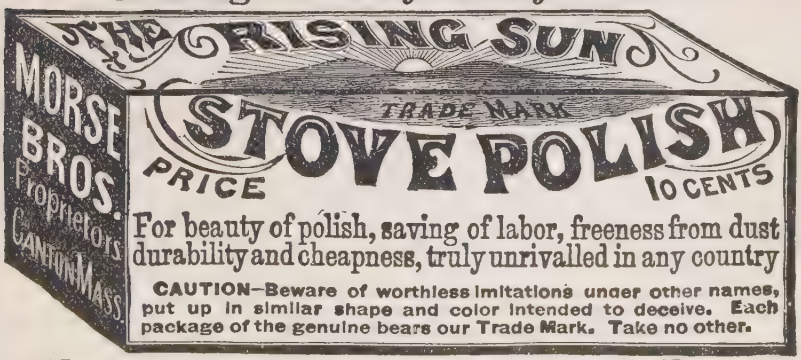
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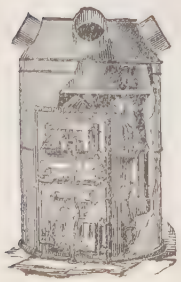

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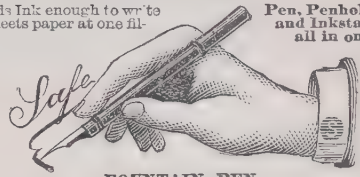

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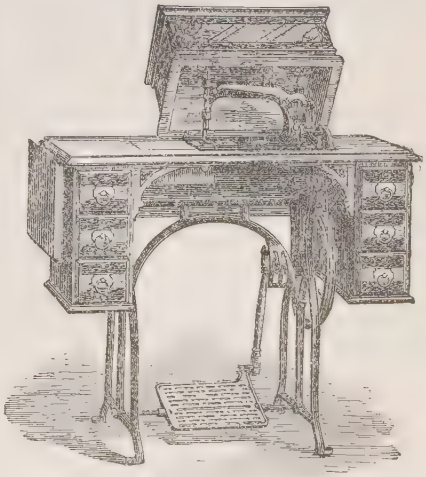

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ANNUAL REQUEST FOR 1888.

It is inferred from expressions in letters occasionally received that some regard the condition of an *annual request* on the part of those who are to have the *Missionary Herald* free as an arbitrary and modern provision. The following is from the original Minutes when it was voted to make the monthly free to Honorary Members:—

"Hitherto the *Missionary Herald* has not been sent without charge to members of the Board, as such. Hoping, however, that it may prove a means of increasing interest in and effort for the cause of missions, the Prudential Committee vote that it be thus sent in future, for one year, to such Honorary Members as shall make application for it. The limitations — 'for one year, to such members as make application' — are designed to prevent mistakes and waste. Deaths, changes of residence, and the wishes of members cannot be known at the Missionary House except as information is given. When the work is desired continuously as a gratuity, it will be only needful that the application, like a subscription, be renewed from year to year, with a distinct mention of post-office address."

The following is an extract from a vote of the Prudential Committee of the American Board, passed November 22, 1881, and printed in the Missionary Herald of January, 1882:—

"THE MISSIONARY HERALD. — The Prudential Committee calls attention to the following statement: The original offer of the *Missionary Herald* free to Honorary Members, and to certain donors, was accompanied with the stipulation that *annual* application should be made for it. Until within a few years the postage laws afforded some protection against waste, as the receiver of a magazine was required to pay the postage, or, failing to do this, the publisher was notified and the magazine was stopped. Publishers are now obliged to prepay all postage, thus not only putting upon the Board an additional expense, but taking away the only check it had against waste in the sending of copies which were not claimed. After a trial, through several years, of a number of experiments for the yearly revision of the free list, the Committee has come to the conclusion that there is no feasible method of securing such revision, so needful to prevent a great waste, except through a better enforcement of the rule requiring an *annual application* on the part of those who are entitled to the *Herald* free.

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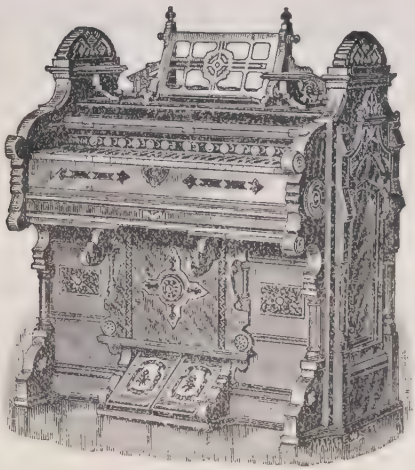

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